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BHAVISAYATTAKAHĀ

No. XX.

धनपालविरचिता
भविसयत्तकहा

BHAVISAYATTAKAHĀ

BY

DHANAPĀLA

PARTLY EDITED BY

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AND COMPLETED

WITH INTRODUCTION, NOTES, GLOSSARY etc

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INTRODUCTION

I

The importance of the *Bhavisattakahā*:—The present work, *Bhavisattakahā* or *Bhavisayattakahā*, or *Suyapañcamīkahā*, as it is variously called, is a very important literary find of the last decade. The first scholar to notice it in India was the late Mr. C. D. Dalal M.A., of the Baroda Central Library. He thus says about it in the essay that he read before the 5th Gujarātī Sāhitya Paṛiṣad: “धनपाल पंडितनी पंचमीकहा (भविष्यत्कहा) २२ संविभोमां छे. आदिहुं एक कहुं उदाहरण तरिके नीचे आपेहुं छे.” p 13. After quoting the first stanza, he closes with the remark, ‘आ कथामां कार्तिक शुक्ल पंचमी (ज्ञानपंचमी)ना फल वर्णनरूप भविष्य-दत्त राजानी कथा छे.’ Mr. Dalal then undertook to edit it in the Gaekwad’s Oriental Series from the one Manuscript of the work at Patan, made available to him by the *Jain* owner of it. The present edition is the fruit of his labour.

The first European scholar to take notice of it and to edit it, is Professor H. Jacobi of Bonn (Germany), who, during his visit to Ahmedabad in March 1914, was shown several Mss. by Panniyās Gulāb Vijaya. Among these was one of *Bhavisattakahā*, which he copied in parts while in India. He subsequently published it in 1918. During his tour through Kathiawad, he was shown by the Muni Mahārāj Caturvijaya, a Ms. of *Nemināhacariu*, also in Apabhraṃśa, of Haribhadra, the pupil of Candrasūri, who wrote the work in Aṇahillavāḍa-Paṭṭaṇa in 1159 A. D.

The importance of the discovery of this work by these two scholars lies in the fact that this is the first big Apabhraṃśa work made available to the world of Oriental scholars. For, the *Prākṛta-Piṅgala*, which has been already known and twice¹ published, is, in the first place not entirely in Apabhraṃśa and secondly it is so tampered with, that it is almost without value to the study of Apabhraṃśa. The Apabhraṃśa stanzas in the fourth act of the *Vikramorvaṣī* of Kālidāsa are too few and scrappy to enable one to form a correct estimate of the Apabhraṃśa language. The *Ārādhanā* of Nayanandin, mentioned by Mr. Dalal at p. 14 of his paper, is apparently bigger than the *Bhavisattakahā*, as it is said to contain 114 Sandhis, as against the 22 only of our work. The *Tisaiṭṭhimahāpurisagunālaṅkāra*² of Pupphadanta, now in the Bhandarkar Institute Mss. Library, with its 27 Sandhis, has also a larger extent, as some of its Sandhis contain as many as 29 Kaḍavakas. The *Nemināhacariu* of Haribhadra, too, with its 8032

¹ (1) *Kāvyamālā*, (2) Candramohan Ghose, Calcutta 1902.

² It is Ms. No 878 of 1879-1880 of the Deccan College Mss. Library, now deposited at the Bhandarkar Oriental Research Institute, Poona City.

granthas of 32 syllables³ each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhramśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part⁴ of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such: c. f. VIII 6, 7; IX 3, 4 to 6; X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefully revise the proofs; for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

II

The author:—The name of the author is Dhaṇavāla, Sk. Dhana-pāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon⁵ too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhaṇavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhaṇavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kaḍavaka of that Sandhi it is said:—

यकडवणिसे माएसरो ससुम्भविण ।
धनसिंहोवि सुएण विरड्ड सरसहसंभविण.

He was thus born in the Dhakkāḍa Bania family, of Dhaṇasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi⁶ rightly infers from भल्लिवि जेण दिग्बरि काइव,⁷ that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

³ Jacobi, *Bhavisattakāhā*, Introduction p. 2.

⁴ Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof. Jacobi's edition.

⁵ इय भविसत्तकहाए पयडियवम्मस्यकाममोक्खाए ।
डुइ धनवालकयाए पम्भिमिल्लवण्णाए eto.

⁶ Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.

points to the same fact. About the Dhakkaḍa family we know little more than that it must be identical with the tribe Dharkata,⁸ whose name is found on an inscription of Tejapāla, 1230 A. D., at the Dilwara temple built by that king on mount Abu.

These are the bare facts that we know about our poet, and they do not at all enable us to say when he must have lived. He should not, however, be confused with another poet of the same name, who lived at Dhārā during king Muñja's reign, and wrote the *Ṛṣabhapañcāśikā*, *Tilakamañjarī* and *Pāṇalacchināmamālā* (the last one written for his sister Sunadrī, at the time the king of Mālava attacked Mānyakheṭa in Saṃvat 1029⁹). As he praises Brahmadeva (पुरिष्ठतमनाभिलषन् देवं), he must have yet been a Brahmin when he wrote his lexicon. The other works were written after he had become a Jain. This fact and his father's name Sarvadeva, must once for all distinguish him from our Bania-poet.

Jacobi¹⁰ has compared the language of our poet with that of Haribhadra of the *Nemināhacarīu*, and thought that it might be more archaic; but he is not ready to base any chronological conclusion on this fact. As the *Nemināhacarīu* is not available to us, we can not pass any judgment in this matter. Jacobi however thinks that the motive of the *nidāna*,¹¹ which appears in Sandhi 20, has a distinct model in the same motive in *Samarāiccakahā* of the older Haribhadra. And as the older Haribhadra lived, according to Jacobi, in the second half of the 9th century, our author must come later, say in the 10th century at the earliest. The similarity of motive may perhaps be a good corroborative argument, but it can not be the main conclusive argument. Jacobi himself has very cautiously worded his theory: "Dhanapāla könnte also, die Richtigkeit obiger Annahme vorausgesetzt, frühestens in 10. Jahrhundert geschrieben haben—Dhanapāla could have, therefore, presuming the correctness of the above hypothesis, written in the 10th century at the earliest." Again, by the bye, the older Haribhadra, as Muni Jinavijayaḥ¹² has conclusively proved, lived and wrote between 705 and 775 A. D., i. e. a century earlier than the date accepted by Jacobi. So that until some positive evidence comes up, we can not settle the date of our author with any amount of certainty. But one or two considerations might be thrown out. (1) The Apabhraṃśa of Dhanpāla seems

⁸ Jacobi, Op. Cit. Introduction p. 6.

⁹ विह्वलकालस्य गण अउणत्तीसुतरे सहस्रसम्मि ।
मालवनरिन्दघाडिए लुडीए मजखेडम्मि etc.

¹⁰ Op. Cit. Introduction p. 3.

¹¹ Op. Cit. Introduction p. 6.

¹² In his paper on 'the Date of Haribhadrāsūri' read at the First Oriental Conference, Poona, Nov. 1919, and printed in the *Jaina Sāhitya Saṃśodhaka* I.

to be somewhat more archaic¹³ than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra; it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language; and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭaṇa in the 12th Century A. D.

3. Not much can be said at the present stage of research about *Deśī* words of Dhanapāla which are not found in Hemacandra's *Deśināmamālā* or found in quite a different sense; (c. f. *अखिल* XIV 20, 17). For, perhaps the fact that Hemacandra handles *Deśis* of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāṭalacchīnāmamālā*, which does not contain many *Deśī* words that are used by Dhanapāla.

III

The story:—Much need not be said about this, as almost every Kaṭavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. *विहि खंडहि बावीसहि संधिहि* XXII 9, 8, the *Kathā* falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get *Nirvāṇa*.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

¹³ See *Apabhraṃśa Grammar* below.

bride. The elder brother has also returned and is awaiting his opportunity of revenge. When the marriage is about to be celebrated, he lodges a complaint against his half brother and convinces the king of his perfidy. The king punishes him and rewards the elder son of the tradesman and almost makes him his heir-apparent, promising him the hand of his own daughter.

(2) A rival king sends emissaries to the above king, demanding ransome, his daughter and the young merchant's wife on pain of war. This is naturally indignantly refused and a war ensues in which kings of different countries take sides. Owing to the vigilance and bravery of the merchant-prince, the enemy is defeated and the leaders taken prisoners. These are later on released and sent to their countries, after they have sworn allegiance. The king there-upon bestows upon him half of his kingdom.

(3) The young merchant-king's first wife has a longing to pay a visit to her island-home once. They all visit it—her husband, his parents, and her co-wife. There they meet a Jain monk who advises them on principles of conduct, with the illustrative story of persons, two only of whom, in one of their births, are connected with the young merchant's story. They then return. The king gets some sons and daughters. A sage once comes to his capital and advises him on various things. He also tells them about their previous births. The king with his wives leaves the kingdom to their sons and retires. After death, they all go through some further births and ultimately get Nirvāṇa.

Although the first part of the story appears to be complete in itself, there is nothing inherently incompatible in the story of the war and its cause and it might be looked upon as having lived in popular legend along with, and as a continuation of, the first story. In fact, therefore, Dhanapāla may be justified in dividing his story into two parts only; the first dealing with the vicissitudes of Bhavisayatta's life, until he became king and the second dealing with his previous and future births. Dhanapāla's first part ends with the fourteenth Sandhi, i. e. with the great war. He summarises the story in the last Kaḍavaka of that Sandhi as follows:—'Born in the family of a great Bania, he (Bhavisā) was brought up in his maternal uncle's house. He went out for trading and was deceived by his half-brother. Smarting under the calamity, he appealed to the King, who honoured him and raised him to a high position. He then became a king surrounded by vassals and exalted his family and relations.' He also draws a moral.¹⁴ 'Knowing this, do not be inflated under prosperity in this world.'

This combined part and the following part of the previous history of the hero and others, are not very naturally connected together. They appear to be brought together with some conscious effort. Then there is one

¹⁴ एहं जाणेविणु मच्चलोहं मं करहु गब्बु संपयविहोइ XIV 20, 16.

great and marked difference between the two; it is, that while the second is typical Jain in character, the first might pass for a Hindu or Buddhist legend, if we drop the reference to the Jain temple in Tilayadīva (Tilakadvīpa) and the Suyapañcamī vow. We shall therefore not be far wrong if we believe that the original story had no religious colouring, but was only a popular legend or romance of a middle-class tradesman's life, just as the Kādambarī is of court-life, and it was subsequently turned to religious account by the Jains. It is, however, not quite possible to say if the Jain colouring was already there when Dhanapāla put his hand to it, or whether it was he himself who did so. The former alternative seems to be more likely, if we believe the poet when says at the end of Sandhi XIV 'पारंपरकव्यं ललितं मेव महं संल्लिख्य सरस्वतिणि एव—Having obtained different old poems (presumably on the same subject), I have composed this with the help of Saraswatī.' There is nothing strange in this, for we know how the Buddhists and Jains have from the beginning drawn upon Hindu fables and legends for illustrating their own doctrines. The *Paumacariya* of Vimalasūri is a great illustration in point.

Jacobi refers to the Kathāsaritsāgara where the Yakṣa Mañibhadra is mentioned as the tutelary deity of tradesmen and travellers and suggests¹⁵ that the temple in Tilayadīva might have been the Yakṣa's own temple and that originally it might have been the Yakṣa himself who appeared to Bhavisayatta in a dream, and not the lord of Accyutasvarga. This change, and the metamorphosis of the Yakṣa temple into one of Candraprabha Jina, must have been made when the story was caught hold of for their purpose by the Jains.

Jacobi gives expression to a hard truth when he says¹⁶ regarding the previous births; 'An derartigen Vorgeschichten ist die Erzählungsliteratur der Jainas überreich. Meistens sind sie klägliche Erzeugnisse einer dünnen Pfaffenphantasie—The story-literature of the Jainas is over-rich in such fore-histories. Mostly they are the miserable productions of a barren priestcraft-phantasie.'

Lastly there is this important fact to be borne in mind that nowhere does the Suyapañcamī-vrata appear inevitable. In fact, of the two places where it is mentioned, viz. Sandhi VI 2, 10 ff., and Sandhi XX 11, 9, on the first occasion it is advised to be done by Suvratā, when Kamalaśrī's son was already being helped by the lord of Accyutasvarga and his servant Māñibhadra. In fact it was Bhavisayatta's own good conduct that had turned into his friend and helper the Rākṣasa, who had come to devour him and Princess Bhavisānuruvā. On the second occasion it does not concern the main persons of the story at all. This clearly establishes the fact that the

¹⁵ Op. Cit. Introduction p. 18 and 14.

¹⁶ Op. Cit. Introduction p. 20.

story existed first and was turned into an illustration of the merits of *Suyapañcamī* afterwards. The name *Suyapañcamīkahā* is therefore less appropriate than *Bhavisayattakahā*. The author himself in his introductory or rather benedictory stanza¹⁷ says 'वित्थारमि लोह कित्तु भविसणराहिवहो—I shall spread broadcast in the world the story of King Bhavisa.' Of course in the 4th *Kaḍavaka* he gives the story a religious stamp and historical background by saying¹⁸ पुच्छंतु सुयपंचमिविहाणु तर्हि आयउ एउ कहानिहाणु—When the King *Seṇiya* asked the *Gaṇadhara* *Gotama* about the performance of the *Suyapañcamī*, there occurred this precious story.'

IV

The war and the politico-geographical conditions:—

(1) The war—The war is introduced in the thirteenth *Sandhi*, rather abruptly as one would like to think. For the particulars of the several campaigns that took place, and the fortunes of war, the summary of the *Kaḍavaka*'s in the Notes should be referred to. Apparently the war is fought on account of the princesses *Bhavisāṇurūvā* and *Sumittā*, who are sought by the lord of *Poyaṇa* i. e. the king of *Takṣaṣilā*, probably for the sake of his son. This motive would appear neither extraordinary nor very fabulous, when we remember how disasters were wrought upon royal families and wars waged, on account of beautiful princesses. The most typical example of this type is *Allauddin Khilji*'s perfidious action, due to his passion for *Padminī*, wife of *Bhimsing* the king of *Chitod*. In more recent times, *Kṛṣṇākumārī*, a *Rājput* princess, gladly drank poison in order to save her father from the disasters of war. That there was some old score to be paid between the lords of *Poyaṇapura* and *Gayaura*, does not appear likely from the preamble to the former's strange demand—इउं नवर तुछु एकहो न वंकु अच्छहि कुहजंगलि निरवसंकु xiii 3, 10.

(2) *Kuru*-side—How were the two inimical sides composed? This is rather an involved question, as the author himself does not appear to have a clear notion about it. On the *Kuru* side are *Pañcāla*, *Maccha*, *Kaccha* or *Kacchava*—as is once stated in पञ्चालमच्छकच्छाहिवेहि XIV 4, 8, i. e. the *Pañcālas*, to the North and East of the *Kurus* in the Upper Doab, the *Matsyas* to the South-west of the *Kurus*, and the *Kacchas* or *Kacchavas*. Who the latter are is again a vexed question. They could not be the people of what is today called *Kaccha*. The *Kacchāhiva* of our story occupies a central or at any rate a very important position between the two kingdoms of *Poyaṇa* and *Kuru*. His position perhaps is strategically as important to both, as was that of *Belgium* to *France* and *Germany* during the recent European war. Thus only can we understand *Bhavisayatta*'s anxiety to reduce to submission the king of the *Kacchas* before the *Poyaṇa* army arrives. उदालमि कच्छाहिवहो

¹⁷ I 1, 12 of the Text.

¹⁸ I 4, 8 of the Text.

रज्जु सो तज् अभिदु खलु अकयकज्जु। जंपह पोयणपुरवर्हिं पक्खु पडिगाहिवि थिउ मंडलु असंखु XIV 1, 7-8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation. जह् कच्छाहिवह पट्ठु इत्थु ता अने केणवि गगण कित्थु। अह् कच्छाहिउ संवरिवि थक्कु तो हम्महं परचकेण चक्कु ॥ XIII 7, 8-9. The suggestion of Jacobi,¹⁹ based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāsyapadvīpa.²⁰ But is the position of the king of Kashmir so strategically important? From the third Kaṭavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering Poyaṇapurapati's message to the Kuru King, the son of Poyaṇapati has already entered the Pañcāladeśa with a large army, पंचालदेसि वट्ठह सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhivai are definitely known; अप्पुशु अच्छहो मज्झंथ होवि. XIII 7, 7. It is also after this that Bhavisatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U. P., and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus:—विणिग्वि पव्वयवह् सोहज्जु हरिवाहणु पिट्ठमह् रणि अलब्धु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणपंचालाणुरायहिं। पणविउ कुरनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Simhaauramallu and Kantiuranāhu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.²¹ There is a Khasapahāṇao—chief of the Khasās mentioned in पव्वयवणु जंपह् खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khasās he is also a Pavvayanarinda. He is spoken of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message; the former also gave his advice.

From तिसहुं संचल्लिय भइमईद पंचालमिच्छकच्छवनरिन्द। पिट्ठमह्हरिवाहणलोज्जु अन्न वि नरवह् जे रणि अलंख XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Kacchas had their kings²² in Pihumai, Harivāhaṇa and Lohajāṅgha respectively. But on close examination this view would be found untenable. Lohajāṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

¹⁹ Op. Cit. Introduction, p. 15.

²⁰ See *Mahābhārata* Jambūkhaṇḍanirmāṇaparva.

²¹ But the latter is more likely Kotwal, 20 miles North of Gwalior, according to Cunningham.

²² Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

of the king of Gayaura when Citrāṅga brought Poyṇavai's message, and spoke very strong words against the latter XIII 5, 12. Kacchāhiva's attitude was on the contrary so doubtful that Bhavisatta had to threaten to attack him. Moreover Anantapāla's reference to Kacchāhiva leaves the impression that the latter was not present in the assembly at Gayaura, while Lohajāṅgha was present. On hearing Bhavisatta's threat of attack, Kacchāhiva sends a messenger to Gayaura XIV i, ii explaining his position and promising help if Poyṇa's son actually begins the attack. Again the following references make it clear that Lohajāṅgha and Kacchāhiva were quite different persons:—(1) हरिवाहणलोहजङ्घकच्छादिवपञ्चालीहं XIV 4, 1; (2) विद्रुमहलोहजङ्घपञ्चालीहं कच्छादिवनरिर्दिह पणविय etc. XIV 12, 1; (3) तं मन्तिह वयं सुणेवि तेण XIV 13, 7 where Lohajāṅgha is expressly called a '*mantrin*.' A few lines above it is stated that his word was respected by all जसु तणउं वयणु सव्वहं अलंनु. (4) Kaḍavakas 12 and 13 in the fourteenth Sandhi contain addresses of a similar type to Bhavisatta by Kacchāhiva and Lohajāṅgha. These were highly out of place if the two had been one and the same person.

Similar considerations make the other two identifications doubtful.

(3) Sākeya or Sakkeya side—The opposing army belonged to the King of Poyānapura, Avaṇinda (with variations) by name. He sent a large army under his son's command, strongly supported by the army of Sindhu (sāgara) pati, led by Citrāṅga. So that Sindhupati is an important ally of the king of Poyāna.

Other people on this side are Ekkavaya, Kannapaṅguraṇa, Saddūlavayaṇa, Nārasīha and the Abbhoṭṭas XIV 7. 6. These are described by their appearances as 'daḍhadāḍha,' 'karālamuha,' 'lalantajīha' etc. XIV 15, 1 and 2. Lambakanna, a few lines below, is the same as Kannapaṅguraṇa above. These are the same as the Gardabhilas of the Purāṇas. Except the Abbhoṭṭas, all these are to be supposed to be semi-barbarous mountain tribes, such as are mentioned in the *Mahābhārata*²³ and the Puraṇas.²⁴

The Abbhoṭṭas have been once previously mentioned along with the Jattas and the Jālandharas—the Jats and those of the Jalandhar Doab. The Abbhoṭṭas must be regarded as their close neighbours.

An important desertion from the Kurus, and acquisition to the Poyāna side was king Anantapāla, called पञ्चउ XIII 9, 7 and पञ्चयनरिन्दु XIII 11, 5. He is चंपाहिउ and चंपहि सामिसाउ XV 4, 8. This can not be the *Campā* of the Bengal plains; it is a *Campā* situated in the mountains. If Kacchava be Kashmir, then the *Campā* of the mountains would certainly be Chamba²⁵ in the Himalayas.

²³ In II 52 (Dyūtaparvan) Ekapadāh, among others, do honour to Yudhiṣṭhira.

²⁴ V. Smith, *Early History of India*, p. 274 on Ābhira, Gardabhila etc.

²⁵ Jacobi's suggestion, *Op. Cit.* Introduction p. 16.

Lastly there is the important question of the identification of Poyaṇapura. That Poyaṇa was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poynapuraparamesara XIII 11, 10 and Poyaṇapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśilā, but becomes doubtful when he finds our author referring to the army of Poyaṇavai as Sākeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it quite true that Sākeya is the correct Prākṛit for Sāketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākṛit for Śākeya. Historically there is nothing against this identification. Śaka Kings have ruled over Takṣaśilā. If this be correct, then there is nothing to come in the way of Poyaṇapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyaṇas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya, Poona:—

‘पोतनपुर’ तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलसूरिके ‘पद्मचरिये’ में जहां जहां ‘तक्खसिल्ला’ नाम आता है वहां वहां उसीके भाषान्तरस्वरूप पद्यपुराणमें ‘पोदनपुर’ नाम है—Potanpur appears to be another name of Takṣaśilā. Whereever the name ‘Takkhasilā’ occurs in Vimalasūri’s *Paumacariya*, the name ‘Podanpur’ stands (for it) in *Padmapurāṇa*, which is almost a translation of it’ (i. e. *Paumacariya*).

(4) **The political conditions**—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhya). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurujāṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcāla, Matsya and Kaccha. These formed a ‘Maṇḍala’, over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta’s at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanauj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avantī-empire of the Guptas, or after the Kanauj empire of Harṣa and before the advent of the Muhammadans.

Apabhramśa Grammar as construed from the *Bhavisayattakahā*.

I Phonology

(A) VOWELS

§ 1 *Vowels*:—The Apbh. like the literay Prākṛits possesses all the Sanskrit vowels, with the exception of ऋ, ॠ, ऐ and औ. Unlike Sanskrit, and like the Prākṛits its possesses a short ए and ओ. Hemacandra's²⁶ कृणु, कृकृदु and a few more Apbh. words in ऋ are unknown to our work.

§ 2 ऋ itself is variously represented by अ, इ, उ, ए, अइ, रि.

ऋ=अ अमय (अमृत), कसण (कृष्ण), घर (गृह), मईद (मृगेंद्र), मण (मृगेण), वियङ्क (विकृष्ट), सरह (सृष्ट) संमळ (संसृष्ट)
इ अळंकिय (अलंकृत), अमिय (अमृत), गिणह (गृणह), घिउ, (वृत) विह (इष्ट), पहिह (प्रहृष्ट), समिह (समृद्ध), हियय (हृदय)
उ णिवुइ (निवेत्ति), पाउस (प्रावृष्), पुइह (पृथ्वी), पुट्टी (पृष्ठम्)
ए गेहु (गृह)
अर् करिवि (कृ), सरेवि (सृ or पृ),
रि अम्हारिस (अस्माद्वा), रिसि (ऋषि)

§ 3 ऐ & औ are either weakened to ए & ओ or resolved into अइ, अउ, इ, उ.

ऐ=ए देवय (देवत), नेमितिय (नैमित्तिक), वेहओ (वैभव), वेयहु (वैतादय) सेरउ, (स्वरम्)
अइ अइरावय (ऐरावत) दइउ (दैव), वइरि (वैरिन्), वइसाह (वैशाख), वइराह (वैराग्येण), वइसवण (वैश्वण)
इ सिन्न (सैन्य)
औ=ओ ओसह (औषध), कलहोय (कलघौत), कोऊहल (कौतुहल), कोसिय (कौशिक), गोड (गौड)
दोहय (दौर्भाग), सोहग (सौभाग्य), सोहम्म (सौधर्म)
अउ गउरव (गौरव), पउर (पौर), पउरिस (पौरुष), रउद (रौद्र)
आ (rarely) गारव (गारव)
उ (rarely) सुक्ख (सौख्य)

§ 4 With the exception of ऋ, ऐ, औ, all other vowels generally remain unchanged. But sometimes there is shortening or weakening, as for instance before conjuncts. The quantity of the syllable is however retained. This is so in the Prākṛits too.

अकखान (आख्यान), अग्गेय (आग्नेय), अग्वाइय (आघ्रात), अबरिय (आश्रय), अजा (आर्या), अत्याण (आत्थान), अविकखण (अवेक्षण), इक्खण (इक्षण), पिक्खइ (प्रेक्षते), सिद्धि (श्रेष्ठिन्). कवि for कापि and किवि for केवि are due to metre.

(a) The opposite tendency of lengthening the vowel, sometimes even at the cost of quantity, is also seen e. g.

नेउर (नृपर), अणोबम (अनुपम), पोत्थय (पुस्तक), पओहण (प्रवहण), पायडो (प्रकट), वोहित्य (वदित्य), सोवासिणि (सुवासिनी)

§ 5. The आ of feminines is invariably shortened, though in some cases the shortening might be due to metre

²⁶ Prākṛit Grammar, ed. Pischel, IV 329 etc.

आरिय (आर्या), कमळ (कमला), कील (कीला), बाळ (बाळा), लीह (लेखा), वील (वीला), साळ (साळा)

§ 6. In many words, the ending अ is changed to उ.

एत्थु, जेत्यु, तेत्थु; जाछ, ताछ

This change, however, does not take place when a word is added.

जेट्यह (जेट्युजि), तेत्थह (तेत्थु जि), तासह (ताछ जि)

§ 7. Initial अ is in some cases dropped, as also उ

रण्ण (अरण्य); रत्तिन्द (अरविन्द), वलगी (अवलगा), इडं (अइकम्), देहा (अवस्तात्), वइसह (उपविशति), वइठ (उपविष्ट).

§ 8. Contraction of two consecutive अ, and loss of a whole syllable, in some cases due to shortening for metre, is seen in the following

एमाह (एवमादि through Pr. एवमाह), एमेव (एवमेव), भविसत्त (for भविसत्त=भविष्यत्त)

उज्झा (उवज्झाय), पियार (पिययर), भडारा (भडारय), वडावा (वडावय)

§ 9. 'य' श्रुति:—This is not a peculiarity of the Adbh. or any other Prākṛit. But the Jain scribes have always introduced a य to avoid a hiatus between a preceding vowel (generally अ and आ) and the following अ due to vocalization of Consonants (See § 12). Our text has य after almost all vowels. In पुत्तियहु=पुत्ति अहु it avoids sandhi-hiatus.

अणेय (अनेक), अन्धयार (अन्धकार), अवयास (अवकाश), कल्यल (कलकल), मयगल (मदकल), लोय (लोक), पायह (प्रकट)

अणुराय (अनुराग), आहोय (आभोग), नाय (नाग), भोय (भोग), आयउ (आगत:), but also आगउ and आ गय (for आगत)

अवियल (अविच्छल), आयरिय (आचरित), उपयार (उपचार), कवय (कवच), लोयण (लोचन), आयार (आचार) but also आचरह

आभोयण (आभोजन), गयउर (गजपुर), तेय (तेज), पय (प्रजा) वंसयाल (वंशजाल), सयण (स्वजन)

अकियत्थ (अकृतार्थ), अमय (अमृत), इयर (इतर), ताय (तात), धुय (धुत), हय (हत)

आमोय (आमोद), आयर (आदर), खेय (खेद), छेय (छेद), पमूयपहि (प्रमूनकै: rare),

अविस्साय (अविषाद), पसाय (प्रसाद)

It is difficult to say if in words like वंसयाल, खयाल, य is due to this 'śruti or a regular representative of ज. In याणह, याणिउ it is clearly the latter.

§ 10 'व' श्रुति. This is not a peculiarity of any Prākṛit; but seems to be a feature of an Adbh. dialect in which our author has written. In some of the following examples it may be explained away as due either to assimilation as in उवजुव (उपयुत) for उवजुय or dissimilation as in उवय (उदक) for उयय. In उवहि (उदधि) the influence of उ is clearly traceable. In अंसुव, कुरुव it is euphonic in character.

अंसुव (अशु), कंसुव (कञ्चुकम्), कुरुवह (कुरुणां), पसुवहं (पशुकानाम्)

उव्वेवउ (उद्वेगम्), दुहव (दुर्भग), जुवळ (युगल) also जुयल

उल्लोव (उल्लोच), सुवमि (सुधामि)

उवजुव (उपयुत), दूव (दत्त), पहुव (प्रभुत)

सुव (सुता) also सुय, सुवपञ्चमि (श्रुत) also सुयमञ्चमि, हुवास (हुताश)

उवय (उदय) also उइय, उवहि (उदधि), also उअहि खेविय (खेदित), रोवह (रोदिति) also रुअह

आवह (आयाति), चिन्तवह (चिन्तयति), जोवह as also जोयह, जोअह

This hesitation between व and य or अ shows that this is not a fixed phonetic rule of the language; but is due to momentary caprice of the writer,

of course helped by the law of assimilation. Cases like लोचणु rhyming with जोषणु show that even here the author must have spoken a *v*, as in भोए and कूए also.

N. B. for falling away of *v*, see § 17

(B) CONSONANTS

The Apbh. shows a very varying picture of the Sanskrit consonants and agrees in a general way in this respect with the Prākṛits. It shows (1) vocalisation of consonants, (2) their softening, (3) assimilation (4) splitting up or svarabhakti and simplification of conjuncts, and similar phenomena.

§ 11 Initially all consonants remain unchanged, except *y* and very rarely others as in दिहि(प्रति) धूय (इहिता).

§ 12 Vocalisation:—(without merging with the accompanying vowels), of unaspirated consonants, when not initial. Any consonant, except the fourth consonant, the cerebrals, sibilants and *ḥ* may become a vowel.

क् and ग् आउञ्चइ (आकुञ्चयति) but also आकुञ्चइ, मईद (मृगेन्द्र)

च् and ज् अइआरे (अतिचारेण), कयाइ (कदाचित्), गइन्द (गजेन्द्र), राआ (राजन्)

प् and द् अइ (अति), अवइण्ण (अवतीर्ण), आपस (आदेश). उइय (उदित), खइय (खेदित)
पइसरइ (प्रतिसरति), परिओसिय (परितोषित)

फ् and ब् अउवु (अपूर्व), कयउनी (कृतपुण्या), काउरिस (कापुरुष), कुइअ कुविय (कुपित),
गयउर (गजपुर), नेउर (नूपुर)

य् and व् आउस (आपुष्), आउह (आयुष), आओदणु (आयोधनम्), आइह (आविह),
जालोलि (ज्वालावलि), तिहुअण (त्रिभुवन), पइट्ट (प्रविष्ट)

पओहण (प्रवहण) is perhaps case of *samprasaraṇā*.

§ 13. Softening of consonants:—The hard unaspirates were in the Śauraseni regularly softened when not initial. The Apbh. like the Māhārāṣṭri has vocalised them. (See above). The only examples of softening in Apbh. are the cerebrals and *ṣ*. They indicate that Dhanavāla's Apbh. shows traces of Śauraseni Apbh. although mainly it is Māhārāṣṭri Apbh.

क् to ग् मयगल (मदकल)

ट् to इ कडक्ख (कटाक्ष), कडाइ (कटाह), कवडु (कपटम्), भट्ट (भटः)

ट् to इ कमडु (कमठम्), पीडु (पीठम्)

ड् to ल् आमेल (आपीड), कील (क्रीडा), वील (व्रीडा)

प् to व् अहिवइ (अधिपति), आवज्जइ (आपयते), आवीळिय (आपीडित), पाघ (पाप),
व्वह (पथ); सावराह (सापराध)

प् to म् (rarely as in) आमेल (आपीड)

§ 14. The aspirates of all classes, except the palatals and cerebrals, when single and noninitial retain only the *h*.

ख् दुइ (दुःख) but also दुक्ख; नह (नख), छइ (छख), सहि (सखि), छइ (सुख)

प् अविहाय (अविधात), ओह (ओष), जिणहर (जिणघर), दीहर (दीर्घ)

थ् अइ (अथ), अहवा (अथवा), कह (कथा), पुइइ (पृथ्वी), सणाह (सनाथ)

प् अहर (अघर), अहिट्टिय (अभिट्टित), कलहोय (कलधौत), परिहाविय (परिधापित),
विहोय (विधेय), हम्म (in चम्माहम्मि=चर्माधर्मेण)

फ् दाडिमहल (दा. फल), झुताहल (झुताफल). Exception पुण्णफलु (पुण्यफलम्)

भ् अहिर्सिचिय (अभिषेचित), निहुअ (निभृत), निहाळिउ, (निभालित), विहुइ (विभृति)

विहोय (विभोग), सहाव (स्वभाव), हुअ (भृता), but rarely आभोयण (आभोजन) also

§ 15 ऋ initially and when double internally, is retained as in Amg. In all other positions it becomes ण. This is sheer Ardhamāgadhism and not a peculiarity of the Apbh. (as the following hesitation will show)

नयर (नगर), नराहं (नराणां), निहृय (निभृत), नेउर (नूपुर), अन्न (अन्य), मन्नह, (मन्यते); णिहणु, णउ, अणित्तहि, अवगणिवि, णिज्जावय, णिभिण्णहं, समण्णुहण,

§ 16 ॠ becomes ॡ initially medially and in conjuncts, when not assimilated as in जोग (योग्य).

Initially जह (यति), जउण (यसुना), जक्ख (यक्ष), जाण (यान), जुयल (युगल), जोग (योग्य)

Medially अजोए (अयोगेन), उवजुव (उपयुत), संजम (संयम), संजुय (संयुत), संजोय (संयोग)

In conjuncts अज्ज (अय), अज्जु अ (आर्यक), पज्जत्त (पर्याप्त)

§ 17 व remains in all positions, except in many cases at the end, where it has fallen away before the उ of the Masc and Neut. Nom. and Acc. terminations

Falling away of original व at the end:—

उच्छउ (उत्सवः), जुवाणभाउ (युवभावः), परिहउ (परिभवः), पहाउ (प्रभाव), महाहउ (महाहव), वासउ (वासवः), संभउ, (संभवः)

Falling away of secondary व

अहिउ (अधिपः), कलाकलाउ (कलाकलापः), दीउ (द्वीपं), पाउ (पापं), पयाउ (प्रतापः), मंडउ (महपः), साउ (शापः)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. ॠ into ॡ (nasalised व) in the first instance, and into व subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭhī Gujarātī etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पिणु (नत्वा), निविस्ति (निमेषेण), भवणु (भमणम्), रवण्यम् (रमणीयकम्), सावण्णु (सामान्यः), वम्मह (मन्मथ)

भवणु (भमणं) (Jacobi's text clearly reads भवँणु which is the original form²⁷). In other cases too ॡ is to be expected in place of व, which latter is found for the former in the vernaculars. Even in these, the original *anunāsika* character of ॡ is preserved in the *anuswāra* which in many cases is seen on the preceding syllable. e. g. M भंवरा Apbh. भवँर (भमर), M भुवई Pr. भसुहा, M. नांव Apbh. नावँ, नाम, M. गांव Apbh. गावँ (ग्राम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original व, this derived व is changed to उ e. g.

उज्जउ (उद्यम), खेउ (क्षेम), जउणा (यसुना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. व sometimes becomes ॠ in Apbh.

एम (एव), विहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like, जाम्व (यावत्), ताम्व (तावत्)

§ 19 Of the sibilants श becomes ष, ष remains, ष becomes ह्र initially and and ष medially.

सय (शत), सिक्खा (शिक्षा), सुक्क (शुक्क), विसिट्ठ (विशिष्ट), सिट्ठि (श्रेष्ठि), सोह (शोभा) सयल (सकल), सिन्न (सैन्य),

²⁷ And according to Hemacandra's rule too IV 397.

ऊह (वह), छट्टि (वष्टि), छह (वष्ट) but also सोल्य (बोह्य), विलेस (विशेष), विलाय (विषाद), रिसि (क्रुषि).

(C) CONJUNCT CONSONANTS

§ 20 Conjuncts are treated variously, as is the Prākritis. (a) If initial one consonant, invariably the second, is dropped. In any other position they are either (b) assimilated or (c) separated by *Svarabhakti* or *Varnapajana* as Yāska calls it.

(a) Conjuncts initially drop the latter consonant. The only conjuncts that come into consideration here are those (1) having a य्, र्, ल्, व्, in the second place and such others as (2) have a स् before them.

- (1) य्—चाय (त्याग), चुह (च्युति), जोह्गण (ज्योतिर्गण), तज् (त्यज्), वावरह (व्याप्रियते)
 र्²⁸ कय (क्रय), कील (कीडा), दुम (दुम), पयास (प्रकाश), पावह (प्राप्नोति), पिम्म (प्रेम), वय (व्रत), खव (भु)

When र् comes after स् and a few other consonants *svarabhakti* also takes places in some cases.

किरिया (क्रिया), सिरि (श्री), समरह (स्मरति), सास (श्वास) which is a Prākritism
 व्—जालोळि (ज्वालावलि), दीव (द्वीप), बीय (द्वितिय), सग (स्वक), सर (स्वर), सामिणि (स्वामिनी) सर (स्वर)

In some cases, however, when a स् precedes व् *svarabhakti* takes place
 छविण (स्वप्न), छवह (स्वपिति)

ल् usually shows *svarabhakti*, whether a sibilant precedes it or any other consonant. किलिज (क्लिज), किलेस (क्लेश), सिलितह (श्लिष्यति),

- (2) स् with a क् changes to ख्, with a त् goes into थ्;

खंभ (स्कम्भ), थण (स्तन), थवअ (स्तवक), हत्थ (हस्त)

with a न् becomes न्ह् or ण्ह् न्हाण (स्नान), न्हवण (स्वपन)

with a प् changes to फ्; फासय (स्पर्शक), फस (स्पर्श), फसह (स्पृशति)

with a क्, is merged into the latter. e. g. फहिय (स्फटिक), फंदह (स्पन्दते), फार (स्फार), ऊहु (स्फुट)

with a म्, merges the latter into itself. (जाई-) सर (जातिस्मरः), also सरिउ (स्पृष्टम्)

स्म also changes to भ् as in the following:—भरह (स्मरति), विंभय विंभिय (विस्मित)

§ 21. Conjuncts, noninitially, are assimilated. The assimilation is either progressive or regressive. If there is a long vowel before the conjuncts it is invariably shortened.

1. Progressive assimilation:—

क् जुत (युक्त), जुताहल (युक्ताफल), रत्त (रक्त)

क् अज (अज), उत्पण्ण (उत्पन्नः), उव्भह (उद्भट), तप्पर (तत्पर)

प् कम्म (कर्म), जम्म (जन्म), पत्त (प्राप्त), सहात्थ (सहार्थ)

अन्तस्था इप्प (इष्टं), मज्जाय (मर्यादा), पवत्तिय (प्रवर्तित), सव्व (सर्व)

म् अक्षरिय (आश्रयं), अट्ठ (अष्ट), छक्क (शुष्क)

²⁸ Hemacandra's rule about the optional retention of *adhorepha*, IV 898 does not obtain in our work.

2. Regressive assimilation.

न् अग्रे (आग्रेय), दवग्नि (दवाग्नि.)

ए युक्त युक्त (युक्त)

अन्तस्था-अक्खण (आख्यान); अत्र (अन्य); कलत्तु (कलत्र), युक्चइ (युच्यते), मिश्र (मित्र), सयुज्जल (सयुज्जल),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपजन

(1) अचवरिय (आचर्य), अरहन्त (अर्हत्), also अरिहन्त अरुह (अर्हत्), आरिय (आर्य), किरिया (क्रिया), किलिट्ट (क्लिट्ट), किलिन्न (किलन्न), किलेस (क्लेस), गरह (गर्ह), छक्खिल (छक्खिल)

The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरहन्त, अरिहन्त and अरुह all from अर्हन्.

(2) वर्णोपजन or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल (आम्बल), तम्बिर (ताम्र)

ए भवेक म् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ञ becomes ण आण (आज्ञा)

न नाण (ज्ञान)

न पइन् (प्रतिज्ञा), सन्न (संज्ञा)

क्ष becomes कत् अवक्खु (भक्खु), अक्खय (भक्षय), अन्तरिक्ख (अन्तरिक्ष), इक्खिण (ईक्ष्ण),

छ सच्छ (साक्षात्)

क्ष क्षीण (क्षीण)

" (rarely) ह् निहित (प्रिक्षित)

ध्य " झ् झान (ध्यान), संझा (संघ्या)

ध्व् " झुणि (ध्वनि), साध्वस (सज्जस)

प्स् " छ् अच्छर (अप्सरा)

त्स् " छ् मच्छर (मत्सर), वच्छल्ल (वात्सल्य)

त्स्य् " छ् मच्छ (मत्स्य)

स्स् " भ् संभल (संस्मृ), भरइ (स्मरति)

" " स् स्सरइ (स्मरति)

" " म्हु अम्हार (अस्माकम्)

ह् च् गिज्ज (गृह्य)

ह् भ् विभल (विह्वल)

§ 24 Sporadic double consonants—Aphh. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of ज् in compensation

अभोए (आभोगेन) where the shortening has caused the doubling

अवगण्णित (अवगणित) on the analogy of मज्जित, where the ञ् is from न्य

उप्परि (उपरि) on the analogy of परप्पर, when प्प is legitimate

एकमिक्खु (एकम्) again appears to have compensatory double consonant.

The shortening or weakening of ए in °मिक्खु necessitates doubling of क्. The first ए too is to be regarded short, thus accounting for क्. e. g. इल्लोक्कमल्ल also.

क्रिड (कृतम्) V 16, 7 नियवि क्रिड कर्तव्यतन्त्र, where वि must be long for metre, so क्रि is doubled.

पञ्चविह (पञ्चविष) on the analogy of चतुर्विह, छविह where व्व is legitimate.

पविस्समाणण (प्रविशता) the doubling is metri causa.

पुज्ज (पूजा) where the doubling may be regarded as due to the shortening of ऊ

पुनक्कल्ल (पुण्यफलम्) the change of क to क्क is also metri causa.

पुव्वकिय (पूर्वकृत) where the doubling is due to metre only.

बहुगुण (बहुगुण) This doubling is entirely due to metre.

विनि (द्वौ), on the analogy of तिनि (त्रीणि) where the doubling is legitimate.

रुचइ (रोचते) where perhaps the double consonant is due to the change of conjugation, रुच् being regarded as of the 4th class.

व्वहइ (वहति) in मणि व्वहइ where the णि has got to be long metrically.

संचल्लिड (संचलित) appears metri causa only, if not regarded as change of conjugation as in रुच्चइ.

सक्केय as an alternative to साकेय. The quantity is preserved.

सुक्किल (शुक्ल) One would think that the Svarabhakti was sufficient. But metre requires the doubling सुक्किलपंचमि जा बइसाहो VIII 17,3

युव्वहं (स्तुतानाम्) which ought to be युवहं, owes its conjunct to metre.

ल्लिक्खि is the only intial conjunct not due to metre. Others are क्रिड and व्वहइ.

§ 25. In a few cases, when the conjunct is simplified, the preceding syllable gets an *anuswāra* as a compensation.

अंचण (अर्चन), अंछु (अश्रु), चउरंस (चतुरस्र), जंपह (जल्पति),

देसण (दर्शन), वंक्क (वक्र), विंभल (विह्वल), विंभय (विस्मय),

II. MORPHOLOGY

A INFLECTION

§ 26. अ bases Masc. and Neut. This also includes the Consonantal bases in Sanskrit, which have lost that character in the Prākritis either (1) by the addition of अ to their final consonant, or (2) by the dropping of that consonant. In the latter case they belong to that class, to which their final vowel also belongs. Sometimes, however, consonantal bases become vowel bases in both the ways. e. g. मन्ति and मन्तिण, कम्म, and कम्मण.

Nom. Singular

Plural

M भाणंदु, कंउ, चित्तंतु, भविसंतु, मउ, बालु, M अमरिंद,² कलस, छहय, जणविंद, दोहलभ
सदियणु, अंतराउँ,¹ जाणउँ, दुण्णउँ, सुहावणउँ नरिंद, पहिय, सुर

¹ These have got their *anuswāra* on the analogy of corresponding neuter forms. Not observed in Hc. who prescribes it only of nouns in अ derived from क IV 354.

² Tendency to drop inflection. Not mentioned in Hc. Gr.

Singular	Plural
गओ, ³ घोसो, घाहओ, भासिओ, वणिंदो, छओ भाय, सावण्ण	चिन्तन्ता ⁴ पिकखन्ता, भमन्ता, ह्यन्ता, लोया
N अवलोयणु, चारित्तु, जम्मंतरु, फल्लु, वयणु कहाणउं, पहाणउं कम्म, ⁵ कलत्तं, धम्मं	N अंगहूँ, कण्हूँ, खंहूँ, तोरणहूँ, पएसहूँ, रसहूँ, वयणहूँ, छहहूँ कुसुम, चरण तोरण, ⁶
Acc.	
M उज्जउ, ⁷ उज्जोउ, णाहु, णेहु, पुत्तु, वियासु, हात्तु, सेणहु, सोउ सवत्तिवेहओ ⁸ (XII 5, 2)	M काल ⁶ , निळिमण्ण, पोय, भोय, वियप्प, विलास
N कउञ्जु, ⁷ कारणु, घरु, वयणु, सउणुं	N कुंभहूँ, कुरुलहूँ, थटवट्टहूँ, दोसहूँ, ⁸ भासहूँ, नंदणहूँ, सन्नहूँ, ⁹ हारहूँ ¹⁰ लाइय ¹¹ (for लाइयहूँ), वोहित्थ अंसुवहि ¹² , किन्दुअहि ¹³ , पुण्णहि ¹⁴ , वयणहि ¹⁵ कुलेहि ¹⁶ , गुणिहि ¹⁷ , दिणेहि ¹⁸ , संचएहि ¹⁹ दुराचारिणहि ²⁰ , वहनोहि ²¹ चउपासिहि ²² (VIII 5, 3)
Inst.	
अवियारि ¹ , धणवालि ² , भविसि ³ , परितोसि ⁴ सुणिणाहि ⁵ , विसंति ⁶ , सविसेसि ⁷ ; तरंगहूँ, अवराहि ¹⁰ सद्दाणि, कज्जे ¹¹ , काले ¹² , गब्बे ¹³ , पयत्ते ¹⁴ , बप्पे ¹⁵ , बाले ¹⁶ , विणोए ¹⁷ , (सिउ) पुत्ते ¹⁸ (X 3, 2) करिण, गणहरिण, पुण्णोदइण, सिरिण, हरिबलिण अहम्मण, ¹¹ धम्मण, कज्जण, छलेण, वणिविरण केवलेण, ¹² दोहएणं, हएणं	
Abl. दोसहु ¹³ (VI 21, 12), वेचणमइहु (III 21, 8) अदत्तादाणहो ¹⁴ (V 15, 5) जंपाणहो (VIII 5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5, 2)	

³ These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e.g. V 17. See however Hc. Gr. IV 332.

⁴ In passages of mixed language and changed metre c.f. VI 18.

⁵ Prākṛitisms.

⁶ The Masculine has totally discarded inflection and the Neuter partly.

⁷ One would expect the *anunāsika*, at least more frequently in the Neuter.

⁸ Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

⁹ तरंगे would have equally suited metrically. The lengthening therefore is sporadic.

¹⁰ The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

¹¹ These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

¹² Prākṛitisms, occurring in a Kaṭavaka of changed metre and mostly Māhārāṣṭrī III 26. ¹³ Hc. Gr. IV 335.

¹⁴ He's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

¹⁵ This हो is common to the Gen. Not in Hc.

¹⁶ He mentions इ instead in IV 337

Singular	Plural
Gen. कुलहरहो, जणहो, णरहो, घणहो, भवित्तहो, हरियत्तहो बालहु, ¹⁷ सप्पुरिसहु परमेसरासु ¹⁸ , लोयस्स ¹⁸ हरियत्तहोकेरी	गयहँ, ¹⁹ णरहँ, पुण्हँ, सुयण्हँ ¹⁹ वच्चंताहँ, विक्कमपराहँ जियंतह ²⁰ , महल्लह, विळसंतह अप्पमत्ताण ²¹ , भत्ताण, मिहुणाण, वणिंदाण वंदिण, लोयणाण, लोयणाण वहण्हिं ²² (आरु III 22, 11)
Loc. अग्गह, ²³ अट्टमह, कालि, गयउरि, दिणि पंगुरणि, रहुहरि, लोह, सालि ⁸ कीळन्ताहँ ²³ (for तहँ), तउत्तणहँ, पकहँ, वयणिं, वयणहँ, वेळाउलहँ काले, ²² पाउसे, सम्मत्ते, सोहग्गे अच्छन्तए ²⁴ , उन्हालए तित्थेसए, नच्चंतए, पसरंतए, ससिक्तए, पाणिए कालम्मि, गोत्तम्मि, वारम्मि, माणम्मि, वयणम्मि, विहिमि	
Voc. परमेसर ²⁶ , पुत्त	लोयहो ²⁶ , वणिउत्तहो
§ 27 ह bases Masculine are not very numerous in our Apbh.	
Nom. गंठि ²⁷ , दिणमणि, घणवह, महारिसि दहीयं	
Acc. पइ (अणुअंचिवि)	
Instr. घणवहण ²⁸ , दहिहँ, मंतिसिउं X 3, 2	
Abl.	
Gen. कईह ²⁹ , घणवहहि	भाहँ ³⁰ तुहिहि ³¹
Loc.	
Voc. हयबुद्धि	
§ 28 उ bases, Masculine and Neuter are also not numerous.	
Nom. पहु, पहुं, 33 (confusion of case)	गुरू (adj. of माहुल्लिग)
Acc. अंछ, गुरु, पहु, बन्धु (पणविप्पिणु), सेउ	चम्मिसहि ³²
Instr.	
Abl.	
Gen. गुरुहु ³³	घणहुं, घणणं ³³
Loc.	
Voc. पहु	

¹⁷ Not in Hc.; but it appears to be a weakening of हो. ¹⁸ Very rare in our text although corroborated by Hc. Gr. IV 338. The latter at any rate is a Prākritism.

¹⁹ Hc. Gr. IV 339. The lengthening before termination in rare cases is due to metre.

²⁰ Dropping of the *anunāsiḥa* is probably a vagary of the scribe.

²¹ These occur in passages with changed metre and in Māhārāṣṭrī e. g. IV 1^o, IV 7.

²² These are prescribed by Hc. Gr. IV 334. ²³ On the analogy of Inst sing.

²⁴ Splitting for Metre. ²⁵ In accord with Hc. Gr. IV 347. ²⁶ Hc. Gr. III 346.

²⁷ Dropping of termination as Hc. also prescribes in IV 344.

²⁸ Hc. Gr. III 343 prescribes ण, हँ and हँ सिउं is the progenitor of M. शी.

²⁹ Hc. Gr. III 338 हु, हो, रहु appear to be for all Masc. bases. हि is not included.

³⁰ Hc. Gr. III 340 prescribes both हु and हँ for masc. इ, उ bases.

³¹ In accord with Hc. Gr. IV 347. ³² Seems to be alternative form for हो, which only is taught by Hemacandra. ³³ Prākritisms.

§ 29 There are no ऋ bases in Apbh. See Phonology of the vowels above § 9.

They have all become mostly अ bases, rarely इ, उ bases.

Nom.	जणेह (जनयितृ), पिउ, पियर, पियर, (पितृ), भायर, भाइ (भातृ), माय ³⁴ , मायरि (माता)
Inst.	पियरि ³⁵ , भत्तारि ³⁶ (भर्तृ), वरहृति (वरयितृ), भायरेहि ³⁷
	भायरेण (भात्रा), मायए (मात्रा)
Gen.	मायरिहि (मातृः), मायहि, भाइहु
Voc.	माह, माए

माया is from माता and so a Sanskritism. सत is directly from स्वसा and so Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding अ to the consonant or (2) by dropping it. The former gives rise to new अ bases, the latter to इ and उ (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom.	जुवाणु (युवन्), पणु (पयिन्), राय, राया, राणहँ (राजन्) परमप्पड (परमात्मन्), सामिहँ (स्वामिन्)	राय मणहँ, मन्तिणहँ, मंति
Acc.	सामि, सिट्ठि from इन् bases	
Inst.	मणु (मनम्), महिम (महिमन्),	
Gen.	अयसहो (अयसन्), कम्महो (कर्मन्), पिम्मह (प्रेमन्), मन्तिणहो	बन्दिणह (बन्दिन्), मन्तिणह, सिहिणह (सिखिन्)
Loc.	जम्मणि (जन्मन्), मणि (मनसि)	

§ 31 आ bases feminine.

Nom.	कन ³⁴ , किय, धय, बाल, माल, लील, सपय	तियउ, परिपुणउ ³⁶ पसुयउ, सउणउ
Acc.	कील, बोसण, निंद, साल, सोह	
Inst.	कनह ³⁷ , करणह, जीहहँ, छडहँ, लीलहँ, प्पसुव्वयाहँ, विहवप्पहाए ³⁷	
Abl.	उज्झासाकहि ³⁸	
Gen.	कमलहि ³⁹ , दीणहि ⁴⁰ , वट्टअहि ⁴¹ , सरुअहि ⁴² बाहुल्यहो ³⁹ , समवयहो	महिहँ ⁴⁰ (तणउं), वरविळयहि
Loc.	छायहि ⁴¹ , रयणिहि ⁴² पहाए ⁴² , सहाए	
Voc.	अयाणिए, भडारिए	

³⁴ Thus पितृ becomes पिय and पियर, मातृ become माय and मायर, भ्रातृ becomes भाइ and भायर.

³⁵ Hc. Gr. IV 344 teaches a general 'उक्' of Nom. and Acc. terminations, but does not mention the shortening of आ bases.

³⁶ The anunāsika seems to be a vagary of the scribe.

³⁷ Hc. Gr. IV 349 lays down ए only and not इ or ई.

³⁸ Hc. Gr. IV 350 has हे only for Abl. and Gen. sing. हि may be regarded as an alternative weakened form हे. The anunāsika seem to be sporadis.

³⁹ Not in Hc. Gr. On the analogy of Mase अ bases.

⁴⁰ Hc. Gr. IV 351 has हु only. ⁴¹ Hc. Gr. IV 352 has simple हि.

⁴² On the analogy of the Inst.

§ 32 इ and ई bases, Feminine. These have merged into each other so completely, that except for a few long ई forms in Nominative, there is nothing distinctive left of the ई bases.

Singular	Plural
Nom. कामिणि, दासि, बह्वधरि, वावि, सवति कियत्थी, जणेरी, पसाहियपंथी भंती, मही, सही, ससिवयणी	इतिउ, कुमारिह, जुवइउ, तरुणिउ, नारिह (IX 22 4) पत्तिउ, मंगलवलीउ
Acc. कंति, कमलसिरि, गह (पत्तः), जणणि, णिसि (गमन्ति), देवि, निव्वुह, संती (obj. of देसिउं IV 13, 9)	केलि, रंगावलउ
Inst. जुत्तिए, परिवाडिए, लच्छिए, समदिट्टिए, Abl.	(बहुजस-) कितिहि, कुरंतियाहि, भणंतियाहि पाणियहारिह
Gen. कंतिहि ⁴³ (महुं for Inst.), कमलसिरिहि, कितिहि (for Inst. I 11, 7), कुमारिह (sing. or siu. IV 8, 8) घरिणिहि, छट्टिहि, जणणिहि, जिणसासणेदविह (XIV 9, 11), णइहि, पुहइहि, मरालिहि, रयणिहि	
Loc. छट्टिहि, रयणिहि	अंगुलीहि (पक्खित्तह)
Voc. भडारिए, महव्यधारिए	

B PRONOMINAL INFLECTION

§ 33. First Person

Nom. मइ (कावि न मइ जेही दुहभायण VI 1, 11), हउं	अम्हइ, अम्हि (I 12, 6)
Acc. मइ (V 13, 1) मइ also (XXI 5, 12)	अम्हइ (for अम्हइ, सो अ० नेसइ (VI 15, 7)
Inst. मइ, मए ⁴⁴	अम्ह, अम्हइ
Gen. मज्झु, महु	अह, अम्हइ-हि (II 19, 7), अम्हाण (IV 11)

तण (तउतणिय IV 6, 6) often and केर (तउकेरउ V 6, 7) sometimes are possessive suffixes added to Gen. of nouns and pronouns. Is अम्हतउ (I 14, 3) Dat. or Abl.

The Konkani हाँव is traceable to हउं. Mar. आम्हीं is from अम्हइ. The Mar. मा of the Instr. is clearly from मइ, as आम्हीं of the same case from अम्हइ. Vul. Mar. माहें is derivable from महु. The Guj. हुं and अम्हे of the Nom. should be noted. Hindi मैं is apparently from the मइ of the Acc.

§ 34. Second Person.

Sing.	Pl.
Nom. तुहुँ, also तुहु (V 13, 7)	तुहँ (बिलिवितुहँ X 9, 6) तुम्ह तुम्हइ (IV 19, 5 (XXI 5, 12) तुम्हि
Acc. पइ	तुम्ह

⁴³ आ base changed to इ

⁴⁴ Of these मए of the Instr. sing and अम्हाण of the Gen. Pl. are Prakrits.

Singular	Plural
Inst. पङ्क ⁴⁵	तुम्हङ् (VI 9, 7)
Gen. पङ्क (अतहो) (III 10, 8) तड, तड (Misprint for तड III 14, 5)	तुम्हङ्, तुम्ह (III 16, 7, VI 21, 12)
तुम्ह, तुम्ह (IX 20, 9)	तुम्हाणं (IV 13, 10)
Loc. तङ् पङ्क	
तुम्हार is a possessive adjective, also तुहार	

§ 35. Demonstrative तद्.

Sing.	Plu.
Nom. सो, छ (X 10, 2) or तं	ते, ताहं, ताए (for ताहं VI 15, 8)
Acc. तं (तं संकेत), सो (III 13, 4) सा (सो सा पिकखइ V 8, 8) (सा जम्मभूमि छमरंतड VI 12, 1)	
Inst. तिं, तेण, F ताहं ताए	तेहिं
तेण Pr. (IV 13, 10) ताहिं (for ताहं I 13, 1)	
Gen. तहो F तिहिं (II 5, 3) तहु F. तहि, ताहि ताछ, तासई (VI 10, 3) F ताछ, तहो (II 4, 4) तह (V 12, 2), F. तह (III 16, 7) F तहु	ताहं
Loc. तहिं, Pr. तम्मि	तेछ Pr.

§ 36. The base एय Sk. एतत्.

Nom. M. इहु, एउ, एहु, F. एय, एह, N. इउ, एउ, एयं Pr.	M. इय, एय F. इयउ (XVI 1, 10)
Acc. M. इउ, एउ F. इह, एह	M. एयहिं
Inst. M. एण (विहोए), एणं Pr.	M. एय
Gem. M. एयहो F. एयहि, एयहिं (तणउं)	M. एयहं

§ 37. आय Sk. इदम्

Noun. M. आइउ (XVIII 4, 6), आयउ ⁴⁶	
Instr. M. आऐं, एण (विहोए), एणं F. आयएं, आपहि	M. आयहिं
Gen. M. आयहो F. आयहो { IX 21, 10 } आयहिं { VIII 12, 3 } (VIII, 166)	M. आयहं M. आयहिं

⁴⁵ तुम्ह in Jacobi is due to a misreading of the line हा विहि अञ्जु मई सिक्खविउ (VIII 14, 9)

⁴⁶ This is suspicious. It is also equal to आगतः which suits better in all the passages where Jacobi considers आयउ Masc. and Nom. Acc. NNeut. आउ in XVI 8, 10 also means आगतं.

§ 38. The base अण्, Skt. अन्यत्.

Sing.

Nom. M.	अण्
F.	अण्
Acc. N.	अण्
Inst. F.	अण्
Gen.	अण्
Loc.	अण् (VI 7, 2)

§ 39. The base एह, Skt. ईहन्

Sing.

Nom. M.	एहओ (XII 5, 2), एहउ
F.	एही
N.	एहउ
Ins.	एहई
Loc.	एहई

§ 40. The base जो, Sk. यत्

Sing.

Nom. M.	जो, F. जा
Acc.	जं
Inst. N.	जि, जे, F. जाई
Gen.	जसु, जासु
Loc.	जहि, जमि Pr.

§ 41. The base जेह, Sk. याहन्

Nom. M.	जेहउ. F. जेही, जेहिय
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§ 42. The base क Sk. किम्

Nom. M.	कोवि, कवण, कोइ
F.	कवि, कवण
Acc. M.	कोई (IV 1, 6), को (VIII 12, 10)
F.	कवण (VI 7, 15), N. किं
Inst.	केण
Gen.	कासु, कहो, कहु
Loc.	कहि, कहिचि

§ 43. Numerals.

(1) Cardinal

एक, एकक, एकल्ल, इक्क
 बे, बिण्णि, वेण्णि, दु०, दो
 तिण्णि, ति०
 चउ०, चयारि, चतारि
 पंच, छ, सत्त, अट्ठ, नव
 दस, दह,
 बारह, तेरस, पन्नास, सोलह,
 चउवीस, तीस, अट्ठायल, पंचासय, छट्ठि,
 सय, सहास, लकख

Pl.

M.	अण्, अण्
N.	अण्, अण् (XXI 6, 5 and 10, 4)
N.	अण्, अण्

Pl.

M.	जे, जाई
F.	जाउ
	जेहि
जस्त Pr., F.	जाहि

M.	किवि, केवि
N.	काई
N.	काई

बिहि Inst. Gen. & Loc. Pl.
 तिहि ,, बिहु Gen. Pl.

(2) Ordinal

पहिलउ, बीय, तइय, चउथय, चउत्थ

पंचम, छठ, सत्तम, अठ्ठम, नवम, दहम, दसमय, एयारहम

(3) Adjectival

दुविह, तिविह, चउविह, पंचविह

अठ्ठविह, दसविह

(4) Adverbial

एकवार, तिवार

§ 44. Nominal Suffixes.

अर	पलोयर
अल	दुक्खल्लिय, नवल, पयल्लय (पद्), पियल्ल, महल्ल
आर	अम्हार, तुहार (VI 11, 7)
इक्क	पाइक्क, पारक्क
इर	कंखिर, कंदिर, जंपिर, तंबिर, दुब्वासिर, पयासिर, रंखोलिर,
इल्ल	कुडिल्ल, गहिल्ल, पहिल्ल, सोहिल्ल
उल	रमाउल, वेलाउल
उल्ल	अभरहुल्ल, पियउल्लो, भंडुल्ल, विहुल्लो
इ	इत्तडउ, हियडइ
त्तण	दोहत्तण, वडुत्तण
र (स्वार्थे)	विउणारउ, विवरेरउ
ल	पहिलय, समगाल
वण	दयावण, दरिसावण
वत्त (वन्)	मणिमुज्जावत्तउ (अंगुलिउ=मणिमुद्रावत्यः अङ्गुल्यः), सिरिवत्त (असिरिव सिरिवत्त)

C CONJUGATION

The Prākṛit and Apabhraṃśa Conjugation does not show a full and varied picture. The old class distinction is lost. The two Past tenses, except for a few stray forms, and the perfect are given up.

§ 45 Present Tense

Sing.

- 1st अक्खमि, अच्छमि, अक्खुहरमि, करउ⁴⁷
(XIV 12, 12), करमि, उहमि, संभालमि
2nd अच्छहि, अवगन्नहि, करहि, किलेसहि,
जाणहि^{४८}, मन्नहि^{४९} वहंसहि, विलसहि, सक्कहि
3rd अच्छइ, अत्थि, अणुहुअइ, आयन्नइ, उट्ठइ,
करइ, चिन्तवइ, पइसरइ, पियइ, भणइ,
मन्नइ, वट्ठइ, सल्लइ, सुहाइ, इवेइ (Pr) होइ,
अप्पए, खुम्भए, चित्तए, ताणए, गिय-
च्छए, पराणए, पिक्खए, पूसए (all in
IV 7 which is in a different me-
tre and in Māhārāṣṭrī Pr.)
भक्खए, लुम्भए, वासए वियप्पए, सेवए in
XII 3 in Māh.

Pl.

- अक्खइ, जाणइ, जीवइ, देक्खइ, सुणइ, संवइ
अच्छहु, अवगन्नहु, करहु
अच्छन्ति, अवलोयेन्ति, आवन्ति करन्ति, करहि^{५०}
चुणन्ति, जंति, ठंति, झुणन्ति, वहन्ति, विहुणन्ति,
वुक्खहि (XVI 7, 5), होति

⁴⁷ The progenitor of Hindi करै, Marāṭhī करूं.

The Apbh. has no real Atmanepada. Hence इम्मह, वट्टह, वट्टंत, उट्टंत, सळह. We rarely get forms like अप्पह, पविस्समाज, पिच्छमाण

§ 46 Past Tense. This is generally expressed by the Past Part. The few examples of the Past are:—

Sing.	Pl.
1st आसि (तद् आहलु आसि चिरु इहे IX 14, 6), (इउं मि अरिणयुरि आसि XXI 5,11) गमं (अगमं IV 13,10)	
2nd आसि (आसि खलु देवह subj तुहु VII 10,5), (वरि दिज्जन्ति आसि II 11,5)	
3rd आसि	आसि (तिमिवि आसि V 12,5)

A very peculiar past appears to be expressed by the Pres. Part in राणउं इत्थु जसो-इत्थु होतउं, सो इउ तिळयदीउ भुंजतउ. V 1,21. Compare Pingala पिंगलहोते सेस णाअ तण्हि रोळा उते

§ 47. Imperative.

1st	उत्थल्लहं, वल्लहं, पउंजहं, पुंजहं (VI 15,5),
2nd अक्खहि, अच्छहि, अयुहुं जहि, करहि, करेहि, निवारहि, लग्गहि, वंचहु, संचहु, अयुहुजि, उहि, करि, कहि, धरि, कुसि, छुहि अच्छहु (II 12,9), निछणहु, ऊसरु	अच्छहु, अज्झहु, अणुमज्झहु, अप्पहु, करहु, धरहु अक्खहो, उच्चल्लहो, तंडवहो, देक्खहो
3rd अच्छउ, अयुहवउ, एउ, निव्वणउ, सरउ	अच्छंतु, अणुहवंतु, करंतु, जंतु

§ 48. Optative.

1st	
2nd अच्छिज्जहि, कच्छिज्जहि, गणिज्जहि, दिज्जहि, भणिज्जहि, छमरिज्जहि, होज्जहि अच्छिज्जहु, रुसिज्ज (XIX 5, 3)	अच्छिज्जहु, करिज्जहु, चित्तिज्जहु, वेचिज्जहो
3rd किज्जह (किं किज्जह राय VI 8,9)	

§ 49. Future.

1st	
2nd होसहि	तरेसहं देसहं
3rd आवेसह, एसह, करेसह, जाएसह, धरेसह, नेसह, भरीसह, ळेसहं, वरेसह, विसरेसहं, ताही Pr.	

§ 50. Conditional.

As Conditional only could करंतु be regarded in II 12,5 सो ण करंतु ताम इय एहउ and करंतु and मरंतु in XXI I, जह् इउंति तेण सहु नउ करंतु तो किं असमाहिण सहु मरंतु; also इंतु with करंतु in II 5, 8 जह् पढमउं जि इंतु तुहु एहउ तो किर को करंतु मणि रेहउ and in वारे दिज्जन्ति आसि.

§ 51. Causal.

Sing.	Pl.
1st.	
2nd	अवहारहु
3rd अवमाणह, करावह, खीरह, दावह, पत्ताणह (प्रत्याययति XVII 7,2) पायए (Pr.), वद्धावह, वट्ठसारह, संतावह, Imp. करावहु d	

§ 52. Passive Voice.

Sing.

Pl.

1st

2nd

3rd अच्छिज्जइ, उपंजइ, कीयइ
 (=किज्जइ III 13,4). जीविज्जइ,
 णज्जइ, दुम्मइ, दोसइ, मरिज्जइ,
 लइज्जइ, वणिज्जइ, विज्जिज्जइ,

बुचंति

समप्पइ, संबज्जइ, सुबए, दिज्जए in IV 7 which is

a Māh. Pr. passage

§ 53. Participles.

(1) Present Part. अच्छंत, अवगन्त, असहंती, करंत, खंत, गुल्लुलंतु, जंत, पसरंत, पविस्समाण.

(Māh. Pr. in IV 7) पिच्छमाणु, भुजंत, लहंत, वहंत, होंत

Present Passive Part. बुम्बिज्जंतु

Causal Present Part. अवमाणियंत

(2) Past Part. This is freely used to denote the Past Tense. अक्खिय, अणुमन्निय, अणुहिय, अणुह्य, अप्पाहिय (आवादित), अप्फालिय, अम्भंजिय, अम्भत्तिय, अवहण, अवगन्निय, अवयरिय, अवलोह्य, अहिलसिय, अहिसिचिय, करिय, खंचिय, वत्तिय, पडिवन्निय, सरिय

आलत्त, सह (III 26,3), चित्त, दिण्ण, दिन्न, निरुत्त, पत्त, वुत्त. All these are Prākritisms.

(3) Causal Past. Part. अवमाणिय, अवहारिय, गिन्हाविय, पःसारिउ, सिक्खविय

(4) Poten. Part. अपिच्छणिज्ज, अक्खेव्वउ, अच्छेव्वउ, अप्पेव्वउ, करिव्वइ, जाणिव्वइ, पुच्छिव्वउ, मेलेव्वइ, लाइव्वइ, वंछिव्वउ

§ 54. Infinitive.

करणहं, देखणहं, वण्णणहं, परिणेवइ (वंछइ X 16,8)

The Absolutive is often made to serve for the Inf. e. g. करिवि (को सकइ तउ कळंकउ), धेरवि (न सकइ), निएवि (न सकिउ), (सखुहुं न सकिउ) जोहवि, आणिवि (तहो आणिवि सक्कोवि असकउ)

काउं (IV 13 Māh. Passage), णाउं, णिएउं, तोडिउं (IV 7 Māh. Passage), देसिउं (IV 13)

§ 55. Absolutive.

अच्चिवि, अणुमन्निवि, अप्पाहिवि, अप्फालिवि अवलोहवि एवि, अहिउसिवि, उप्पमिवि, करिवि, करेवि

णियच्छिवि, दक्खिवि, जुज्झिवि, परियच्छिवि, परियाणिवि, बुज्झिवि, मंभीसिवि, संचिवि

करेप्पिणु, as also करेविणु नेप्पिणु, पणविप्पिणु,

गंतु, गिण्हिरुण, पिच्छउण, पुज्झिरुण are Prākritisms.

Causal Absolutive अवमाणिवि, अवहारिवि, वइसारिवि

§ 56. Denominative.

सुदाइ

VI

Metre:—Apabhramśa poetry was originally and essentially popular¹ poetry, like ballad poetry of the commonest people. It is therefore natural that it should have broken loose from the stereotyped classical form and adopted for its outward expression such metres as were supple and lively; such

¹ See section VIII below.

for instance, as an ordinary artisan would hum with pleasure while working. That is also why most of the quotations from Apabhraṃśa in Hemacandra and other Prākṛit authors, look more like popular proverbs² and snatches from popular love-poetry. There was, however, one way of breaking from the rigid, rule-bound classical Sanskrit and Prākṛit form, which is essentially bound up with what are called *gaṇavṛttas*; and that was by reverting to the old (1) *akṣaravṛtta*, and (2) the *mātrāvṛtta* and by avoiding (3) *gaṇavṛtta* as far as possible.

An (1) *akṣaravṛtta* is metre defined by the number of letters in a line; such for instance, are the Vedic Gāyatrī, Anuṣṭubh, Triṣṭubh, Jagatī etc. The more essential factor here is the number of syllables and not the quantity, although even in Vedic metre the tendency is observable of determining in a particular manner the quantity of the last four syllables or so of every foot. But here the division of a foot into a number of *gaṇas* or syllabic instants consisting of three syllables of stated quantity, is entirely absent. It was a later invention, perhaps of the Sanskrit epic period, logically developed and completely carried out during the Sanskrit classical period. With this also synchronised the Prākṛit classical period commencing with the *Gāthāsaptasatī* of Hāla, perhaps even earlier, and still continuing after its last bloom under Siddharāja and Kumārapala of Aṇahillavāḍapattaṇa.

The (2) *mātrāvṛtta* depends entirely on the number of the *mātrās* in a foot. *Mātrā* is measured by the time or effort required in pronouncing a syllable, the short syllable forming the unit. Thus all long syllables, those having an anuswāra or visarga, those preceding conjuncts, and those at the end of a foot optionally, have two *mātrās*.³ An Āryā, for instance, has twelve *mātrās* in the first foot etc. The number of syllables may vary. Thus यस्याः पादे प्रथमे and यदि रामा यदि च रमा are correct instances of a first foot of Āryā, although the first contains seven syllables only, and the second nine. Nor is the quantity of the last three or four syllables determined, although the examples given, accidentally seem to agree in that respect also. The metre of our work is mainly characterised by the number of *mātrās* in each foot.

A (3) *gaṇavṛtta* is a rigid succession, following with mathematical precision, of a stated number of syllabic instants. The basis of the *gaṇavṛtta* is of course again the *mātrā*; for, a *Sanskrit* *gaṇa* consists of three syllables of varying quantities long and short; and the resulting number of *gaṇas* by permutation and combination, of two different quantities taken three at a time, is naturally very large. The Apabhraṃśa also, when it became a

² See section VII below.

³ Piṅgala Ed. Ghosh p. 4.

दीहो संजुत्तपरो बिंदुजो पाडिओ अ चरणते ।

स गुह बंक दुमत्तो अण्णो लहु होइ सुद्ध एकलओ ॥ २

vehicle of literature, began to make use of some classical gaṇavṛttas, as the sequel will show.

Metre of the Bhavisattakahā. The metrical unit in our work is the Kaḍavaka. It consists most usually of from ten to sixteen lines of two feet each. There are however Kaḍavakas running over *twentysix* lines like V 9 and even as many as *thirty* like XII 3. Sometimes there is an odd number of lines in a Kaḍavaka. The body of the Kaḍavaka is in a metre which consists of sixteen mātrās to a foot and is either Pajjhaṭikā or Alillaha and the last two lines are in what is called Ghattā metre. Of the three hundred and fiftyfour Kaḍavakas in our work, almost all with the exception of about seventeen are thus uniformly either in Pajjhaṭikā or Alillaha. The remaining seventeen or so are in different metres, some of them classical. Each Sandhi is headed by two lines in of different metre, and each Kaḍavaka of Sandhis XIII and XIV and the first three of Sandhi XV, i. e. *thirtysix* Kaḍavakas in all, are headed by a Duvaī.

(A) APABHRAMŚA OR POPULAR MĀTRĀ METRE.

(1) *Prajhaṭikā* is thus described in Piṅgala⁴:—

“Have four gaṇas consisting of four mātrās each in the four feet, with a ‘payodhara’ (i. e. √√, according to commentator) at the end of each. That is Pajjhaṭikā consisting of sixty four mātrās in four exactly similar feet.”

Thus sixtyfour mātrās equally distributed over four feet (two feet are written in one continuous line in our work) with √√ at the end of each, is the feature of Pajjhaṭikā and it is borne out amply by our text. The principal Pajjhaṭikās are found in I Kad. 1 to 11; IV 4, 5, 6; XII 6 to 11, 13 and 14; the whole of XIII; XIV 1 to 7 and 12 to 20 (i. e. end); XV 2 to 9; XIX 12 to 16 (i. e. end); XX 6 to 10; XXI 1 to 10; XXII 1 to 3.

(2) *Alillaha* or *Adillā*: This is strictly speaking a variety of Pajjhaṭikā, having as it does sixteen syllables to a foot and every two feet rhyming with each other. The difference however lies in the treatment of the last three syllables. In Pajjhaṭikā the last but one must be *guru* or of two mātrās, in Alillaha the last two must be *laghu* alike. Piṅgala expressly says that there must not be a ‘payodhara’ at the end of Alillaha⁵ but a ‘supiya’ i. e. two short syllables according to the commentators. A comparison of the two from the text will make this clear.

⁴ Ibid p. 217.

चउत्तम करहँ गण ठाईं ठाईं ठह अंत पओहर पाईं पाईं ।
चउसठिमत्त पज्जलइ इहुँ सम चारि पाओ पज्जटिअ छंदु ॥ १२५

⁵ Ibid 220. सोलइ मत्ता पाउ अल्लिहइ बेवि जमका मेउ अल्लिहइ ।
हो ण पओहर किंपि अल्लिहइ अंत सुपिअ मण छंद अल्लिहइ ॥ १२७

- (1) एत्थंतरि भणइ अणंतवालु हउँ आएँ देक्खमि पळयकालु ।
अवणीसरु परिवट्ठियपयाड सामंतसयई, मिळेवि आड ॥
(2) अह सम्बंगई भरिवि जिणिदहो कहइ नाइ भविवायणविदहो ।
अहो महो अज्जु नाउँ छहु पत्तज जं एवइ महत्तथु पत्तज ॥

The four feet in (1) are composed of sixteen mātrās each and show the scheme — in the last three syllables. In (2) also they have sixteen syllables each, but the scheme at the end is —. हो at the end of the first two pādas of (2) is short, according to the rule⁶ of Prākṛit prosody that इ, हि with an anuswāra, ए and ओ alone or in combination with a consonant and conjuncts with इ or ह are short. Another difference, mentioned in Piṅgala, but not particularly pressed, is that the sixteen mātrās of a Pajjhaṭikā may be split up into gaṇas of four mātrās each. That however does not mean much, as the number of syllables for Piṅgala's gaṇa may vary.

But the tone of the two metres seems so different that they must be examined closer. A striking point of difference seems to be that a slight 'Yati' or cæsure is felt at the eighth mātrā of a Pajjhaṭikā, while such is not necessarily the case in Alillaha. Thus (1) above may be written with a (,) to indicate the 'Yati', thus:—

- (1) एत्थंतरि भण, ई अणंतवालु हउँ आएँ देक्, खमि पळयकालु ।
अवणीसरु परि, वट्ठियपयाड सामंतसयई, मिळेवि आड ॥ १३,६,९-१०

though at the risk of 'Yatibhaṅga' in the first two places. And there appear to be two laghus ~ ~ always preceding the 'Yati'. The same may be noted for instance in

मग्गेवि लइय, सा तेन कळ निवसिट्ठि भणिवि, हरिबल्लिण दिअ ।

परमोच्छवि आ, रंभिव विवाहु परिओसिव पुरु, पुरवइत्तणाहु १,८, ७-८

Thus then a Pajjhaṭikā, besides having sixteen mātrās to a foot and the scheme — at the end of a foot, appears to have a slight cæsure at the eighth mātrā and the scheme ~ at the cæsure.

In (2) too there appears to be a cæsure in each foot, viz. a slight one almost unfelt at the eighth mātrā in feet one and three and a cæsure of a pronounced character at the sixth mātrā in feet two and four. Thus (2) may be read

- (2) अह सम्बंगई, भरिवि जिणिदहो कहइ नाइ, भविवायणविदहो ।
अहो महो अज्जु, नाउँ छहु पत्तज जं एवइ, महत्तथु पत्तज ॥ १९,३ १२-१३

Moreover the 'Yati' in pādas two and four appear to be preceded by ~ ~. The same may be observed in

ककळहो णामिँ, फलु संबज्जइ किं अंबई, आमलउ निबज्जइ ।

जो तवत्तणई, अंगि डप्पण्णई ताळ सरीरि, होइ किं दुअई ॥ २,३,७-८

⁶ Ibid p. 7

इदिभारा बिहुंजुआ एओ सुद्धा अवणमिलिआ वि लहु ।

रह बज्जणसंओए परे असेसं वि होइ सविहासं ॥५

The Alillahas are more numerous in our work. The principal places of their occurrence are: I Kad. 12 to 16; the whole of II; III 1 to 21; IV 9 to 12; V 1 to 16 and 18 to 23 (i. e. end); the whole of VI; VII 1 to 7 and 9 to 14 (i. e. end); VIII 1 to 6; VIII 14 to 20 (end); the whole of IX, X, XI, and XVIII; XIX 1 to 5; XXII 4 to 9 etc.

(a) But in a few places, instead of the usual scheme at the end of the Alillaha, viz ~, there occurs either — —, or — ~, or ~ —. These are aberrations and are used possibly for the sake of variety. A few examples may be given:

- (1) एकमास गड एण विणोएँ । पुण जिनमहिमाणंदविहोएँ १,१६,४, — —, —
- (2) बंधुयत्तु कुलकित्तिविणासु । गड वोहित्यइं लेवि हयासु ४,१,४- ~, — ~
- (3) तं निष्ठणेवि भणइं ससिवयणी । सुक्काहरण रम्भुहवयणी १६,३,१ ~, — ~

(3) *Duvaī*:—A *Duvaī* or *Doaī*, as it has been name⁷ in Piṅgala, is thus described⁷:—

“Where there is an Indra (six mātrās according to commentator) at the beginning, then two Dhanurdharas (four mātrās each), and a Madhukara (six mātrās) at the end, that is called Doai by the wise.”

That only means that a *Dovai* should have twenty eight mātrās to each foot, or fiftysix in all. Piṅgala does not say how the mātrās are arranged or where the Indra should end and Dhanurdharas begin. A commentator says that an Indra indicates six kalās (mātrās), the middle two of which are short.⁸ That would give for the opening of the pāda the scheme—~ ~—, or ~ ~ ~—etc. where the middle two mātrās are always short. This is rather vague as it is possible to have more combinations of six mātrās having two shorts in the middle, and sometimes the shorts may not be quite in the middle. It is, however, possible from the *Duvaī* of the definition and the *Duvaī*-example itself, to infer that there is a big division in each pāda owing to the Yati, into 16+12, and that the first half of the pāda corresponds exactly to a pāda of the Alillaha in having two shorts ~ ~ near the end of the pāda of 16 mātrās. Examples from our text will make it clear:—

- (1) तो मंगलसएहिँ घर आयहो, ससयण कयपयतहो ।
चउकंध लिहरि वासहक, पसाहिउ भविसतहो ॥ १२,१२, १-२
- (2) पाणिगहणि जाए जामायहो, अहियमणाशुराइणा ।
जं चित्तिउ मणेण नीसेछ वि, तं तहो दिनु राइणा ॥ १६,२, १-२

⁷ Ibid p. 257.

आइग इंदु जय हो पठमहि, दिज्जहि बेवि धणुहरं ।
तह पाइकइअलु परिटवहु, बिबिहचिस्तुंदरं ॥ १५२
सरसइ लइ पसाउ तहि पुहविहि, करहि कइत्त कइअणा ।
महुअर चरण अंत लइ दिज्जहु, दोअइ भणहु बुहअणा ॥ १६३

⁸ Ibid p. 258. मध्यद्विलघुषट्कलायाची इन्द्रशब्दः

There is a Yati at the end of sixteen mātrās, indicated by the comma, and the scheme at the Yati is, in both the verses,— ◡ ◡ and ◡ ◡ ◡ in (1), and — ◡ ◡ and — ◡ ◡ in (2). So that there is agreement in the last two syllables only and the scheme reduces itself to ◡ ◡ as in the Alillaha. The similarity, however, ends here. The foot after the yati has twelve mātrās and the scheme at the end is — ◡ — (for the हो at the end of the foot has to be pronounced long), — ◡ — in (1), and — ◡ —, — ◡ — in (2). The ending thus shows a classical Ra-gaṇa.

We can therefore define a Duvaī as a metre of two pādas—the name means that, having 28 mātrās to each, with a big pause or Yati at the end of 16 matras, and the schemes — ◡ ◡ and — ◡ — at the Yati and at the end of the pāda respectively. Duvaī occurs at the beginning of every Kaḍavaka of Sandhis XII, XIII, XIV, and the first three of XV. The whole Kaḍavaka XII 5 is in Duvaī. XII 3 has two in the beginning.

(4) *Marahatthā* is a mātrāvṛtta, having twenty-nine mātrās to a foot and one hundred and sixteen in the whole stanza.

“The learned Piṅgalanāga¹⁶ says that in this well-characterised metre there is a pause at ten, eight and eleven mātrās, the first gaṇa has six mātrās, the next five have four mātrās each, with a guru (◡) and laghu (◡) at the end. The total number of mātrās is one hundred and sixteen. This is called Marahatthā.”

There is one Kaḍavaka, III 24, in this metre

- (1) तार्हं घणतरुसमीर्वि मयणायदीर्वि हिंडंति ते वर्णिद । १
- (2) परिवर्ज्जियपमाय परिसुक्काय चकलियगीदर्विद । २
- (3) जंपइ बंधुयत्तु कंटकियगत्तु किं सयल इत्थु आय । ३

All these lines have 10+8+11 syllables and the scheme — ◡ at the end and are thus in agreement with Piṅgala. But on closer examination they appear to have the scheme — ◡ also at the two ‘Yatis’ what is not mentioned by Piṅgala. His definition appears to have ◡ ◡ at the ‘yatis’ while his example has — — at these places. (a) In XIII 8, lines 3 to 10 almost read like Marahatthā, with the difference that they have 10+8+12 mātrās, i. e. one more than it. No other metre in Piṅgala corresponds exactly to it. Jacobi calls it *Gāli-samam* after Hemacandra.

(5) *Simhaaloṇa* or *sinhāvalokana* is a metre of sixteen mātrās, divided

¹⁶ Ibid p. 336

एहु छंद सुक्कखण भणइ विअवखण जंपइ पिंगलणाउ ।
 बिसमइ दइ अक्खर पुणु अट्ठक्खर पुणु एणारइ ठाउ ॥
 गण आइदि छकळ पंच चउकळ अंत गुरुलहू देहु ।
 सउसोलइ अगल मत्त समगल मण मरहट्ठा एहु ॥ २०८

into four groups of four Mātrās each, with a proviso¹⁷ that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Karṇa (— —). What remains therefore is all laghu (— — —) i. e. a 'Vipragāṇa', or antaguru (— — —) i. e. a 'Sa-gaṇa'.

One Kaṭavaka, VIII 13, is in this metre.

(1) हा पुण्यमि किं कां मं निहिंदसणे जं नयणं हयं । १

(2) हा पुत होड दिहि दुज्जणहो किम वयथ निहाळमि दुज्जणहो । ८

The opening of the two lines appear to be against Piṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into — —. The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen¹⁸ syllables to a foot. Several Ghaṭiās in our work are in this metre.

(6) *Kavva* or *Kāvya* is a metre of twentyfour Mātrās. It is thus described:¹⁹

“There are two gaṇas of six Kalā at the beginning and end (of a pāda); there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turaṅgamas being either a Jagaṇa (— —) or Vipra (— — —). Know this to be the definition of Kavva.”

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paṅgama* or *Plavaṅgama* is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kaṭavaka XII 12, 8 and the others in the number of Mātrās only. It is thus:²⁰ “In every foot the first should be guru, so Piṅgala says without doubt. This is the metre Plavaṅgama, with twenty-one Mātrās.

(1) पदिवज्जं विवालि वरविलयिहिं सिआवति किय । ३

(2) पण्णु कुहु हरियंदथ वुलियु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2).

¹⁷ Ibid p. 298

गण बिप्प सगण धरि पअह पअं

भण सिंहअलोअण छंदवरं ।

गुणिगण भण बुअअहु नाअ भणा

ण हि जगणु ण भगणु ण कण्ण गणा ॥ १८३

¹⁸ Jacobi probably regards the last syllable short and therefore thinks our Kaṭavaka to be in Hemacandra's Pāṇaka metre.

¹⁹ Ibid p. 187

आइ अन्त दुहु छळळउ तिणिण तुरंगम मण्ण ।

तीए जगणु कि विव्यगणु कअवह लक्खण बुअअ ॥ १०९

Jacobi regards it as Kubjakusumam after Hemacandra.

²⁰ Ibide p. 298.

पअ पअ आइहि गुरुआ पिगळ पभणेइ सअल णिअमती ।

छंद पवंगम दिहो मसाणं एकवीसति ॥ १८७

Jacobi is doubtful if this is Rāsaka of Hemacandra.

(8) *Kalahansa* is a metre of twenty-four Mātrās, with a Caesura at 10. Unfortunately Pingala has not got it. Prof. Jacobi has found it in Hemadra's *Chandonuśāsana*.²¹ It occurs at IV 1, the first line being

पिकल्लं मंदिराहं उवाहियजालगवकल्लं ।

(9) *Gāthā* occurs at X 12, 9, 12. It is quite of the ordinary type.

(B) MĀTRĀVṚTTAS IN GHATTĀ.

Ghattā in our work is a general name for the strophe ending a Kaḍavaka. It corresponds to Dhruvā or Dhruvaka. Any metre can therefore be used in that position, besides the legitimate Ghattā of Piṅgala, which consists of 62 Mātrās.

(10) *Ghattā*, legitimate, occurs at the end of several Kaḍavakas. It has thirty-one mātṛās in each half, arranged like 10+8+13. Piṅgala says:²² "A Ghattā has sixty-two mātṛās. There are seven Gāpas of four mātṛās each in both the feet, with three laghu (◡ ◡ ◡) at the end of each." Thus this Ghattā is Dvipadī. The places of its occurrence are all the Kaḍavakas in Sandhis XII, XIII and XIV and the first one of XV. It also occurs in the Maṅgala verses of the same Sandhis.

(11) *Ullāla* has 15+13 twice. Piṅgala thus describes it.²³ "Have three Turāṅgama (four mātṛās) and three mātṛās; in the same way six, four and three at the end. Thus can Ullāla be composed. The mātṛās of the feet together are fiftysix." It occurs at the end of I 16, II 1 to 4, and 6 to 11, 13 and 14; the whole of III; IV 1 to 6 and 8 to 10; etc.; as Maṅgala in II, III and IV.

(12) *Abhisārikā*²⁴ is also a Dvipadī having twenty-two syllables in each pāda divided as 9+13.²⁵ This is the most common Ghattā in our work and comes oftener as a Maṅgala-śloka. The principal places of its occurrence are I 1 to 9 and 11 to 15, V 1 to 8, and 12 to 23 (i. e. end), VI 1 to 9, the whole of IX, X and XI, XV 2 to 17 (i. e. end), the whole of XIX, X, XXI and XXII; as Maṅgala in I, V, VI, IX, X, XI, XVII, XVIII, XIX, XX, XXI and XXII.

²¹ Op. Cit. Introduction p. 49.

²² Ibid p. 170 पिङ्गलकइ दिट्ठउ छन्द उक्किट्ठउ घत्त मत्त बासत्ति करि ।
चउमत्त सत्त गण नावि पाअ भण तिणि लहु अंत घरि ॥ ९९

²³ Ibid p. 205 तिणि तुरंगम तिअल तइ छइ चउ तिअ तइ अंत ।
एम उल्लाल उल्लवहु बिहुल्ल छप्पण मत्त ॥ ११८

²⁴ This and the following names are from Hemacandra, for which I am indebted to Jacobi's edition.

²⁵ XVII 1 has 8+13 and 9+13, but need not for that matter be regarded as a different metre. The second foot is regular, and the flaw in the first may be regarded as a variation, or carelessness of the author.

(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markaṇi* having 11 Mātrās for all four feet occurs at IV 11.

Simhaaloana,²⁶ see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,²⁶ see (2) above, occurs as *Ghattā* in IV 7.

(C) CLASSICAL METRES OR GAṆAVṚTTAS

(16) *Cāmara*. Of about the *ten* Kaḍavakas in different metres, IV 6 is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.⁵⁷

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

_____) _____) _____) _____) _____) _____) _____) _____) _____) _____)

When we examine our *Kaṭavaka*, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्समाणेण तेण दिठ्ठं gives- - - - -

(2) वाविक्रवसप्तद्वय सुप्पसणवणयं ,, - - - - -

But (3) मढविहारदेहुरेहिं सुद्धं तं रवणयं ,,

(4) छरहिगंधपरिमलं पद्मअएहिं कंसए ,, ~~~~~

²⁶ These have not been renumbered.

²⁷ Ibid p. 484

चामरस्त्र बीस मत तीणि मत अगला ।

ਅਨੂ ਹਾਰ ਬੁੱਤ ਸਾਰ ਠਾਠ ਠਾਠ ਣਿਞਮਲਾ ।

आइ अंत हार सार कामिणी मुखिजए ।

अक्षरा दहाइ पंच पिंगळे भणिणए ॥ १५८

In (1) and (2) our author agrees quite with Piṅgala, but in (3) and (4) there is a complete disagreement, not only in the scheme, but also in the number of syllables, (3) having sixteen and (4) as many as seventeen.

(17) *Bhujāṅgaṇḍaprayātam*:—Our poet seems to be fond of the classical *Bhujāṅgaṇḍaprayātam*, which occurs at III 26, IV 3²⁸, V 17, XII 3 and XV 1, XV 15. He calls it a metre that charms wise men²⁹. It does not necessarily require four feet. Thus in III 26, XV 1 and XV 15 we have four verses of four feet each, and one of *two* only. It is thus described:³⁰

“With *Dhvaja* (a *gaṇa* of three *mātrās*, the first being short i. e. √ —) and and *Cāmara* (—) four times repeated, and twenty *mātrās* to a *pāda*, *Bhujāṅgaṇḍaprayātam* can be worn round the neck like a necklace.”

Bhujāṅgaṇḍaprayātam therefore has twenty *mātrās* to a foot and the scheme √ — — (i. e. the classical ‘*Ya-gaṇa*’) four times repeated. Our author mainly conforms to this, with slight variations as in:

(1) भमंतो नरे द्विष्टे हरविमाणं has √ —, √ —, √ —, √ —,

(2) चिरं नंदो गिहवरो दानद्वरो „ √ —, √ —, √ —, √ —,

In (1) ‘*Ya-gaṇa*’ occurs only twice, being supplanted in the latter half by ‘*Ja-gaṇa*’, ‘*Sa-gaṇa*’ and a *guru*; in (2) it makes place in that half for ‘*Sa-gaṇa*’, ‘*Ra-gaṇa*’ and a *guru*.

(18) *Śaṅkhaṇḍārī* is only a variety of the above, the only difference being that the stanza of a *Śaṅkhaṇḍārī* consists of two *Bhujāṅga-pādas* only. We have it in XIV 8. Piṅgala’s definition is as follows³¹:

“*Śaṅkhaṇḍārī* is said to consist of six ‘*varṇas*’, the half of *Bhujāṅga*, and four (such) feet.”

Thus the foot is half of *Bhujāṅga*, i. e. consisting of six syllables only. Four such feet are required. Our poet’s *Śaṅkhaṇḍārī* however, has one verse of two *pādas* only, if we are to consider that there is no lacuna of a line at the end of XIV 8, which is in this metre.

(19) *Lacchīhara* or *Lakṣmīdhara*, of four ‘*yodha*’ *Gaṇas* i. e. — √ —, the classical ‘*Ra-gaṇa*’. It occurs at IV 13. Piṅgala’s definition is thus³²:—
“A *Hāra* (—), a *Gandha* (√), a *Karṇa* (— —), again a *Gandha* (√), then *Karṇa* (— —), and *Śabda* (√), then *Ta-gaṇa* (— — √) and *Guru*;

²⁸ This appears to have escaped Jacobi’s notice.

²⁹ भुजंगो बुधरंजणो नाम छंदो XII 3, 28

³⁰ Ibid p. 440

बओ चामरो रुधओ सेस सारो

ठए कंठए मुदए जय हारो ।

चउच्छंद किजे तहा सुद्ध देहं

भुभंगापभाभं पए बीसरेहं ॥ १२४

³¹ Ibid p. 368.

खडा वण्ण बद्धो भुभंगा पभद्धो

पभा पाभ चारी कही संखणारी ॥ ६२

(thus) Nāgarāja says that there are four 'yodha' gaṇas (— ◡ —). Of this form is to be known a Lacchihara." Four — ◡ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our auother has, however, variations in the begining of a pāda thus:

(1) तिलयदीवन्तरस्थेण चंदनं has ◡ ◡ —, — ◡ —, — ◡ —, — ◡ —

(2) सिलिरकालमि उन्हालए पावसे has ◡ ◡ —, — ◡ —, — ◡ —, — ◡ —

In both the cases, the initial guru (—) is split up into two laghus (◡).

(20) *Mandara* occurs only in one line of a Kaṭavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

अहो जिष्टु अंचहु मं पद अंचहु ॥ १ ॥

इंदिय अंचहु छक्रिय अंचहु ॥ २ ॥

Piṅgalas definition runs thus.³³

"That is the beautiful Mandara, Oh friend, where there is a 'bha' (—)" i. e. at the beginning. The context is of three-syllable feet. Hence Mandara consists of four feet of three syllables, each headed by a 'guru' or long syllable.

VII

Apabhraṃśa Literature.¹

(1) What is the extent of the Apabhraṃśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhraṃśa known to scholars and recognised by them as such was, what was found² (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārāpāla-carita*, otherwise called *Prākṛta-dvyāśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakacāryakahū* and that of the destruction of *Dvāravaśī* and stray verses here and there in Alankāra works like *Sarasvatī-kaṇṭhābharāṇa*, the commentaries to *Daśa-*

³² Ibid p. 444

हार गंचा तहा कण्ण गंचा उणो
कण्ण सहा तहा तो गुरुआ गणो ।
बारि जोहा गणा नाअराभा मणो
एहुरूपण लच्छीहरो सो मुणो ॥ १२७

³⁰ Ibid p. 351

भो जहि सो जहि मन्दर सुन्दर ॥ २३ Jacobi does not seem to have

noticed this.

¹ The following is from my essay of this name read at the First Oriental Conference, Poona, Nov. 1919, with modifications and additions.

² Pischel, *Materialien Zur Kenntnis des Apabhraṃśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kaṇṭhābharāṇa* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay,

rūpa and *Dhvanyāloka*. Besides, some verses are to be found in the *Vetāla-pañcaviṃśatikā*, *Simhāsanadvātriṃśikā*, and the *Prabandhacintamani*. To the Apabhraṃśa verses in the *Sarasvatī-kaṇṭhabharaṇa* mentioned by Pischel in his grammar and wonderfully reconstructed and translated in his *Materialien* are to be added those at pp. 74, 174, 348, 373.

Pischel has not mentioned the *Kumārāpāla-carita* as it was published in 1900, when his *Grammatik* was also in the press.

(2) The genuineness of the 4th act of the *Vikramorvaśī*, which was called into question by scholars like S. P. Pandit and Bloch, is not generally accepted even now. Prof. Jacobi is the latest³ champion of the theory of the spuriousness of the Apabhraṃśa in the fourth act. He has adduced no new grounds, but corroborated Bloch, in pointing out 7 more Apabhraṃśa verses which contradict the prose that precedes them. The contradictions may be due to the fact that the scribes, not knowing Apabhraṃśa, were from the beginning suspicious of it and therefore grossly neglected it, and put the Apabhraṃśa songs which foreshadowed the King's speeches hopelessly out of their context.

But the fact remains that the act has suffered by the dictum of the above mentioned scholars. It requires to be again edited with care by one who knows Prākṛit and especially Apabhraṃśa well. The *Prākṛta-Piṅgala* has been edited again in the Bibl. Ind. by Candra Mohan Ghosha in 1902; but it is apparently no improvement upon Śivadatta and Parab's *Kāvya-mālā* edition. As the one is based on North-Indian Mss. alone, and the other on West-Indian Mss. exclusively, both are defective and unsatisfactory.

(3) Since Pischel's time there has been a considerable addition to our knowledge of Apabhraṃśa literature.

I The *Bhavisayattakāhā* or shorter still *Bhavisattakāhā* of Dhaṇavāla i.e. our present work, (1) edited by Prof. Jacobi, in the *Abhandlungender K. B. A. W.* at Munich in 1918, (2) undertaken by Mr. Dalal, in the *Gae-kwad's Oriental Series* and now finished by me.

II The *Saṅjamamañjari* of Maheśvarasūri No. 1359/1886-92 of the Deccan College collection at the Bhandarkar Institute, is written entirely in Apbh. It contains 35 verses in दोषक or दोहा metre, and is quoted below. The author must have probably lived a couple of centuries before the fourteenth,⁴ see III below.

नमिऊण नमिरतिदसिंदविंदसिरिमउडकीदपयवीदं ।
पासजिणे (सं) संय (ज) मसुऊवसंकितणं काहं ॥ १ ॥
संजझु छरसत्थिहि दुअउ संजझु माक्सदुवार ।
जेहिं न संजझु मणि धरिउ तह दुतर संसाह ॥ २ ॥

³ His *Bhavisattakāhā* Intr. p. 58 Note 1.

⁴ My article in the *Annals* of the Bhandarkar Institute I 157 where the small work has been published.

સજમભારધુરંબરહ સદુચ્છલિલ ન જાહ ।
 નિઅજળળીજુલ્લળહરણુ જમ્મુ નિરત્પત્તિ તાહ ॥ ૩ ॥
 વિરમણુ પંચહ આસવહ હિંદિયનિગ્ગહ જત્પ ।
 સકસાયહં વંદહ દમણુ સતરસ સંજણુ તત્પ ॥ ૪ ॥
 નિલ્લિલ નિહુર દુહમળ જે પાળિ વહુ કરંતિ ।
 તે વ્યાવજિઅપાવભર નિલ્લય નરય પદંતિ ॥ ૫ ॥
 અલિલ મ જંપહુ દુલ્લયણુ પર દૂમિજ્જહ જેળ ।
 વહુ નરવહ નરહિં ગયલ અલિલભવહોસેળ ॥ ૬ ॥
 જહ પાળહં સંસહ પદહ જહ નિલ્લવાહુ ન અત્પિ ।
 તહવિ અદિન્ન મ સંગહસિ જં દૂસિલ જિળસત્પિ ॥ ૭ ॥
 જહ નિલ્લિલ્લ દુહપણુરિ નિવસંતુ સંસારિ ।
 મેહુળલ્લહિ છમિળંતરિળ મળ પસરંતુ નિવારિ ॥ ૮ ॥
 ગાહપરિગ્રહગહગહિલ નહ દારહ અપવળુ ।
 મિલ્લિ પરિગ્રહલ્લવસણુ સિવલ્લહકારળિ લળુ ॥ ૯ ॥
 પંચાસવવિરમણુ કરહિ કરહિ મ નિલ્લય પાલ ।
 સિલ્લિપુરંધિહિ ડવરિ જહ તુજ્જ પદ્મહ ભાલ ॥ ૧૦ ॥
 કલ્લસિ ફરસિ મ ડલ્લિઅસિ નિલ્લ કોમલહ મ રણુ ।
 મજ્જત્પિલ (૧) વિત્પરહિં જિઅ જહ મળિ નિલ્લુલ્લકજ્જુ ॥ ૧૧ ॥
 રસાળિલિલ દુહમ દમિલ રસિ રસિ ગિલ્લલ જેળ ।
 અવર ય હિંદિય વિસયગય લીલ્લ નિજિય તેળ ॥ ૧૨ ॥
 ગંધલ્લગંધિં રહ કરહં દુગંધિં સંતાલ ।
 વાળિંદિયકયલ્લકરસિ જીવ મ વંચહ પાલ ॥ ૧૩ ॥
 જે જિળનાહહ છુલ્લકમલભવલોઅળકયલોસ ।
 વલ્લ તિલોઅહં કોઅળહં છુલ્લમંહળપર સેસ ॥ ૧૪ ॥
 પરરમળી જે લ્લવમરિ પિલ્લિલ્લવિ જે વિહિ (હ) સંતિ ।
 રાગનિલ્લંચળ તે નયળ જિળ જમ્મવિ નહુ કુન્તિ ॥ ૧૫ ॥
 જીવ મ રંજહિ મળરયળ છળવિ મળોહર ગેલ ।
 લ્લરનિહુરસદાવસરિ મા કરિ મળિ ડલ્લેલ ॥ ૧૬ ॥
 ગય મય મહુઅર ભસ સલ્લ નિયનિયવિસયપસલ ।
 હિલ્લિલ્લેળ હ હિંદિયળ દુઃલ્લ નિરંતર પત્ત ॥ ૧૭ ॥
 હિલ્લિળિ હિંદિય મુલ્લકલ્લિળ લલ્લભહ દુલ્લલ્લ સહસ્ત ।
 જલ્લ પુળ પંચહ છુલ્લલ્લ કહ કુલ્લકલ્લત્પુ તસલ ॥ ૧૮ ॥
 હિંદિયલ્લલ્લિલ્લ મ રહં કરહુ સંભાવહિં અપવળુ ।
 જિઅ લ્લળભંયુરવિસયલ્લહમળિ અલ્લળિ મ લળુ ॥ ૧૯ ॥
 વયરપરંપર સંચહહ વહુ ડલ્લેય કરેહ ।
 કોલ વિયંભિલ્લ ધંતિ નહુ જીવહં દુગ્ગહ નેહ ॥ ૨૦ ॥

वरिससहस्तिहिं जं कियउ तवु संजउ उवयारु ।
 कोहमहानलसंगमिण सो दहि किजइ च्छारु ॥ २१ ॥
 माण मढप्कर विष्करइ विणइ न वटइ कोइ ।
 विणयविह्वणइ निहुइ नाणविदत्ति न होइ ॥ २२ ॥
 विथु नाणेण चरित्तु नहु विण चरणेण न छुक्खु ।
 मुक्खुविहीणा(णहं) कहवि नहु होइ निरंतर छक्खु ॥ २३ ॥
 ता मिल्हेविथु माणभहु विणय निवेसहिं चित्तु ।
 अहव सहेसहिं दुक्खइ भवपंजरि निक्खित्तु ॥ २४ ॥
 माया (मा मा ?) परवंचणु करहिं परवंचंतहं पाउ ।
 जीवहं पावपरवसह नरय तिरिक्खउ ठाउ ॥ २५ ॥
 उठुंती लोहइ कहरि भंपिय जेण झडत्ति ।
 तसु भवजलहिससुत्तरणि कुरइ समंगलसत्ति ॥ २६ ॥
 जीव कसाय न निज (जि) णइ अठ (ण) विष्करइ सरोछ
 काइं निहत्थउ नीससिहिं करइ सरीरइ सोछ ॥ २७ ॥
 जेणि न रुद्धउ विसयसहिं धावंतउ मणुमीणु ।
 तेणि भमेवउ भवगहणि जंपंतइ जण दीणु ॥ २८ ॥
 संजमबंधणि बंधि धरि धावन्तउ मणहत्थि ।
 जइ कारिसि अहु सुक्कलु ता पाडिहइ अणत्थि ॥ २९ ॥
 जीइ जि वन्नइ जिणइ गण दंसण नाण चरित्त ।
 सा सकहिजइ सज्जणिहिं पयडियपवयणतत्त ॥ ३० ॥
 जा परदोस समुल्लवइ मिच्छपवत्तणसज्ज ॥
 सा जीहा मह मुहकुहरि जिण जम्मवि म करिज ॥ ३१ ॥
 जिणचंदगुरुजणविणउ तवु संजउ उवयारु ।
 जं किजइ खणभंगुरिण देहइ इत्तिउ सारु ॥ ३२ ॥
 जो संतावइ अणुदियहं छविहजीवनिकाउ ।
 नरयनिबंधणकम्मरउ बळि किज्जउ सो काउ ॥ ३३ ॥
 (दण्ड दमवि म) णु वसि करहु धरि संजमि अप्पाणु ।
 मोह महाबलु निज्जिणिहिं जिम पावहि निरवाणु ॥ ३४ ॥
 समणइ भूसण गयवसण संजममंजरि एह ।
 (सिरि) महेसरसरि गुरु कलि कुणंत छणेइ ॥ ३५ ॥

III The *Commentary* on this work by a pupil of Hemamahāsasūri is also important for the Apabhraṃśa. The commentator must have lived before A. D. 1505, the date of the copy of the *Saṇjamamaṇjari* together with its commentary. It contains lots of Apabhraṃśa quotations, some of very considerable length. The smaller ones are generally of the nature of *Subhāṣita* verses that must have been very common in the days of the commentator. cf.

दिहुं जो न वि आलवइ कुसल न पुच्छइ वल ।
 ताछतणइ न वि जाईइ रे हयहा नीसत ॥

रासहु कंधि चडावियइ लब्धइ लत सहस्र ।
 आपहणे करि कम्महां दिया विहरहि कस्त ॥
 मरण ति बिहइं बप्पहा धम्मि जि सुक्का रंक ।
 सुकिअ सुसंचिअ जेहिं पर ते तिणिवार मिसंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाइकाइं सरस्वरहिसमाण यं गोउकाइं ।
 जहिं सयवर बावीसइं वराइं वणसिरीअ रमणि केलीहराइं ॥
 मयमत्तय मयगल गुळगुळंत वरतरलतुरय धपमपधपंत ।
 जिहिं रहवर धोरणि धडहडंत करफारक पाइक धमधमंत ॥
 जिहिं कूव मणोहर सरवराइं नरनारीजण-घण-छंहराइं ।
 रमणीअरमणि जणु अछहराइं जिहिं वडइं सरिअ किरिजलहराइं ॥
 जिहिं वसहिं लोय अहारहवण जिहिं पडण-बडत्तरि-नवरन ।
 जिहिं पवरचहुइं मनवहुइं जलधलदीवंतरसत्थघट्ट ॥
 जिहिं नागर-सागर-किरिनिवास जिहिं कीळ करइं लीळाबिलास ।
 जिहिं छंहरमंदिर-देहराइं जणु सिच्छइं लच्छीहर-वराइं ॥

At fol. 106 (b) begins the story of a king of Takṣaśilā named Trivikrama. This runs over three folios, and is given as an illustration of the merits of obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted below:

अस्थि नामिण नयरु तल्लसिळ । पडि-वक्ख-वळयलसिळमणिसिळोह-सह-बडछरहर । हरिणच्छि-
 हरिणकल्लहमहिलच्चककचंक्रमणमणहर ।

धणकण कंचन-रयण-निहिं छरपुरसरिसायाह ।
 सेछ-कणावाळि किं ठियड परिंभिवि पायाह ॥

तहिं तिविक्कड २ अस्थि नरनाहु । तिअलोअविक्कसाड । जसि इलिय-सयक-बडिरायविक्कमु
 सरपंकयसंगहिय मंखनावइ तिविक्कमु ।

तास मंगलदेवि पिय कोमलकमलपयच्छि ।
 रुवि विणिज्जिय रहरमणि कणयच्छवि नं कच्छि ॥

Apabhramśa quotations like रासहु कंधि चडावियइ etc. or दिवसि पहिल्लइ पाहुणु सोनासख वीकाइ look like stray *subhāṣita* verses, current in the author's time and show that there must have been a rich literature in Apabhramśa upon which he has largely drawn. The long story that he has quoted also corroborates this view.

IV The *Tisatthimakhāpurisaguṇālankāra* of Pupphadanta is an important work in Apabhramśa. It forms No. 370 in section X of the catalogue for the search of Mss. for the years 1879-80, and is entered as an incomplete Prākṛit⁵ work in 304 foll. The Ms. is to be found in the Deccan College

⁵ That it was possibly Apbh. was kindly suggested to me by the Muni Maharaj Jinavijaysaji of Poona. I am in search for other Mss of the work with a view to publish it.

Mss. collection now deposited at the Bhandarkar Institute. The work is divided into Sandhis or chapters, as most Apabhraṃśa works are, and has 27 such Sandhis. How many more Sandhis the work really has, I have not yet been able to ascertain. The number of stanzas in a Sandhi varies from 15 to 25. Sometimes however, a Sandhi has only 9 stanzas, (e. g. Sandhi VI) or as many as 29, e. g. Sandhi IX.

The work begins:—

सिद्धिब्रह्मणरंजणु परमजिरंजणु भुवणकमलसरणेसक ।
पणविवि विचित्रिणासणु निरुवमसासणु रिखणुाहु परमेसक ॥
सुपरिक्षियरक्षियभूअतणुं पंचसयधउण्णयदिव्वतणुं ।
पवदियसासयपयणयरवयहं परसमयमणियदुण्णयरवहं ॥
सुहसीलुगुणोहणिवासहरं देविंदुअं दिव्वासहरं ।
जुहणिजियमंदरमेहलयं पविमुकह.रमणिमेहलयं ॥

etc.

etc.

etc.

etc.

घत्ता अरुवि पणविवि सम्मइं विणिहयदुम्मइं कोवपावविइंसणु ।

जासु तिथि मइं लहउ ण णसमिद्धउ निम्मसु सम्मइंसणु ॥ १ ॥

Every sandhi ends with the following words:—

इय महापुराणे तिसट्ठिमहापुरिसगुणालंकारे महाकइण्णकदंतविरइण्ण महाभव्वभरह.शुमणिए महाकण्वं
सम्मइसमागो णाम etc. (the name and number of the Pariccheda or Sandhi.)
The poem is said to be approved by the most noble Bharata; but it is not clear who this Bharata is.

The seventh stanza in Sandhi I is important as it contains an explicit reference to the *Setubandha* of Pravarasena, side by side with the *Rāmāyaṇa*:—

सियदंतपतिववलीकयासु ता जेरइ वरवायाविलास ।
भो देवीणंदण जयसिरीइ किं किजइ कउवु सुपरिससीह ॥
गोवज्जिअरहिं णं वणदिणेहिं सुवरचावेहिं व निग्गुणेहिं ।
महलियचित्तिहिं णं जरचरेहिं छिएण्णेसिहिं णं वित्तरेहिं ॥
जहवाइएहिं णं गयरसेहिं दोसायरेहिं णं रक्खसेहिं ।
आव्वकियपरपुट्टीपलेहिं वरकइ णिन्दिजइ इयवलेहिं ॥
जो बालवुडुसंतोसहेउ रामाहिरामलक्खणसमेउं ।
जो सुम्मइ कइवइ विहियसेउ तासु वि दुज्जणु किं परि न होउ ॥
णउ मइं बुद्धिपरिग्गहु णउ सुयसंगहु णउ कासुविकेरउ बलु ।
अणु किह करमि कहणु ण लहमि कितणु जणु जि पिछणसयसंकुलु ॥

The reference in line 7, by the words बालवुडुसंतोसहेउ is to Vālm̐ki and his work the *Rāmāyaṇa*; and that in line 9, जो सुम्मइ कइवइ विहियसेउ, is clearly to Pravarasena of the *Setubandha* fame.

In the ninth stanza the poet mentions several predecessors of his, some, like Kapila and Vyāsa, almost mythical, others like Bhāravi and Eāṇa of living memory. It is important to note that Puṣpadanta mentions Rudraṭa
f-g

and not Hemacandra, when speaking about his knowledge of poetics. Had Hemacandra, who was looked upon as a literary colossus by all his Jaina successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविलकणयरमयाई दियसुगयपुरंदरणयसयाई ।
 वंतिमुविस्त्राहिलुद्धरियाई णउ णायई भरहवियारियाई ॥
 णउ पीयई पायंजलिजलाई अइहासपुराणई विम्मलाई ।
 भावाइइ भारवि ⁶भासु वासु कोहलु कोमलगिरु कालिदासु ॥
 चडसुसु सयंधु सिरिहरिच दोषु णालोइउ कइईसायु बाणु ।
 पइ रुइउ जइणिण्णासयाइ पहियच्छिउ णालंकारसार ॥

पिंगलपत्थाहं सखुहि पडिउ ण कयाइ महारइ चित्ति चडिउ ।
 जसइंधु सिंधुकल्लोलसित्तु ण कलाकोसलि हियवउं णिहितु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāraṅkartā. He is evidently the same Akalaṅka⁷ as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārvaṅkamate granthakartā,' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. कम्माहः कश्चित् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśināmamāla* e. g. अविणयवई इति द्रोणः on I, 18, अउओ एव इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभुः कविः पांथडीवदरामायणकर्ता आपलीसंबीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārādhanā* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal⁸ at Pāṭaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

⁶ Three syllables have been rubbed out here, owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

⁷ Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

⁸ Dalal, Essay read before the Gujarātī Sahitya Pariṣad. p. 14.

ब्रह्मवर्णनदीसङ्गिबद्धे पसिद्धे सवकविहिणिहाणे एत्थ कथ्ये छभय्ये ।
अरिहपद्धहत्तुमुत्तुमारहाणए पभणिउं कुरु संवी अद्दावणं समेसि ॥

Unfortunately Mr. Dalal could not get details about the date of the author or at least of the Ms.

VI. *Paramātmaprakāśa* of Yogīndradeva, a Digambara. This is a philosophical work in 330 Dohas. It was composed at the request of Bhaṭṭa Prabhākara. For, it says:—

भट्टपयाहरि (पदायारि ?) विनविड विमल्ल करेविणु भाव ।

VI. The *Nemināhacariu* of *Haribhadra*, Candrasūri's pupil, who completed his work in 1159. Prof. H. Jacobi, who makes mention of it at p. 1 and 2 of his Introduction to *Bhavisattakahā* thus describes it. "This is a work of great extent (8032 granthas of 32 syllables) and is almost entirely in strophes of 9 lines called *Raḍḍā* or *Vastu*. It relates the nine previous births of Ariṣṭanemi and Rājimatī and in the smaller second half, the story of this Tīrthakara, which is interwoven with that of Kṛṣṇa and the Pāṇḍavas.' The work when published by a scholar like Prof. Jacobi, will add further to our knowledge of Apabhraṃśa language in particular and literature in general.

VII. *Vairasāmicariu* of *Varadatta* is in two Sandhis only, containing 12 and 9 Kaḍavaks respectively.⁹ There are Mss. of it both at Pāṭaṇa and Cambay. It begins:—

अहो जण निष्ठणि (णि) जउ कनु भरिजउ (हु) वहरसामिष्ठुनिवरचरिउ ।
साहउं सुमणोहरु भविषइ सुंदरु जिं जिणरयणु सखुद्धरिउ ॥ १ ॥
तुंबवनामि पुरवर पहाणुं अत्थेत्थु भरहि वरगुणनिहाणु ।
जिणभवणिहि सुंदरु किउ पवित्तु देउलविहारमंडिउ पवित्तु ॥ २ ॥

The end:

सुनिवर वरदत्ति गणहरभत्ति वहरसामिगणहरचरिउ ।
साहिजउ भाविं खुंचहु पाविं जिं तिहुवणु नियगुणभरिउ ॥

No dates are available.

VIII Lastly there are smaller works in Apabhraṃśa called *Sandhi nad Rāsa*.¹⁰ Same of them are mentioned below.

(a) *Paumasiricaritrtra*, in 4 Sandhis, of Dhāhila son of Pārśva.

(b) *Antaraṅgasandhi*, in 9 Kaḍavakas, of Ratnaprabha, the pupil of Dharmaprabha.

(c) *Caurāṅgasandhi* in 5 Kaḍavakas.

(d) *Sulasākhyaṇa* in 17 Kaḍavakas of Devacandra, preceptor of Hemacandra.

⁹ Mr. Dalal's essay p. 12.

¹⁰ Mr. Dalal's essay. For others, see pp. 11—20.

(e) *Bhaviyakudumbacaritra*, 36 Gāthās in Catuspadī.

(f) *Sandēśarāsaka*, in different metres, being the message of a Virahinī

(g) *Bhāvanāsandhi* of Jayadevagaṇin, pupil of Sivadevasūri, in 6 Kaṭavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karaṇasamlāpakathā* containing 105 stanzas in Apbh., (2) the *Śhūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खट्खु खणाविय सई ठगल मई आरोविय रुक्ख ।

पई जि पवनिय जन्म मई किं बुबुयहि मुरुक्ख ॥

from अमरसिंहकथा p. 25

अइ कोइलकुलरवमुहुभल वणि वसंतु पयट्ट ।

अट्ट व मयणमहानिवह पयहिअविजयमट्ट ॥ १ ॥

मह पलोइवि कंतकर उत्तरदिसि आसत्तु ।

नीसासु व दाहिणदिसिहि मलयसभीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय जे कया तेहि नीहरिय घरम्स ।

बीजा दुन्नय जइ करउं नो न मिलउं पियरम्स ॥

from शीलवनीष्टांत p. 3

and सीट्टु दमेवि जु वाहिहइ इक्क वि जिणिहिह सत्तु ।

कुमरि पियंकरि देवि तसु अप्पट्ट रज्जु समत्तु ॥

from नरदेवकथा p. 39

वहरक्खइ दाहिणदिसिहि जाइ विदम्भिहि मग्गु ।

वामदिसिहि पुण कोम्महिहि जहि रुक्खइ तहि लग्गु ॥

from नलचरितम् p. 57

The author Somaprabha, according to the Praśasti at the end of work, lived some time after Kumārapāla and Hemacandra, as he says he wrote his work in Samvat 1241 i. e. A. D. 1185.

(d) Another work containing some Apbh. is the *Upadeśa-taraṅgiṇī* of Ratnamandiragaṇin, ed. H. B. Shah, Benares V. D. 2437. This a late work of promiscuous nature, full of Sanskrit and Prākṛit quotations. The Sk. quotations are generally from the *Mahābhārata* and Bhāṭṭhari, and the Prākṛit ones from different Āgama works and other sources. There is little that belongs to the author, but that little is written in bad Sanskrit. There are about twenty-five passages that can be strictly called Apbh.; there are some more which may be on the borderland of Apbh., and old Guj. or old Western Rājasthāni, as it is called by Dr. Tessitori. A few only are quoted here:—

पत्तपरिक्खह किं करइ दिज्जइ मग्गंताइ ।

किं वरित्तो अम्भुहर जोइ समविसमाइ ॥ p. 1

हरि गइइ डगमगिय चंद करमिलिय दिवायर दुल्लिय महि इल्लि यह मेरु जलसंपिय सायर ।

सुइइकोहि थरहरिय क्रूर कूरंम कडकिभ अनलविनल भवमसिभ पुइवि सह प्रलय पलहिय ॥

गजंति गयण कवि आम भणि सुरभणि सुरभणि फणमणि इकइभ ।

मामहि हिमगहिममगहिमगहि मुंच मुंल जयसिंद तुह ॥ p. 64

सुंदर सर अउराइ इलि जल पीधउं वयणेहिं । उदयनदिहहिं कइव तीहं नारीनयणेहिं ॥ p. 70

The last passage is between Apbh. old Gujarāṭi.

(c) The *Supāsanaḥacariyam* of Lakṣmaṇagaṇi parts I and II, ed. Pandit Hargovind Das Seth, Benares 1918, contains some Apbh. The third part is not yet out.

केवि मल्लव्व सज्जंति कमददुरं अवरि गायंति सुइकंठरवसुंदरं ।

केवि उतालताकाउलं रासयं कुणहिं करनच्चियं अवरि वरहासयं ॥

केवि हरिसुहुरा तियसगलदेहुरं कुणहिं हयंसियं केवि सुइसंधुरं ।

केवि गयगजियं कुणहिं मयभिभलं अनि सुइहि पदरंति धरणीयलं ॥ etc p. 50

नय विण्णइ ससणेहिं नहु विण्णइ गुणिहिं ।

नहु लज्जइ नय माणिण नय चाइयसइहिं ।

नय खरकोमलवयणि न विहवि न जोव्वणिण ।

दुग्गेज्झउं मणु महिलहं चित्तइ आयरिण ॥ p. 115

कईयावि महुरककयंठकंठसज्झाइ पयट्टइ ।

कईयावि गहियसुअंधकुसुम देववणि वट्टइ ।

कईयावि बहुभवभमणभावण मणि भावइ ।

कईयावि सुहरम्मि जिणधम्मि लीणमणु ठावइ ॥ p. 116

Besides stray verses at about sixteen places, there are Apbh. passages of considerable length at pages 50, 190, 212, 286 and 440.

(d) The *Dohākoṣa*,¹¹ published by Dr. Harprasad Shastri in his Bengali work *Bauddhagāna o Dohā*, 1323, is full of Apabhramśa. The learned Shastri, however, considers it old 'Bāṅgālā,' which is not the case. There are two collections of Dohās, (there are other metres also) one of Sarorūha-vajra who subscribes himself Saraha in his Dohas, and the other of Kṛṣṇācāryapāda and both are in Apbh.

From Saraha:—

(4) *Conclusion*:—

The Section has made it amply clear, that under the so-called Prākṛit literature, especially of the Jains, both published and unpublished and much valuable Apabhramśa lies buried. Some works, which in the Catalogues are simply dubbed Prākṛit, might turn out to be Apabhramśa and others, rightly called Prākṛit, might still contain some Apabhramśa quotations and stories of value from both the linguistic and literary points of view. It is also likely that the treasures at Pāṭaṇa, Khambayat and other strongholds of Jainism, might contain Apabhramśa works, yet unknown even to their blessed possessors. It is the duty of all right-minded Jains to make such works available to scholars who would publish them according to approved methods and subject them to literary and historical criticism.

घरहि बइसी दीया जाली कोनेहिँ बइसी घण्टा चाळी ।
 अकिल निवेसी भासनबन्धी कन्हिँ खुसखुसाइ जनबन्धी ॥
 रण्डीमण्डी अन्य वि वेसे दीहणकल जे मलिने वेसे ।
 णगल होइ (अ) उपादियकेमें खवनेहिँ जानविहँबियवेसे ॥
 अउरथु वाहिय मोक्खउउएसे ॥
 जइ नग्रा विअ होइ छुति ता सनह मिआलह ।
 लोमोप्पाटने अच्छ सिद्धि ता जुइनितंबह ॥
 पिच्छीगहणे दिहु मोक्ख ता करिह तुरंगह ।
 वरुं भोअणे होइ जाण ता करिह तुरंगह ॥
 एव सरह भणइ खवनान मोक्ख महु किंपि न भावह ।
 तत्तरहिअकाया ण ताव पर केवल साहइ ॥ १ ॥
 जो भव सो निवाणथलु भेवु न मण्णह पण्ण ।
 एक्कसहावे विरहिआ निर्मलमइ पडिवण्ण ॥ p. 118
 घरहि म थकु म जाहि वने जहिँ तहिँ मण परिआण ।
 सअलु णिरंतर बोहि ठिअ कहिँ भव कहिँ निव्वाण ॥ old.

¹¹ My attention was kindly drawn to this work by Sir George Grierson a couple of years ago, but long illness prevented me from looking into it until recently.

In a very few places I have departed from the printed text. I am printing it with corrections and explanations elsewhere.

णड घरे णड बने बोहि ठिउ एकु परिआणउ भेउ ।
निम्मकचित्त सहावउ करह अविक्कल सेउ ॥ p. 119

From Kṛṣṇācārya:—

आगमवअपुराणे पंडित मान वहंती ।
पक्क सिरिकल अलिअ जिम बाहेरि त भुमयंति ॥ २ ॥ p. 113
वरगिरिसिहर उतुंग छुणि सबरें जहिं किअ वास ।
नउ सो कंघिअ पंचाननेहिं करिवर दुरिअ आस ॥ २५ ॥ p. 130
एक न किअइ मंदु न तंतु णिअघरणिळइ केलि करंतु ।
णिअघरघरिणी जाव ण मज्झइ ताव किं पंचवर्ग निहरिज्झइ ॥ २८ ॥ p. 131
एस जपहोसैं मंडलकम्मैं अबुदिन अच्छसि काहिउ धम्मै ।
तो विणु तरुणि निरंतर नेहैं वोहि किं लाहइ एण वि देहे ॥ २९ ॥ p. 131
जिम कोण विलिज्झइ पाणिएहिं तिम घरिणि लाई चित्त ।
समरस जाई तक्खणं जइ पुणु ते सम गित्त ॥ ३२ ॥

The discovery of this work in the far East of India is important and significant. It shows that Apabhramśa, alongside of Sanskrit and Māhārāṣṭrī Prākṛit, was for some centuries the literary language throughout the length and breadth of India North of the Tāptī. The literature seems to be popular-erotic and religious. The work also shows that it was a Western Apabhramśa¹² most probably the Māhārāṣṭra Apabhramśa which was raised, like the Māhārāṣṭrī Prākṛit, to the literary status and was thus used by poets of the West and those of the East alike.

VIII

Reference to Apabhramśa, its Age and Connection with the Abhiras:—(A) *Literary References:* There are references to the Apabhramśa language, both spoken and literary. These however occur almost entirely¹ in Sanskrit works on dramaturgy and poetics. This is as it should be: for the Sanskrit drama, which represents according to its lights, the social life of its day, has necessarily got to recognise the current spoken idioms. This is illustrated by the use of the various Prākṛits. Writers on the principles underlying the Sanskrit drama have also therefore referred to the various Prākṛits, of which the Apabhramśa is the latest² and most changed phase.

(1) Patañjali, the celebrated author of the *Vyākaraṇamahābhāṣya* of the 2nd century B. C., is so far as we know the first great Sanskrit author to make use of the word 'apabhramśa' in connection with language. But with

¹² My examination of the work from this point of view will appear elsewhere. I have stated above the conclusions only.

¹ With the exception of an Inscription; see below.

See section V.

him 'apabhraṃśa' is only deterioration of the Sanskrit word in the mouth of the vulgar; for, says he':

"Each individual word has several corruptions. For instance, the word 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so forth."

Apabhraṃśa here can only mean corruption or deterioration of the norm. This corresponds exactly with 'vibhramśa' or 'vibhraṣṭa' of Bharata. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhramśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialect or dialects and vehicle of literature like the various Prākṛits. The corruptions mentioned by Patañjali are all found in one or other of the Prākṛits.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*¹ he deals with the Prākṛits in the 17th chapter as vehicle of thought of certain characters in the drama and in the 32nd chapter verses 47 to 242, gives names and definitions of metres with examples, which are almost entirely in the Prākṛits. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākṛits.

The first allusion to what came to be called Apabhramśa from Bhāmaha and Daṇḍin onwards seems to be in the following verse.²

"This should be briefly known to be threefold; by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākṛits and correspond generally to those of the grammarians. What Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākṛit and Sanskrit. Hence forward I shall speak of the division of the Deśabhāṣā."³ And particularly in the following.⁴

¹ Ed. Kielhorn, Vol. I p. 2.

एकैकस्य हि शब्दस्य नवोऽपभ्रंशाः । तथा । गौरित्यस्य शब्दस्य गावी गोर्णी गोता गोपोवालिक्केत्येवमादयोऽपभ्रंशाः ।

² Ed. Kāvya-mālā. No. 42.

³ त्रिविधं तच्च विज्ञेयं नाट्ययोगे समासतः ।

समानशब्देर्विभट्टं देशीमतमथापि वा ॥ XVII 3

गच्छन्ति पदन्यस्तास्ते विभमा (द्वा) इति ज्ञेयाः ॥ ibid 4

⁴ एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākṛit can only mean spoken languages of different countries or regions.

⁵ अथवा लुप्ततः कार्याः देशभाषाः प्रयोक्तृभिः । ibid ४६

नानादेशसंस्तुत्यं हि काव्यं भवति नाटके ॥ ibid ४७

"Or the authors should use at will (in drama) the languages of the country. Since in a drama there is poetry from various countries."

Then he mentions seven⁸ languages (Bhāṣāb), the Māgadhī, that of Avanti, the Eastern language, Śaurasenī, Ardhamāgadhī, Bāhlikā and the Southern one; and several dialects (Vibhāṣāh), those of the Śābaras, Ābhīras, Caṇḍālas, the Draviḍas together with the Caras (or Ceras) and Odras and inferior idioms of foresters. It is true that one does not find here the Apabhraṃśa expressly mentioned by name. But the reason is obvious. The literary languages of the time, Bhāṣāb, have got their distinctive names; but not so the Vibhāṣāh. Yet they are recognised as dialects spoken by different tribes.⁹

"The Śābara idiom is to be put in the mouth of coal-makers, hunters and those living on wood-craft and contrivances (machinery would be too big a word for Yantra of those days !) and the foresters' language also a bit (Vānaukasī). Either the Ābhīra idiom or the Śābarī is to be used in the case of herdsmen, like cow herds, shepherds, and tenders of herds of horses, camels etc."

Thus the dialect of the nomadic tribe of cowherds etc. has so got the name of the tribe of the Ābhīras, for itself. We shall subsequently see that it has achieved a distinct name for itself and also secured a place among the literary Prākṛits.

That Bharata probably had in his mind the Apabhraṃśa dialect, perhaps as yet in its formative and progressive stage, becomes clear when we

⁸ मागधवन्तिजा प्राच्या शरसेन्यर्धमागधी ।

बान्हीका दक्षिणान्या च सप्त भाषाः प्रकीर्तिताः ॥ ibid ४८

शबराभीरचण्डालसचरद्रविडोड्डजाः ।

हीना वनेचराणां च विभाषा नाटके स्मृताः ॥ ibid ४९

Prthivīdhara, on *Mlechhalakṛitika* reads शकार and शवर for शवर and सचर. Possibly he wants to escape the difficult word सचर. The शकारी, besides being included under मागधी, would be in strange company with the dialects that are partly connected with tribes like शबर, आभीर etc., and partly with regions or countries like द्रविड, आङ्ग. शकारी is a name given to a dialect on account of its phonetic peculiarities and is possibly later than the मृच्छकटिक. Sir George Grierson apparently sides with Prthivīdhara; J. R. A. S 1918, p 491.

⁹ अङ्गारकारव्याधानां काष्ठयन्त्रोपजीविनाम् ।

योज्या शबरभाषा तु किञ्चिद्धानौकसी तथा ॥ ibid ५४

गवाभाजाविकौशूदिवोषस्थाननिवातिनाम् ।

आभीरोक्तिः शबरी वा द्रविडी द्रविडादिषु ॥ ibid ५५

consider the passage in which he gives, for the sake of lending dramatists, the broad linguistic peculiarities of the different provinces.¹⁰

“One who knows should use a language in which the ‘e’ sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant ‘na’ in the case of the countries heard to be between the Vindhya and the Ocean. In Surāstra and Avantī and countries north of the Vetravati, a language with profuse ‘ca’ should be used. Those countries which border on the Himālaya and the Sindhus and Sauvīras should have a language full of the ‘u’ sound. In countries beyond the Carmaṇvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound ‘ta.’

The “languages abounding in the u sound” in the above is quite mistakable. The ukāra is a recognised peculiarity of the Apabhraṃśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhraṃśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the u sound was at home in Bharata’s time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata’s acquaintance with Apabhraṃśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were available to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākṛit studies. The chapter under consideration is especially faulty and scrappy; but such as it is, it offers something of use to the present purpose.

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- ¹⁰ गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।
 एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५८ ॥
 विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमागताः ।
 नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५९ ॥
 सराष्ट्रावन्तिदेशेषु वेत्तपुत्रेषु च ।
 ये देशास्तेषु कुर्वीत चकारबहुलमिह ॥ ६० ॥
 हिमवत्सिन्धुसौवीरान्ये च देशाः समाश्रिताः ।
 उकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ ६१ ॥
 चर्मण्वतीनदीपारे ये चाङ्गदसमाश्रिताः ।
 तकारबहुलां जित्यं तेषु भाषां प्रयोजयेत् ॥ ६२ ॥

(1) मोकल्लउ नचन्तउ । म (न) हागमे संभत्त (न्त) उ ॥ ६६ ॥

(1) मेह उद्धर्तु नई (ण) जोण्डउ । णिच णिण्णहे एस चंदउ ॥ ७४ ॥

Read मेहउ इर्तु (?) नेई जोण्डउ । ,, ,, एहु चंदउ ।

(3) एता हंसवधू (ह) हि (इ) च्छाकाणणउ ।

गंतुं जु (उ) स्खइया कंतं संगइया ॥ ९९ ॥

(4) पिय वाइ वायर्तु (उ) छवसंतकाळ (उ) ।

पियकासुको (कउ) पिय मदणं जणंतउ ॥ १०८ ॥

वायदि वादो एह पवाही रुसिद इव । ॥ १६९ ॥

It will be easily seen that (1) is entirely in Apabhramśa (a) with the ukāra of the Nom. Sing. at three places, (b) *h* for *bh* which it has in common with the other Prākritis. (2) is rather obscure, but even without emending it, one finds in it the familiar *u* and what is more remarkable 'joṇhaū' in Neuter pointing to the existence in the peoples' language of the tendency of disregarding genders even at such an early date. 'Neī' is also to be noted. In (3) 'Kāṇaṇau, ussuiyā' and 'saṅgaiyā' are peculiarly Apabhramśa. Although 'uāya' and 'Kālau' are emended in (4), there is scarcely any doubt 'jaṇantau.' In (5) 'eha' is Apabhramśa.

Thus it is clear, that although Bharata has nowhere mentioned Apabhramśa by name, because it was yet in a crude form still to develop and going under the name Ābbīrokti, there is no doubt that the dialect existed in his days. It also seems clear that the home of the speakers was then in the Punjab and upper Sindh. It had yet not high literature of its own and the circle of its speakers was limited to certain nomadic tribes, who as will be seen later, penetrated southwards and eastwards and were assimilated in the Hindu civilisation. It is they, however, who seem to have given to the older Prākritis the Apabhramśa form.

(3) *Dharasena*: Important for the age of Apabhramśa is a reference to it in an inscription of Dharasena II king of Valabhī (in Surāṣṭra Kathiawad). Here Dharasena thus speaks about his father.

"His mind was very clever in writing poetical works composed in three languages, Sanskrit, Prākrit and Apabhramśa."

Guhasena who is thus described has inscriptions¹² between 559 and 569 A. D. Poetical works in Apabhramśa are therefore attested to in the middle of the 6th century A. D., although none has so far come down to us.

(4) *Bhūnaba*, probably of the end of the 6th century, already knows about the Apabhramśa language, to which he prefers while giving an alternative division of poetry of literature.¹³

¹¹ Ind. Ant. संस्कृतप्राकृतपञ्चशभाषात्रयप्रतिबद्धप्रबन्धरचनानिपुणतरान्तःकरणः etc. quoted by Jacobi. l. c. Intr. p. 55.

¹² Bombay Gazetteer Vol I, part I p. 90.

¹³ शब्दार्थो सहितो काव्यं गद्यपद्यं च तद्विधा ।

संस्कृतं प्राकृतं चाग्न्यदपञ्चश इति त्रिधा ॥ १.३६

“Kāvya is word and sense together. That (Kāvya) is two-fold, prose and verse. It is again three-fold. Sanskrit, Prākṛit and moreover Apabhraṃśa.”

Bhāmaha's remark is important only as corroborating the existence of Apabhraṃśa at the end of the 6th century. But he does not mention either who spoke it or who should speak it. It were to be wished that like Daṇḍin he had done so.

(5) *Daṇḍin*. In his *Kāvyaadarśa*,¹ Daṇḍin gives a fourfold division of literature, which was current amongst the literate of his days. There is thus an advance over Bhāmaha's threefold division.*

“Learned men say² that this literature is again fourfold namely Sanskrit, Prākṛi, Apabhraṃśa, and mixed. Great sages have defined Sanskrit as divine speech. There are varieties in Prākṛit such as ‘derived from it (Sanskrit),’ ‘similar to it,’ and ‘Deśī’ (i. e. belonging to vulgar speech).” etc. And further “The speech of Ābhīras and others in literature is known as Apabhraṃśa. In the Śāstras (however), Apabhraṃśa means whatever is other than Sanskrit. Sanskrit (Kāvya) is divided in *sargas* (chapters), Prākṛit in *skandhakas* (name of metre, according to commentator), Apabhraṃśa in *Āsāra* etc. Mixed (fourth branch of literature) means *Nāṭaka* etc. *Kathā* (variety of mixed literature) is composed in all languages and also Sanskrit. *Bṛhatkathā*, of wonderful meaning, consists of *Bhūtabhāṣā*.”

It will be clear from the above that Daṇḍin is speaking of certain languages from the literature point of view and not from the linguistic one. Hence the bad logic of segregating Apabhraṃśa from the Prākṛits, of whom indeed it is only the youngest phase just as Pāli is the oldest, may be excused in his case.

Be that as it may, two points stand out clearly from Daṇḍin's discussion on literature and its divisions: (1) that the Apabhraṃśa language must have already been put to considerable literary usage when Daṇḍin

¹ Ed. Bibl. Ind. 1863.

² Op. lit. तदेतद्वाङ्मयं भूयः संस्कृतं प्राकृतं तथा ।

अपभ्रंशश्च मिश्रं चेत्याहुरार्यास्तुर्विधम् ॥ १, ३२

संस्कृतं नाम देवी वागन्वाख्याता महर्षिभिः ।

तद्भवस्तत्समो देशी त्यनेकः प्राकृतक्रमः ॥ १, ३३

आभीरादिभिरः कान्येष्वपभ्रंश इति स्मृताः ।

शास्त्रे तु संस्कृतादन्यदपभ्रंशतयोदितम् ॥ १, ३६

संस्कृतं सगन्वादि प्राकृतं सन्धिकादिकम् ।

आसारादीन्यपभ्रंशो नाहकादि तु मिश्रकम् ॥ १, ३७

* The older Vagbhata also has Daṇḍina's fourfold division Pischel, *Grammatik der Prakrit Sprachen*, p. 3.

wrote. This usage is not the mere use of it by low characters in Sanskrit dramas as during Bharata's days. In that case, Daṇḍin would scarcely have been justified in making a whole division of literature as consisting of Apabhraṃśa. He expressly mentions certain metres employed in Apabhraṃśa poetry, i. g. āsāra etc. The Apabhraṃśa in the dramas is mostly very scanty and scrappy prose and even then, very few dramas have it as a rule. The line 'Ābhīrādīgisaḥ' etc. only indicates the general nature of Apabhraṃśa, viz. whatever in Kāvya is put in the mouth of such low people as the Ābhīras is that. It is hardly scientific to conclude from such references that the Apabhraṃśa, or for the matter of that any other language, is a *tribal* language. In the first place there is the word 'Ādi' to show that the Ābhīras had no monopoly of the Apabhraṃśa. They certainly did not bring it with them from wheresoever they came a few centuries before the Christian era. The fact is that wherever they and others with them went, they picked up the *regional* Prākṛit current there, and in the nature of things changed its form to a great extent. It is this change or decay that is indicated by the words 'Apabhraṃśa', 'apabhraṣṭa,' even 'vibhraṣṭa' of Bharata. (2) That behind this literary Apabhraṃśa, there was the language, not of small literary groups, or learned men such as philosophers, grammarians, astronomers, mathematicians, poets and professors, in short of the elite, but of the lowly, humble, commonest of the common people like Ābhīras, Sabaras, Caṇḍālas etc. It goes without saying that as the region, occupied by these people changed either from time to time or at the same time, their Apabhraṃśa also differed, thus making up the different varieties of Apabhraṃśa mentioned by some later Prākṛit grammarians.

Unfortunately the date of Daṇḍin is not yet finally settled. But so far is certain that he cannot have flourished earlier than the seventh and later than the eighth century. Thus, then, what was recognised as a dialect of certain tribes and named Ābhīrī, developed, during the four or five centuries between Bharata and Bhāmaha-Daṇḍin, into the Apabhraṃśa language, both spoken in various dialects and employed in recognised literature. This was also the period of Ābhīra supremacy¹ over a considerable part of the country. It is natural to suppose that it was during this period, 3rd century A. D. to the 6th century A. D., that the name Apabhraṃśa must have been given to the dialects which developed out of the regional Prākṛits owing to the assimilation of the Ābhīras in Hinduism.

(6) *Rudrata*, who belongs to the 9th century A. D. refers to the Apabhraṃśa in his *Kāvya-lamkāra*.² After dividing 'Vākya' into prose and

¹ See page below.

² Ed. Kāvya-miśra, No. 2.

verse, he divides it again sixfold on the language basis. He says³:—"A sixfold division of it is possible, based upon the difference of languages. Sanskrit, Prākṛit, Māgadha, Piśācabhāṣā, and Śaurasenī, the sixth being Apabhraṃśa in several divisions on account of the particular country."

Here too the Apabhraṃśa is placed on a level with the older literary Prākṛits viz. the Māhārāstri, Māgadhi, Piśāchi, and Śaurasenī. What is, however, more important to note, is that Rudrata recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kavyamimansa*,⁴ Rajasekhara has several references to Apabhraṃśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his *Kāvyapurusa* thus⁵ described:—"Sanskrit is your mouth, Prākṛit the arms, Apabhraṃśa the hips, Piśāca the feet, and a mixture of these the chest." Again when his poet-king holds his Durbār, 'The Sanskrit poets⁶ should be seated to the north (of his regal seat); the Prākṛit poets to the east, the Apabhraṃśa poets to the west, the Piśāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages⁷ the budding poet should master.

"Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellect can command all these, fills the whole world with his fame."

³ भाषाभेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११

त्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनी च ।

षष्ठोऽत्र भूरिभेदो देशविशेषादयश्च ॥ २, १२

⁴ *Gaekwad's Oriental Series*, no. I, 1916.

⁵ *Cl. Cit.* p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमपञ्चशः, पैशाचंपादौ, उरोमिश्रम्,

⁶ *Ibid.* p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।...पूर्वेण प्राकृताः कवयो...। पश्चिमे. नापञ्चशिनः कवः । दक्षिणतो भूतभाषाकवयः ।

⁷ *Ibid* pp. 48-49 एकोधेः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्

अन्योऽपञ्चशोर्भि द्विमपरमपरे भूतभाषा कवेण ।

द्वित्राभिः कोऽपि बाग्भिर्भवति चतस्रभिः किञ्चकश्चिद्विवेक्तुं

यस्यैतत्वं धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्भगन्ति ॥

More important still are two other passages, which refer to the same fourfold division, but with respect to the countries in which a particular language is preferably the vehicle of literature.

“Particular languages appear to be resorted to in particular countries. Thus it is said:—“The Gaudas and others take their stand on Sanskrit; the liking for Prākṛit of those (poets) of the Lāṭa-country is well-known; all the Maruregion, the Takkas, and the Bhādānakas employ Apabhraṃśa; the poets of Avantī and the Pāriyātras, together with those of Daśapura, have recourse to Bhūtabhāṣā; and a poet who lives in the heart of Madhyadeśa is well-versed in all (these) languages.”

Thus, then, in Rājasekhara's day's Sanskrit literature was much cultivated in Gauḍa (modern Bihar); Prākṛit literature in Lāṭa (Gujarat without Kathiawad); Apabhraṃśa literature in the whole of Maru (modern Marwar); Takka (part of eastern Punjab), and Bhādānake (?); Paisācī literature in Avantī (central Mālwa), Pāriyātriā (western Vindhya regions), and Daśapura (upper Mālwa). It must be emphasised that Rājasekhara does not say whether these were spoken languages in these regions; what he says is only that literary men in these parts conveyed their thoughts preferably in these several languages. The second passage of importance of Apabhraṃśa reads thus¹⁰:—

The Surāṣṭras, Travaṇas and others can with grace express the Sanskrit idiom, but always with an admixture of Apabhraṃśa.

To the Maru, Takka and Bhādānak literary men, therefore, we have to add the Saurāṣṭras (Kathiawad) and the Travaṇas(?) who, together, cultivated Apabhraṃśa literature. The present state of our knowledge of the Prākṛits and the literature in them that is being brought to light every day, apparently endorse Rājasekhara's view, so far at least as Prākṛit (Māhārāṣṭri and Jaina Māhārāṣṭri) and Apabhraṃśa are concerned. It is Gujarat that has discovered and is still destined to discover a vast Prākṛit literature¹¹; and if the Jains appear to appropriate to themselves the credit of the larger

⁸ Ibid p. 51, गौडस्थाः संस्कृतस्थाः परिचितवचयः प्राकृते लाटदेश्याः

सापभ्रंशप्रयोगाः सकलमहभुवष्टकभादानकाश्च ।

आवन्त्याः पारियात्राः सहस्रपुरजैर्भूतभाषा भजन्ते

यो मध्ये मध्ये मध्यदेशं निवसति सकविः सर्वभाषानिष्पन्नः ॥

⁹ By Prakrit, Rajasekhara appears to mean the Prakrit par excellence of Dandī, i. e. Mahārāṣṭri, although he has nowhere indicated this expressly.

¹⁰ Ibid p. 34, सुराष्ट्रवणाया ये पठन्त्यर्पितसौष्ठवम् ।

अपभ्रंशावदंशानि ते संस्कृतवचोऽपि ॥

¹¹ Kudākar's Account of Mss. at the Pātana Bhandars read of the First Oriental Conference, Poona; and Dala's Essay read at the 5th Gujarat Sāhitya Parishad.

share, it is the Śvetāmbaras who appear to be more fond of their Jaina-Prākṛit, as the Digambaras seem to be of their Apabhraṃśa. It is a well-known fact, rightly emphasised by Jacobi;¹² that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājaśekhara, the Apabhraṃśa was much popular, especially in Surāṣṭra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are:—

(1) "Well-versed"¹³ in Apabhraṃśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadha language. Those in the harem should know Sanskrit and Prākṛit both, and his friends should know all languages."

(2) "Beyond"¹⁴ them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākṛit poets; beyond them those who live by the arts of acting, dancing, singing, playing on instruments, elocution, bardic lore keeping tact in music, and such others. To the west the Apabhraṃśa poets; beyond them wall-painters, Jewel-setters, Jewelers, goldsmiths, carpenters, smiths and others like them. To the south the Pāisāca poets; beyond them, courtezans and their courtiers, rope-dancers jugglers, exorcisors, athletes, those living on arms and such others.'

In (1) it is significant that Rājaśekhara should make the attendants, both male and female, speakers of Apabhraṃśa. In the first place, they are of *the people* and therefore must speak the peoples' language. In the Second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rājaśekhara's days, the Apabhraṃśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

¹² Op. Cit. Note p. 86. 'Well die Digambaras von ie in Hindustan und Punjab am-
starkesten vertreten waren.'

¹³ Op. Cit. 50 अपभ्रंशभाषाप्रवणः परिचारकवर्गः समागमभाषाभिनिवेशिन्यः परिचारिकाः प्राकृतसंस्कृतप-
भाषाविद्वद्भिरापुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

¹⁴ Ibid pp. 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिकाः स्मार्ता भिषजो मोहूर्तिका अन्येपि
तथा विधाः । पूर्वेण प्राकृताः कवयः । ततःपरं नटनर्तकगायनवादकवृत्तजीवनकुशीलवतालचरा अन्येपि तथाविधाः ।
पश्चिमेनापभ्रंशिनः कवयः । ततःपरं चित्रलेखकृतो माणिक्यवन्धका वेकटिकाः स्वर्णकार वर्द्धकिलोहकारा अन्येऽपि
तथाविधाः । दक्षिणतो मूलभाषाकवयः, ततःपरं भुजङ्गणिकाः हवकशौभिकजम्बकमल्लाः शङ्खोपजीविनोऽन्येऽपि
तथाविधाः ।

in close living contact. In other words, *the Apabhraṃśas have not yet been a dead language like the older literary Prākṛits.*

In (2), Sanskrit is already a language of the few, the Pundits. Prākṛit has no doubt a wider circle of knowers and possible speakers in those who cultivate some of the fine arts connected with the stage. But the class of those who sit behind the Apabhraṃśa poets, and evidently are speakers of it, is a wider class. It is the great lower class—the common people, from amongst whom hail the artisans and craftsmen such as carpenters, smiths, goldsmiths. Rājasekhara's arrangement seems to suggest that this class still spoke some kind of Apabhraṃśa. And this also accords well with linguistic facts as discovered in the oldest literatures of the vernaculars of northern India. By the end of 9th century, which is roughly Rājasekhara's period of activity, the vernaculars had yet to be evolved as distinct from the various Apabhraṃśa dialects.

(8) *Namīsādhū*,¹ while commenting upon *Kāvya-lāṅkāra* II 12, has the following remarks on Apabhraṃśa:—

“Apabhraṃśa is Prākṛit itself. It has been mentioned by others as being three-fold viz. Upanāgara, Ābhīra and Grāmya. The words ‘of many varieties’ are used by Rudraṭa for refuting that. Wherefore? Owing to these being many countries. Its characteristics should be properly understood from the people themselves.”

The importance of the passage lies in the fact that Namīsādhū (1) recognises Apabhraṃśa as one of the Prākṛits themselves, (2) names the varieties laid down by others before him as being Upanāgara, Ābhīra and Grāmya (3) but expressly says that they are many more than three, and that is most important of all, (4) points to the people themselves as the best source to learn it. The last point is significant as showing that by the time of Namīsādhū, who finished his commentary² in Samvat 1125 i. e. 1069 A.D., the Apabhraṃśa of many dialects had not ceased to be spoken by the common people.

One more sentence of Namīsādhū deserves mention here as it shows the spread of the Apabhraṃśa as far east as Magadha. We know that by Bharata's time its germ the Ābhīrī was found spoken in Sindh, Moultan and upper Punjab. But the sentence means³:—

“The Ābhīrī language has been mentioned as included under Apabhraṃśa. It is sometimes found in Māgadhi also.” This can only mean

¹ Rudraṭa *Kāvya-lāṅkāra*, *Kavyamālā* 2, 1, 15 तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभीरग्राम्यावभेदेन त्रिधोक्तस्तद्विरासाद्यमुक्तं भूरिभेद इति । कुतो देशविशेषात् । तस्य च लक्षणं लोकादेव सम्यगवसेयम् ।

² Op. Cit. p. 174 पञ्चविंशतिर्धनुर्त्तैरेकादशसमाश्रितैः । विक्रमात्समतिक्रान्तैः प्राबुषीदं समर्थितम् ॥

³ Op. Cit. p. 15. आभीरी भाषापञ्चशस्या कथिता वचचिन्मागध्यामपि दृश्यते । The *Daśarupa* hints at the same thing when it mentions (II 42) the Ābhīras among the speakers of Māgadhi. The *Daśarupa* is a couple of centuries older than Namīsādhū,

that there was a dialect of Apabhraṃśa spoken in Magadha; thus proving the existence of the Apabhraṃśa in the east of the Peninsula as late as the 11th century A. D.

(9) For lesser and later writers like Prthvīdhara, the commentator of the *Mṛcchakatika*, the unknown author of the *Rasikasarvasva* quoted by Nārāyaṇa in his commentary on *Gītagovinda*, Śaṅkara, one of the commentators of the *Śākuntala* and two or three others, see Pischel. It is needless to refer to them here for they invariably quote others' views and because they cannot have had living touch even with the dying Apabhraṃśas, their acquaintance with them is only second hand.

(B) The Age of the Apabhraṃśa:—

We have thus examined the references to the Apabhraṃśa in works on rhetoric and poetics from Bharata of about 2nd or 3rd century A. D. down to the commentator Namisādhu of the middle of the 11th century A. D. We have thus been able to put together some undisputed facts about the age, extent and varieties of the Apabhraṃśa.

(1) Apabhraṃśa existed in the 2nd or 3rd century A. D. at least, under the name Ābhīrī, and was spoken in Sindh, Moultan and northern Punjab mainly by the Ābhīras and other nomadic tribes that had penetrated into India and for a time settled in these provinces.

(2) By the 6th century the Apabhraṃśa was still recognised as the dialect of the Ābhīras and others, had got its distinctive name Apabhraṃśa and had developed a literature of its own which had to be recognised by rhetoricians like Bhāmaha and Daṇḍin.

(3) By the 9th century it had ceased to be recognised as a language of the Ābhīras, Śābaras and Caṇḍālas only, had come to be known as a language of the great artisan class although the elite spoke Sanskrit and the stage people the Prākritis; i. e. it had become the language of the people. It had by now already spread as far south as Surāṣṭra and probably also as far east as Magadha.

(4) By the middle of the 11th century, even literary people have come to recognise that Apabhraṃśa is not one language but many dialects, one of which had attained literary importance. It was known to have had a dialect in Magadha, east of the great Peninsula. The Dohākośa (see VII end) furnishes actual testimony.

The lower limit for the age of Apabhraṃśa accords well with Sir R. G. Bhandarkar's opinion. In his report for the search of Mss. after noting no. 545 *Pīṅgalāṛthapradīpa*, with some extracts from the same, he says,

¹ The extracts quoted are verses 53 (Caṇḍesara); 69 (Ceipai=Cedipati); 71 (Ham-mīra), 92 (ibid), 147 (ibid), 151 (ibid), and 199 (ibid); 72 (Sāhasāṅka); 77 (Kasīśa), 198 (ibid); 87 (Acala), 96 (Karna), 126 (ibid), 185 (ibid), in Chandra Mohan Gosh's edition. Cedipati=Prince of Cedi and of the Kalacuri race; he was contemporary of Bhīmadeva of Gujaraṭ and Āhavamalla of Mahārāṣṭra.

"The above extracts present vernacular speech in three forms. The older form i. e. the Māhārāṣṭrī Prākṛit we have in I, II, III, (1), IV, and V (1). It had become classical as Sanskrit itself and could be used for literary purposes at any time. Then we have another form in VI, VII (1), (2), (3). This resembles the Apabhraṃśa form as we have it in the instances quoted by Hemacandra in his Prākṛit Grammar and in the 4th act of *Vikramorvaśīya*. A third stage is represented by III (2), (3), (4), (5), and V(2). This is what might be called the earliest form of modern Hindī, the forms ḍhillimaha, 'Delhi' and Jakhaṇa or Jakkhaṇa 'when,' being specimens of the new formations which became necessary after the old terminations had gradually faded away upto the Apabhraṃśa period. The last two forms must represent the vernacular speech of the period when the poet wrote and since they could not have praised the particular princes if they had died and been forgotten at the time when they lived, the conclusion is not unwarranted that the forms of the language used by them were the forms current about the time when the kings flourished. Thus about the time of Karṇa i. e. the first half of the eleventh century, the stage of development at which the vernacular language had arrived, was still that represented by the Apabhraṃśa, the origin of which is to be referred to about the seventh century; and they began to assume the modern character about the end of the twelfth century and the beginning of the thirteenth, when the poet Chand flourished and that was the form they had in the time of the Chouhan Hammīra, i. e. 1283—1301 A. D.'"

(C) Apabhraṃśa and the Ābhīra migrations:—

Now these results accord well with the history of the Ābhīra migration into India, which caused such a change in the spoken languages of the country. The Ābhīras (now Ahirs) are mentioned in the Mahābhārata¹ as a people in the west of India on the Indus. They are recognised as a hated tribe, the disappearing of the Saraswatī being ascribed to abhorrence of them. But they are fighters and given a prominent place in Droṇa's Suparṇavyūha. When Arjuna returns from Dwārakā with the widows of Kṛishṇa, the Ābhīras attack him as he enters Pañcanada. They are here called freebooters, herdmen and Mlecchas. The Manusmṛti² mentions the Ābhīras as having sprung from Brahmin father and Ambaṣṭha mother.

These references make it quite clear that the Ābhīras, who were nomadic fighters, had together with other tribes entered India and occupied part of the Punjab a little before the beginning of the Christian era (say

¹ Mbh. II 82, 1192; IV 20, 798; IX 87, 2119; XVI 7, 223.

Adhyāya X 15 ब्राह्मणाद्.....आभीरोन्मष्टकन्यायाम्,

about 150 B. C. and not later). They are also mentioned in inscriptions¹ of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasimha, speaks of his general Rudrabhūti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Íśvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta² about 360 A. D. mentions the Ābhiras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāṭa, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhiras had got a permanent footing in Mālva. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas³ show. There is also a tract called Aharaur, again equal to Ābhīrawāṭa, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhraṃśa must have begun to develop a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhraṃśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhiras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhraṃśa, the form that the Prākritis took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāṭhis⁴ invaded Surāṣṭra in the 8th century and thereabouts, they found the country in the possession of the Ābhiras. The Ahirs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,⁵ that the famous fort of Asirgad in Khandesh was founded by Asa Ahir, also shows.

¹ D. R. Bhandarkar, I. A. 1911 p. 16; R. E. Enthoven, *Tribes and Castes of Bombay* I p. 21, (The material for the article on Ahirs is by D. R. Bhandarkar).

² Bhandarkar and Enthoven, *ibid*; Vincent Smith, *Early History of India*, p. 286.

³ These, according to Bhandarkar-Enthoven p. 23, refer to Ābhiras as paramount sovereigns after the Āndhrabhṛtyas. By the 6th cent. A. D. this sovereignty had already disappeared.

⁴ Enthoven, *Op. cit.*, p. 24.

⁵ *Ibid*.

The Prakrit Grammarians and Apabhramṣa:—

(1) *Vararuci* is thus far recognised as the oldest Prākṛit Grammarian known. In his *Prākṛitaprakāśa*¹ he deals with four Prākṛits only, the Māhārāṣṭrī in Pariccheda 1-9, the Paisācī in Par 10, the Māgadhī in Par. 11 and Śaurasenī in Par 12. He does not deal with the Ardhamāgadhī and the Apabhramṣa languages and this fact is significant. The omission may either be taken to indicate superficiality on the part of Vararuci, or it may be thought that perhaps Vararuci included Ardhamāgadhī partly under Māgadhī and partly under Māhārāṣṭrī, and did not consider Apabhramṣa to be Prākṛit at all.³ The truth perhaps lies in neither of the two alternatives. It is a well known fact that the Jains regard the tradition of their scriptures as not unbroken and such of their Āgamas as existed in different places, were collected together and redacted by Devardhigaṇin in the 5th century A. D.⁴ Possibly therefore, there was no settled Ardhamāgadhī literature when Vararuci wrote his Grammar. He will thus have to be placed before the 5th century A. D. It has always been the case that grammars of languages were written when literature was available in them. The same conclusion is therefore to be drawn from his non-mention of Apabhramṣa. We have seen that positive evidence for literature in Apabhramṣa is available only from the 6th century onwards. This is not the place⁵ to discuss the period of the Prākṛits and Vararuci's position as a Prākṛit grammarian, but so much is sure that he cannot now be identified with the Vārtikakāra Vararuci. He deals with a form of Prākṛit, especially the Śaurasenī, which is younger and therefore later than what is found in the Buddhist drama *Sāriputraprakaraṇam*. He may be thus tentatively placed in the 3rd century A. D. and not earlier, if perhaps also not later.

(2) *Caṇḍa* a Jain is probably the first Prākṛit Grammarian to treat of Apabhramṣa in his grammar called *Prākṛitalakṣaṇam*,⁷ although he has disposed of it in one Sūtra, viz III. 37 only. Another Sūtra I. 5 lays down optional form which is peculiar only to the Apabhramṣa and the Māgadhī; and a third one, II 19 mentioned verbal suffixes one of which is unmistakably Apabhramṣa.

These three Sūtras are from the text accepted by Hoernle. He, however, has relegated to the appendix a number of Sūtras even when three

¹ Ed. Cowell, 2nd Issue, London 1868. ² Bloch in Pischel, *Grammatik* § 4.

³ Pischel, Op. cit. *ibid.* ⁴ Winternitz, *Geschichte der indischen Litteratur* II p. 294.

⁵ This is being dealt with in my *Prakrit Selections* for the Calcutta University. ⁶ Lüders, *Bruchstücke Buddhistischer Dramen*. ⁷ Ed. Hoernle, Calcutta 1880.

⁸ They are न लोपोऽपञ्चोरेकस्य, सागमस्याप्यामो णो द्वो वा and तु ता वा दृ संतूणओऽपिपूर्वकालार्थे.

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.¹

That most of the Sūtras, regarding which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्निं etc. Now it is queer that Caṇḍa should have omitted to give instances of ङस् i. e. Acc. Pl.; इति i. e. Abl. Sing., म्यस् i. e. Abl. Pl., इस् i. e. Gen. Sing. and ङि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.² Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhramśa form हइ. (3) One more proof of importance from the point of view of Apabhramśa is furnished by Appendix³ C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोःसुः 24, मे सर्वास्तु युष्मद् 26, भावेत्तजः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवार्ये, (3) णवरि आनन्तर्यार्थे, (4) णवड केवळार्थे, (5) यदेश्छड, (6) यथ छिळ कृत्स्नार्था, (7) दडवड शीघ्रार्थे—दडवड होइ विहाय, (8) अतिरभसाद्व्यंशुलस्येतस्ततो गमने डवडव—डवडव चरियाए, (9) णं णउ णाहं णावइ जणि जणु मणु इवार्ये—, भिव पिव विव डवड विज इवार्ये वा भवंति, (10) दाणि एण्हि एतदे एवहि इदानीमः, (11) यथा तथा अनयोः स्थाने जिमतिमौ—

दोहा—काळ लहेविणु जोइया जिम जिम मोह गलेइ ।

तिम तिम दंसणु लहइजो णियमें अप्पु णुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be said of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

Caṇḍa's manner and since two Mss. attest them, they may be regarded genuine. Now in one of them there is a peculiar Apabhraṃśa adverb 'daḍavaḍa' with its meaning. Hemacandra has it under IV 422 in his Grammar but he has given it an unnatural meaning viz. 'avaskanda.' No. (8) gives ḍavaḍava, a peculiar Deśī word, not uncommon in Apbh. But most important Apbh. is No. (11), which lays down 'jima and tima' as substitutes of 'yathā and tathā' and gives an Apbh. Dohā as illustration. For translation of the verse see Pischel. There is another Apabhraṃśa Dohā in Appendix A but as it is supported by one Ms. only we have to leave it out of consideration.

Most of these Sūtras, some of them verbatim, some split up into two and some with slight change, are found in Hemacandra; but in such a manner that Hemacandra can always be called a borrower. That Hemacandra was a borrower on a large scale has been proved in other literary spheres¹ also.

About Caṇḍa's priority to Hemacandra there cannot be much doubt.² But Hoernle's claim that his grammar presents a very old phase of the Prākṛit language (p. XI) cannot be accepted, as it is based on the evidence of one solitary Ms. as against three that speak to the contrary. His other claims that Caṇḍa is prior even to Vararuchi and that he must have written his work at a "some-what later time than the 3rd cent B. C." are equally untenable. Caṇḍa evidently lived at a time when the Apabhraṃśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e. after the sixth century A. D. and not before.

(3) *Hemacandra*:—Of all Prākṛit grammarians Hemacandra a Jain like Caṇḍa is the most important from Apabhraṃśa point of view. In his *Siddhahemacandra*,³ Prākṛit part, he has dealt with it more carefully and at greater length than others and what is more important, has given Apabhraṃśa Dohās in illustration. He has in fact done more justice to Apabhraṃśa than to any other Prākṛit except the Māhārāṣṭrī. He deals with it in Sūtras IV 329 to IV 448. The so-called Dhātuvādeśa-sūtras IV 2 to IV 259 are also many of them really Apabhraṃśa Sūtras as they contain roots which mostly occur in Apabhraṃśa. So that Hemacandra may be said to have treated the Apabhraṃśa in about 378 Sūtras as against Śaursenī in 27, Māgadhī in 16, Paisācī in 26 Sūtras. Even if we omit the Dhātuvādeśas, the number for Apabhraṃśa still remains at 120.

¹ Cf. *Kavyamīmāṃsā* of Rājaśekhara, G. O. S., Notes pp. 8, 9, 13, 14, 15 and the table at the end. Some of these references attest to wholesale borrowing of chapters on the part of Hemacandra.

² Hoernle Op. Cit. p. XXII, Pischel Op. Cit. § 34.

³ Ed. Pischel, Part I, Halle 1877.

It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhraṃśa, although the rhetorician Nami-sādhū a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of *r* e. g. *tṛṇu* and *sukṛḍu* along with *taṇu* and *sukiū* in IV 329, *gr̥hanti* under IV 34, *kṛdantaho* under IV 370, *gr̥hṇa* for *graha* IV 394 and *gr̥hṇeppiṇu* under it, *Gṛhanti* IV 341; (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. *vicchohagaru*, *sugha*, *kadhidu*, *savadhu* and *sabhalau*; compare *nādhō*, *kadham* in Śaurasenī, IV 267; (3) change of non-initial *m* to nasalised *ṃ* IV 397, e. g. *kāṃvalu*, *Chāṃvaru*; (4) retaining *r* as second member of a conjunct, IV 398 *priṇa*, *prāu* IV 393; *dhruvu* IV 418; *pemmadrāhi* IV 423; *prassadi* IV 393, *dhruṃ*, *traṃ* IV 360; *drammu*, *dravakkau* IV 422; *Prayāvadi* IV 404; (5) alternature forms in *ū*, and *hū* for the Present First Pers. Sing. and Pl. IV 385 and 396 *kaṭṭaū*, *lahahu*; (6) forms in *di* and *hī* for Pres. 3rd Sing. and Pl. IV 382 (for latter); e. g. *Prassadi* IV 393 (indication of Śaur. character) *dharahī*, *karahī*; (7) forms in *i*, *u* and *e* for Imper. 2nd Sing. IV 387; *sumari*, *karu* (IV 330) *kare* etc.; (8) forms in 'sa' instead of 'ha' for Future, IV 388 *hosai* (indication of Śaurasenī character); (9) alternative forms for Passive, IV 389 *kīsu*; (10) forms like *jāmahi*, *tāmahi* IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhraṃśa, he may be said to be treating partially of Śaurasenī Apabhraṃśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhraṃśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra; sometime one single Sutra has several verses as instances. Until more literature in Apabhraṃśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's *Sattasaī*. Although many of the Dohās (a few other metres) are erotic in character, there are: (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,—one about Kṛṣṇa and Rādhā, another about Bali and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately, after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in *Sarasvatikaṇṭhābharaṇa* a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Caṇḍa; first comes *Svaravidhāna*, then *Vyaṇjanavidhāna* and lastly *Vibhaktividhāna*. This has become the model of later writers.

Hemacandra has written another work, the *Deśināmamāla*¹ of much use to Apabhraṃśa vocabulary. By Deśi Hemacandra means what is not Sanskrit and also not derived from it. Deśi therefore ought to mean the foreign element in the stock of Prākṛit-Apabhraṃśa words. But that is not exactly what Hemacandra means by the work. He says² "I have put together in this book such words as were not explained in the Siddha-hemacandra by separating root from suffix etc. I have excluded words like 'vajjara, pajjara...' which have been explained by me as substitutes for 'katha (etc)' (in my grammar), although they have been acknowledged as Deśi by others. I have put together such words also, as are not found in Sanskrit dictionaries, although they can be explained by separation into root and suffix etc. But I have not included such words as are not found in Sk. dictionaries, but as can be explained by implication etc." He mentions Pādalipta in his introduction, as having written a Deśi-śāstra, and quotes often from Abhimānacinha, Avantisundarī, Gopāla, Devarāja, Dhana-pāla, Droṇa, Rāhulaka, Śāmba, Śītāṅka and Sātavāhana.

Hemacandra should not have included under Deśi words like the following:-
 अणुसुती (अनुसुत्रः), अवअच्छे (अवकच्छम्), अगखधो (अग्रस्कन्धः), अइहारा (by met. from अइराहा (अचिराभा), अच्छिहहल (अक्षि+हर+Pr. suff. उल्ल), अचुइहसिरी (अबुद्धा श्रीः), अणुइहरो (अणुल्लधरः), अणरामवो (अन्+रम्), आसिअओ (by Met. from आअसिओः आयसिकाः), आलीवणं (fr आदीम् on Analogy of पलित्) आयासलवो (आवासलयः), इरावो (पेरावतः), इंगिअं (Through आइप्=आजिप्), ईसरो (ईश्वरः) उत्तग्यो (उत्सायः), उप्कुंकिआ (उप्+कृत्), उक्खिणं (उत्कीर्णम्), ऊआ (युका), ऊसळिअं (by Met. from ऊलसिअं=उल्लसितम्), एमाण (आ+या+माण Pres. Parte Atm.), ओज्जल्ल (ओजस्), ओसरिआ (अपस्), ओसीसं (अपशीर्षम्), कणोवअं (कद्+उदकम्), कायपिउच्छा (काकपितृष्वसा), किजकखो (किंजल्कः), खगिओ (खड्गिकः), खंधयट्ठि (स्कन्धयष्टिः), गयणई (गगनरतिः), गोच्छा (गुच्छ), घरयंदो (गृहचन्द्रः), घारो (अगारं with dropping of initial and aspiration), चउक्कं (चतुष्कम्), चंदइल्लो (चन्द्र+इल्ल) Pkt. suffix), चुच्छं (तुच्छम्), छिइ (छद्), छिण्णोढभवा (छिन्नोद्भवा), छाइल्ल (छाया+इल्ल), जक्खरत्ती (यक्षरात्रिः), जुअलो (युग+ल), जोइसं (ज्योतिः), झुट्ठं (जुष्टम् with contrary sense of Marathi अचपल), झसिअ (ध्वसित), झीण (क्षीण), ठाण (स्थान), ठिविय (धीवित), डहर (दहर), डोला (दोला), णळकं (नलकं=उशीरम्), णवसिअं (नमस्यं), णिअंसणं (निवसनम् cf M. नेसणं), ताडिअयं (ताडितकम्), तिळ्वं (तीव्रम्), तेअवई (Denom. pron तेजम् cf. M. तेवणं), थुळघोणो (स्थूणघोणः), थेरो (स्थविरः), इइअं (दयितम्), दीहजीहो (दीर्घजिह्वः), दुम्भुहो (दुर्मुखः), पण्ओ (प्रसन्नः cf M. पान्हा), परिअट (परि+अट cf. M. परीट), पत्थरिओ (प्रस्तर), पांडुकी (पर्यङ्किका), फण्ण (फाल्गुनः), फुरिअं (स्फुरितं), फुल्लंयुओ (कुल्ल+यु), फड (स्फटा), बहुरावा (बहु+राव), वप्फाउलं (वाप्पाकुलम्), वोहहरो (बोधधरः), भट्ठिओ (भट्ट), भमसुह, (भमसुख) भाउज्जा (भातृजाया), भोइओ (भौगिकः), मयणसलाया (मदनशलाका), महासरा (महाशब्दा), महाणहो (महानटः), महासउणो (महाशकुनः), सुहरोमराई (सुखरोमराजिः), रसाज (रसायुः), रइगेल्ली (रतिकेलिः), रच्छामओ (रथ्यामृगः), रेवईओ (रेवत्यः), लहुअवडो (लघुकवटः), वज (वजुः), वम्हळ (पद्मलम्), वडुविअं (वद्धापितम्), वायाड (वाचाटः), विजुला (वियुल्ला), सज्जोळ

¹ Ed. Pischel, Part I, B. S. S. 1880.

² Ibid. p. 2 bottom and p. 3 beginning.

(सयस्क), संदेवो (सं+द्वीप), सदाक (सद+term.) सिद्दी (शिखी) सोहदावत्तओ (सोहदावर्तकः), हम्मिअं (हम्म्यम्), हत्थिअचक्खुं (हत्तिचक्षुः) हिह (अथस्थः) and many more.

But these are sufficient to show that Hemacandra has included under Deśī what does not deserve to be there. However, his contention¹ always is, 'Is the word *current* in Sanskrit or not? If not put it under Deśī.' This procedure can hardly be called scientific. A look at the Glossary at the end is sufficient to show that Hemacandra has omitted to mention many real Deśīs. Many of these words quoted above are not even *real* 'tadbhavas' in the sense that they are derived from *current* Sanskrit words; but they are *coined* for their purpose by Prākṛit literary men and poets. For instance कायपिउच्छा is the 'coil,' fancifully called 'paternal aunt of the crow;' वरपंदो is 'mirror,' literally the 'domestic moon;' महासउणो is an 'owl' lit. the 'great bird'; रच्छामओ is 'dog,' because it is a 'beast of the street.' Some Deśīs are clearly Dravidian, e. g. ऊर a town, गंड a young man, चिक a small thing, डेरु the eye, पुडे go. But a vast majority has yet got to be traced to their source.

(4) *Trivikrama*, *Lakṣmīdhara* and *Simharāja*:—These three authors have commented upon what Lakṣmīdhara expressly says² were the original Sūtras of Vālmīki. Trivikrama no doubt lays claim to the Sūtras as being his own,³ but as against this, Lakṣmīdhara pointedly calls him Vṛttikāra more than once in his work. And the difference in time between the two writers is not so great as to warrant the conclusion that Lakṣmīdhara should forget the fact that Trivikrama was also the author of the Sūtras and should attribute their authorship to an ancient sage.

(a) Trivikrama's sūtras in his *Prākṛit-vyākaraṇa* are mostly identical⁴ with those of Hemacandra. There are 117 Sūtras on Apabhraṃśa, showing a close correspondence with Hemacandra even in the number of Sūtras. The technical terminology of the two authors is however different. Trivikrama has borrowed much from Hemacandra's commentary, even the latter's examples and quotations. The importance of Trivikrama's work lies however in the fact that he has given many more examples from the dramas and Prākṛit literature. The importance to Apabhraṃśa consists in his Sanskrit translation⁵ of all the Apabhraṃśa quotations of Hemacandra.

¹ Op. Cit. p. 19 तथापि संस्कृते तदप्रसिद्धमिति निबद्धम्, p. 107 अत्र गोलशब्दः संस्कृतसमोऽपि कवीनां नातिप्रसिद्ध इत्युपात्तः and at several other places.

² *Sadbhāṣācandrikā*, B. S. S. V. 14 वाल्मीकिर्मूलसूत्रकृत्.

³ *Prākṛitavyākaraṇa*, Grantha Pradarśani Series, Intr. V. 9 निजशास्त्रमार्गमद्विजगमिषताम्. On the word Nija, Fischel, Hultzsch, Bhaṭṭanātha Swamin, Laddu and Trivedi have written lots.

⁴ Fischel, op. cit. § 38. Laddu, *Prolegomena Tu Trivikram's Grammatik* p. 32.

⁵ This has been made use of by Fischel in his *Materialien Zur Kenntnis Les Apabhraṃśa*.

A cursory glance at the Sūtras of the two, shows how closely they resemble each other. Pischel has already showed this in his edition of Hemacandra's Prākṛit Grammar by noting in the margin similar Sūtras in Trivikrama's grammar. The slight difference is due to terminology and metrical¹ form of the latter. A very few Sūtras from the Apabrahṃśa section are quoted in the following table as illustration.

Hem.	Trivi.	Hem.	Trivi.
I स्वादौ दीर्घह्रस्वौ	दिहौह्रपि	एह एहो एहु	एहोएहु जीहृनपि
स्वमोरस्वोत्	स्वम्यतवत्	एहर्जशसोः	जशसोरेह
सौपुंस्योद्धा	ओन् सौ तु पुंसि	III त्वतलोऽपणः	त्वतलोऽपणं
एट् टि	टि	तव्यस्यह्रस्ववत्	तव्यस्यएवह्र
किनेच	किनच	एववह्रएवाः	एववह्रएवाः
II क्षियां ङहे	क्षियां ङहे	क्त्वह्रइ इविभवयः	क्त्वह्रइए अवि
यत्तदः स्वमोर्ध्वं	यत्तदुंस्वमोः	एव्योऽपिण्वेव्ये विणवः	एव्योऽपिण्वेव्येपिण्व
इदम इहृक्कीवे	इदम इहृ नपुंसके	तुमएवमणाणहमणहिच	तुमएवमणाणहमणहिच
एतदः क्षीपुंक्कीवे	एतदेह		

Trivikrama's time cannot be settled with any certainty. He is later than Hemacandra, i. e. than 1172, and earlier than Kumāraswamin, son of Mallinātha Kolācala, who quotes him both by name and without it. The time of Mallinātha himself is uncertain; but he is believed, after Aufrecht,² to have lived not earlier than the 14th century. Prof. Hultzsch has³ pointed out that while a verse of Mallinātha occurs in an inscription of 1532, he quotes the *Vasantarājīya* which was composed about 1400 A. D. Mallinātha must therefore be referred to the end of the 15th century.

Trivikrama may thus be relegated to the fourteenth century at the latest.⁴ Bhaṭṭanāthaswamin's claim that Kāṭayavema (circa 1400) quotes from Trivikrama is disproved by Trivedi, who has shown that the Sūtras are partly from Vararuci, partly from Hemacandra. One only is common to Hema and Trivikrama. This allows a sufficient time between Hemacandra and Trivikrama, for the Paṭṭana grammarian to be quoted and made free use of by a southerner.

(b) Lakṣmīdhara, in his *Ṣaḍbhāṣācandrikā*,⁵ explains the same 1085 Sūtras as have been commented on by Trivikrama, with the difference that

¹ Bhaṭṭanātha Swamin, Trivikrama and his followers, Ind. Ant. p. 228.

² Pischel op. cit. § 38.

³ In his edition of *Prākṛitarūpāvatara* of Siṃharāja, p. IV n. 4.

⁴ Pischel, op. cit. § 38, says 'He may perhaps be placed in the 13th century.' But this was when Mallinātha's date was not made a little more definite by Hultzsch. Bhaṭṭanātha Swamin, I. A. 1911 p. 221; Trivedi, Ed. of Lakṣmīdhar, p. 8.

Edited by K. P. Trivedi B. S. S. LXXI, Bombay 1916,

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dikṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmidhara quotes Trivikrama with respect, and says¹ "those who want to explain the difficult Vṛtti of Trivikrama should look into Śadbhā-sācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadīkṣita² who mentions him along with others in his *Prakṛitamāṇidīpa*. As the latter lived during the latter half of the 16th century, Lakṣmidhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Simharāja's *Prākṛitarupāvatāra* is a commentary on the Valmiki-sūtras like that of Lakṣmidhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmidharā, e. g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Simharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says, "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudī* and the other from Nāgoji's⁴ *Paribhāṣenduśekhara*. Simharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛitasarvasva*⁵ is an important work; (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

¹ वृत्ति त्रैविक्रमीं गृढां व्याचिरुशसन्ति ये बुधाः ।

षड्माषाचन्द्रिका तैस्तद्व्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1. वृत्तिकारत्रिविक्रमेदेववचनात् ।

² Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

³ Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंन्यवहारपरिज्ञापनार्थं संज्ञापरिभाषे वर्ण्यते.

⁴ Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 228.

⁵ Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 18th or 14th century.

⁶ Edited by Bhaṭṭanāthaswāmin, Granthapradarśani series, February to June 1912.

of the Prākritis, and (iii) as it treats of three varieties of Apabhraṃśa and gives independent illustrations. It is divided into 20 chapters of which two deal with Apabhraṃśa. The quotations are from the (a) *Brhatkathā* (one only), *Saptatati*, *Setubandha*, *Gaudavaho*; (b) *Śākuntala*, *Ratnāvali*, *Mālatīmādhava*, *Mṛcchakaṭika*, *Veṇisaṃhāra*, *Karpūramañjari*, *Vilāsavāṇi-saṭṭaka*; (c) Bharata Kohala (who seem from the quotations to be a writer on poetics), Bhaṭṭi, Bhojadeva, and Piṅgala.

The predecessors mentioned are Śākalya, Bharata, Kohala, Vararuci, Bhāmaha and Vasantarāja. It is not possible to say whether Mārkaṇḍeya is giving a traditional succession of teachers or simply mentioning names at random. The former seems probable and in that case we may look upon the teachers as succeeding each other. Śākalya's is a hoary name and adopted for his prestige and age, just as the name of Vālmīki seems, in the present stage of our knowledge of Prākṛit grammars, to have been adopted by the Western school. Bharata is well known. Kohala seems to be a historical person, as a quotation¹ has been given from him. He has been mentioned by Puṣpadanta (see ante, section VII) and might be Vararuci's predecessor. Bhāmaha is the well known rhetorician; but he has also written a commentary on Vararuci's grammar called *Manoramā*. Vasantarāja wrote a *Prākṛitasānjīvanī*, a work entirely dependent² on Vararuci. Pischel thinks³ that this Vasantarāja, and a king Kumāragiri Vasantarāja, brother-in-law of Kāṭayavema, are very probably one and the same. This Vasantarāja would thus belong to the first decade of the 15th century. Mārkaṇḍeya will have therefore to be placed after that. He says that he finished his work at the capital of Mukundadeva,⁴ who was then ruling over Utkala or Orissa. If this Mukundadeva is the same as is said to have ruled over Orissa about 1664, Mārkaṇḍeya will have to be placed in the 17th century. There is a third evidence probably over-looked by Pischel. Mārkaṇḍeya, besides naming Piṅgalapāda, freely quotes from the *Prākṛtapīṅgala*. Of all the quotations, the one at p. 50 about short and long syllables is conclusive as it gives the verse with the express additional remark इति श्रीमत्पिङ्गलपादैर्दीर्घस्य लघुत्वातिदेशात्. Now the *Prākṛtapīṅgala* quotes as examples verses about the Chouhan King Hammīra who flourished in the early 14th century. The *Prākṛtapīṅgala* therefore may be placed in the 15th and Mārkaṇḍeya much later than that, as Piṅgala to him is already 'Piṅgalapāda.'



¹ Op. Cit. p. 101 राक्षसमिधुक्षरणकचेदाया मागर्घी प्राहुः इति कोहलः ।

² Pischel, op. cit. § 40.

³ Ibid.

⁴ Op. Cit. p. 127 श्रीमद्दीरमुकुन्ददेवतुपती.....। सासत्पुत्रकमेदिनी.....॥



धणवालकया

भविसयत्तकहा

जिणसासणि सातु णिड्डुअपावकलंकमलु । ५
 सम्मत्तविसेसु निसुणहुं सुयंपंचमिहि फलु ॥ ६
 पणैविप्पिणु जिणु तइलोयबंधु दुत्तरतरभवणिव्वूढखंधु ।
 भव्वयणवयणपंकयपयंगु कयकसणमोहँतिमिरोहभंगु ।
 णीसेसभरियभुवणंतरालु उक्खयदुक्कम्मतरुमूलजालु । ७
 अविसाउ अराउ अकोउहल्लु कंदप्पदप्पदलणेक्कमलु ।
 संसारसमुदुत्तरणसेउ अविरोहु अलोहु अणावलेउ ।
 परमेसरु परमगुणप्पहाणु संपत्तु परमणिव्वुइनिहाणु ।
 अरहंतु अणंतु महंतु संतु सिउ संकतु सुहुमु अणाइवंतु । ८
 परमप्पउ पहु पंडिउ महत्थु परंमिट्ठि परमकारणकयत्थु ।
 घत्ता । सो हियइ धरेवि पवरमहासिरिकुलहरहो ।
 वित्थारमि लोइ कित्तणु भविसणुराहिबहो ॥ १ ॥ ९
 बुहयण संभालमि तुम्ह तेत्थु हउं मंदबुद्धि णिग्गुणु णिरत्थु ।
 मोहंधयारि वामोहमूँदु दुग्घरवावारें कर्यारि छुदु । १०
 किं करमि खीणविहवप्पहाँण नउ लहमि सोह सज्जणसहाँण ।
 अह णिड्डणु जणु सोहइ ण कोइ धणुसंपय विणु पुण्णहिं ण होइ ।
 विणु ताएं जइ जणि अप्पमाणु कहंसुवमि तोवि पुरिसाहिमाणु ।
 वरि करमि किप्पि^१ णियमइवियासु कम्मक्खयाइं सुविसुद्धेसु ।
 जसु जित्तिउ बुद्धिवियासु होइ सो तित्तिउं पयडइ मच्चलोइ ।
 पिक्खवि अइरावउ गुलुगुलंतु किं इयरहत्थि मा मउ करंतु ।

१ B सार २ A सुव० ३ B पणवेप्पिणु ४ B corrected into तमतिमिरभंगु ५ B परमेहि
 ६ B महाणरहो ७ A च्छुदु ८ A कयारिच्छुदु ९ B विहवप्पहाइं १० B सहाइं ११ B कपि १२ B तित्तउ

घत्ता । महकव्वकईहु ताहंतणिय किर कवण कह ।

किं उइह मयंकि जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिद्धु जो सुहि मज्झत्यु विसिद्धु इहु ।

जो पुणु खलु खुहु अइहुसंगु सो किं अब्भत्थिउ देइ अंगु ।

परच्छिदसंएहिं वावोरु जासु गुणवंतु कहिंमि किं कोवि तासु ।

अवसइ गवेसइ वरकईहि दोसइं अब्भासइं महसईहि ।

एक्कोवि रयणभंजणसमत्थु एक्कोवि करइ वत्थुवि अवत्थु ।

अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिंमि तासु ।

णउ सक्कइ देखिंवि परहो रिद्धि णउ सहइ सउरिसइं गुणपसिद्धि ।

जगडंतु भमइं सज्जणहं विंदु विवरीउ णिरंकुसु जिह गइंदु ।

घत्ता । दुव्वयणवियडु एक्कुवि दुम्मइं सुअणसय । ३

जो भक्खइ मंसु तासु कहिंमि किं होइ दय ॥ ३ ॥

अत्थउ खलयणु किं तेण ताम आयणणहु कह सवणाहिराम ।

चिर जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चितु सेणियहो सिद्धु ।

तेण यं कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं ।

एव्वहि वट्ठंए दुसमकालि पसरंतए मोहतमोहजालि ।

चितिय धर्णीवालं वणिवरेण सरसइवहुलज्जमहावरेण ।

विउलहरिपरिट्ठिउ वडुमाणु जसु समवसरणु जोयणपमाणु ।

तहो गणहरु गोयंमु गुणवरिद्धु ति तइयंहुं जं सेणियहो सिद्धु ।

पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एउं कहाणिहाणु ।

घत्ता । निसुणंतहं एह णिम्मलपुण्णपवित्तकह ।

पच्चसिं नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहंखित्ति सुंदरपणसु कुतुजंगलु नैमि महिविसेसु ।

वणिज्जइ संपय काइं तासु जहिं निवसइ जणु अमुणियपयासु ।

आरामच्छित्तघरवित्ति विद्धु परिपक्ककलंमिगोहणसमिद्धु ।

जहिं पुरइं पवड्डियकलयलाइं धम्मत्थकामसंचियंफलाइं ।

१ B खुहु २ B सयहिं ३ A वावार ४ B कईहु ५ B सईहु ६ B इको ७ B देखेवि ८ B जह
९ B वि १० B वट्ठंतइ ११ B घणवालें १२ A गोत्तख १३ B तइयइ १४ B एहु १५ B पच्चसे णरणाह
१६ B भरहखेति १७ B णामें अत्थि देछ १८ B परिपक्कसाळि १९ A संसियकलाइं

जहिं मिहुणइं मयणपरव्वसाइं अवतुप्पतुपरिवडियरसाइं ।
 उवभोयभोयसुहसेवयाइं गामइं कुक्कुडसंडेवयाइं ।
 जहिं जलइं कयावि न दूसियाइं मयरंदरेणुवाभीसियाइं ।
 जहिं सरइं कमलपहतंबिराइं कारंडहंसवैयचुंबिराइं ।
 जहिं पंथियं ततुच्छायहिं भमंति जत्थत्थमियइं तहिं णिसि गमंति ।
 पामर वियडि वयणइं णियंति पुंडुच्छुरसइं लीलइं पियंति ।
 घत्ता । तहिं गयउरु णाउं पट्टण जणजर्णियच्छरिउ ।
 णं गयणु मुएवि सग्गखंडु महि अवयरिउ ॥ ५ ॥
 तं गयउरु को वण्णणहं समत्थु जं पुहइहि मंडणु णं पर्यत्थु ।
 जं भुत्तु मउडकुंडलधरेहिं मेहेसराइबहुणरवरेहिं ।
 जहिं कीलिउ सेयंसाहिवेण पारणउं कराविउ रिसंहु जेण ।
 महवा चक्केसतुं जित्थु आसि जिं भुत्त वसुंधरि जेम दासि ।
 ६ पुण सणकुमातुं णिहिरयणवौलु छक्खंडवसुहसुहसामिसालु ।
 पुण संति कुंथु अरु तिण्णि राय चक्कवइं होइ तित्थयर जाय ।
 जहिं अण्णवि णर णरवइ महंत सग्गापवग्गवरसुहइं पत्त ।
 जसु कारणि णियसुहितंडवेहिं कुरुवेत्ति भिडिउं कुरुपंडवेहिं ।
 घत्ता । जहिं तुंगतवंगि संठिउ संखकुंदधवलु ।
 जणु सुत्तुवि उडु देवइ गंगाणइहिं जलु ॥ ६ ॥
 तहिं पट्टणि सियैकलयलवमालि वरयरि वटंतए सुसमकालि ।
 अट्टमइ तित्थि पसरंतणाणि चंदप्पहजिणपच्चक्खमाणि ।
 जहिं जणु णिबडु संघडणधीरु धणुसउदिवडुदीहरसरीरु ।
 णिम्मलसम्मत्तपयावभाणु वीसडलक्खपुव्वाउमाणु ।
 तहिं कालि तित्थुं पेट्टणि जयासि भुवौलु णीसु णरनाहु आसि ।
 कियवसविहेयधरवलयसातुं बहुरनिहायसंखुहियवातुं ।
 जणवल्लहं चरिउ विसुद्धवंसु जयलच्छिमरालिहि रायहंसु ।
 तहो धणवइ णामिं रायसिट्ठि दरवियसियसियकंदोददिट्ठि ।
 घत्ता । पउरालंकारु बहुधणु बहुगुण बहुसयणु ।
 सुइदंसणदेहु नवजुवाणु सुंदरवयणु ॥ ७ ॥

१ A वय २ A पयिय ३ B गयवरु ४ जणमणअच्छरिउ ५ A ववहं ६ B पसत्थु ७ B रिसहो
 ८ B जेष ९ B जं १० B पाळु ११ B भिडिय १२ B थियकलयले १३ B तेषु १४ पट्टणं १५ B भुआळ
 १६ A णाम १७ B जणवल्लहु

अण्णेक्के^{रु} तहिं जि पुरि बहुगुणडु हरिबलु गामिं वणिबतु वियडु ।
 तहो पियगेहिणि गामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
 कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिदंअरविंदमुहिय ।
 धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
 किंदुअहि रमंतिं णयणइडु पंगुरणविवरिथणकलसु दिट्ठु ।
 अहिलासु पुव्वसंबंधि जाउ परिवड्डिउ विहिंमि मणाणुराउ ।
 मग्गेवि लइय सा तेण कर्त्तं निवेसिट्ठि भणिवि हरिबलिण दिर्त्तं ।
 परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।

घत्ता । किय मंडवसोह घरि घरि वड्डइं तोरणइं ।

उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥

खंचिय मेइणि तंडविय वणु बहुपरिमलचंदणच्छडय दिणु ।
 दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठ सुहिसयणविंद ।
 कालागुरुखंडइं बोहियाइं वरभवणसयइं उवसोहियाइं ।
 णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
 संभासिउ सयणु विसिट्ठु इट्ठु णरनाहु चउक्कासणि वइट्ठु ।
 पुणु किउ पैरिचित्तिं संपहातु वरभोयणु वत्थाहरणसातु ।
 परिहाइवि उज्जलवासवेसु अंतेउरु परियणु पिंडवासु ।
 पुणु किउ घरवावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।
 बहुविविहभक्त्वभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोर्ज्जु ।
 तंबोलु विलेवणु वत्थु लेवि जं जासु जोग्गु तं तासु देवि ।
 पुणु दिणु भैरियभुवणंतरालु दडिभेरिसंखकाहलवमालु ।
 अवयरिउ णाइं पच्चक्खु सग्गु जोइउ सुरिक्खु सुमहुत्तु लग्गु ।

घत्ता । धिउ हुववहि धित्तु मंगलसइ समुच्छलिउ ।

बहुतूररवेण कैत्तहि पाणिग्गहणु किउ ॥ ९ ॥

कयपाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।
 सुविमुज्जवंसि उप्पणिणयाउ सुवियडुगुणाहिं संपुणिणयाउ ।
 उव्वभडवरतरुणिउं जाउ जाउ उव्वग्गिवि दुक्कउ ताउ ताउ ।

१ A अत्रिकु २ B मणहरच्छणेइं ३ B हिंदुवहिं रमंते ४ B कण्ण ५ B णिवसेट्ठि ६ B दिण्ण
 ७ B परचित्ते ८ B वाह ९ A मणुज्ज १० A हरिय ११ B कण्णहो

वक्करकुरुडडकडक्खिएहिं वरु तज्जिउ कन्नाचक्खिएहिं ।
 रे रे तियलंपड सउहुं ठाहि मुहियइं जि केम तिय लेवि जाहि ।
 बहुकामकडक्खविहाविओसि चंगइ थाणंतरि पाविओसि ।
 सुहर्यत्तणगण्वि कउ परित्त दरमलिउ अज्जु कहिं जाहि मित्त ।
 हँले हले लइ लेहु भणंतियाहि परिवेढिउ अहर्तुं फुरंतियाहि ।
 कवि वंच्छइ सिरि धम्मिल्लज्जु परिमुसइ कावि मणिवलयचूडु ।
 कवि पीडिज्जंति वि भुअवलेण अवतुंडइ रइकोऊहलेण ।
 कवि मइलइ कज्जलतिलउ लेवि कवि विलसइ मुहमंडणु मलेवि ।
 कवि काणक्खेवै ढक्कइ च्छलेण वत्थइं खंपइ कुंकुमजलेण ।
 कवि खिवइ जक्खकइमथवक्कु उब्भडवयण बोल्हइ अवक्कु ।
 घत्ता । वरमालमलियमणिमउडहउ वरु पिक्खवि पंचावत्थु किउ ।
 ओवग्गिवि बंधिवि गत्तियउ दुक्कउ वरपक्खकुलुत्तियउ ॥ १० ॥
 आलग्गउ पीणघणत्थणाउ सोहलयरमणरंजियमणाउ ।
 कवि काहिवि कुरुलइं णिइलेइ कवि काहिवि मुहमंडणुसिउं वरेइ ।
 कवि काहिवि वत्थंचलु धरेइ कवि काहिवि अप्पणुसिउं वरेइ ।
 कवि कडूइ रसणादामु लेइ कवि च्छोडइ आविल्लउ धरेइ ।
 गलि कावि हारु तोडइ च्छलेण कवि मल्लजुज्जु लग्गइ बलेण ।
 ५ णिज्जिणिवि एम वरतलुणिसत्थु सहुं कन्नइं वतु आणिउं कयत्थु ।
 पइसारिउ मंगलसय करेवि थियबहुजसकित्तिहि घरु भरेवि ।
 बहुवल्लइ पइपरियणहो बाल भमरउलहो जेम सुअंधमाल ।
 घत्ता । घतुं णिययगुणेहिं सयलु ताइं अप्पणउ किउ ।
 पडिवण्णविहोउं धणवइ मुहुं जोयंतु थिउ ॥ ११ ॥
 सा कमलसिरि नाउं तहो पत्ती अखलियजिणवरसार्सणिभत्ती ।
 समचक्कलकडियलसुमणोहर वियडरमणघणपीणपओहर ।
 छणससिबिंबसमुज्जलवयणी णवकुवलयदलदीहरनयणी ।
 थिरैकलहंसलीलगइगामिणि जणहो धणहो परिवारहो सामिणि ।
 दिव्वाहरणवत्थसंजुत्ती जिणवरमंदिरि भमइं सइत्ती ।
 सुललियगुरुवच्छल्लिं सोहइ सोहग्गे मयरडउ खोहइ ।

१ B छयत्तणि गव्वे २ B हलि हलि ३ A काणक्खिवि ४ B तइ ५ B हेउ ६ B सासणभत्ती
 ७ B थिय ८ B वच्छल्ले

सहियणु सरलसहाविं देक्खइ परियणु समविसमिं उवलक्खइ ।
घत्ता । सवियडूविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥ ३
सोवि ताहिं^१ सवियारउ जंपइ सरससहीव सणेहु समप्पइ ।
करइ केलि पच्छणसमासइ ओहुंजइ वियडूंपरिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।
मयणाउरमण बेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुहमुहेण तंवोलु पडिच्छइ ।
सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंणु ।
परिसक्कइ पच्छणवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।

निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥
कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।
तं तहितणउ वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छिवि ।
होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।
तं गुतुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।
सइहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गवभाऊरियइं ॥ १४ ॥
तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।
जाउ पुत्तु जो मुणिवरभासिउ वंधवलोउ सयलु आसासिउ ।
कोक्काविउ सुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहावे दिक्खइं २ A सहुं ३ B ताहं सवियारिउ ४ B सरलसहावे ५ C वियडू ६ B तहो
७ B महासिउ

एहु बालु होसइ बहुजाणउं अण्णुवि बहुणरवरहं पहाणउं ।
 सारेयरवियार जाणेसइ मंडइ रायलच्छि माणेसइ ।
 तिं वयणिं पुरवइमणु रंजिउ नेमिंत्तिउ वरवत्थहिं पुज्जिउ ।
 तोरण मंगलकलस धरेप्पिणु मोत्तियरंगावलिउ भरेप्पिणु ।
 णरवइमंदिरि गउ वद्धावउ सुयणहं पेसिउ वयणु सुहावउ ।
 घत्ता । पडुपडहरवेण मउ परिगलिउ महागयहं ।

धणवइ परितुट्टु दिइ दाणु वंदिणै सयहं ॥ १५ ॥

दे

वियसियवरकमलविहत्थउ पइसइ जुवईयणु सुपसत्थउ ।
 उव्विलइ मयविंभलगत्तउ परमोच्छवि मउलावियणेत्तउ ।
 वत्थाहरणविहसियसारउ सरहसु परिवड्डियसिंमारउ ।
 एहु मासु गउ एण विणोएं पुणु जिणम्महिमाणंदविहोएं ।
 हरिवलडुहिय सुहिय कयउण्णी पुत्त छंगसंगसंपुण्णी ।
 वत्थाहरणविहसियसुवइहिं परिमेयसुयणमहाकुलजुवइहिं ।
 आवणसोह पसाहियपंथी जिणवरमंदिरिं गय स कियत्थी ।
 जिणवरपुज्जम्महिम दरिसेविणुं बहुमणिरयणवरिसु वरिसेविणुं ।
 घत्ता । परमेट्ठि पंचमंगलु भणिवि कण्णंतरि धणवइसुअहो ।
 मुणिवयणभवीसालंकरिउ भविसयत्तु किउ णाउ तहो ॥ १६ ॥

प्रथमः सन्धिः

पणवेवि पाउ^वणिण्णासयतु^{रु} भाविं चंदप्पहचलण ।

भोगंतराउं पंकयसिरिहिं जेम जाउ तं कहमि जण ॥

अहिणवरंभगवमसोमालउ धणवइघरि परिवड्डइ बालउ ।

कमलसिरिहि पीणुणयसट्ठइं पिल्लिवि हातुं पियइ थणवट्ठइं ।

हत्थिंहत्थु भमइं जणविंदहो चरियसुहावहु सुट्टु णरिंदहो ।

णरणाहिं सहं अंकि लइज्जइ चामरगाहिणीहिं विज्जिज्जइ ।

पवरविलासिणीहिं चुंविज्जइ अण्णाहिं पासिउ अण्णाहिं लिज्जइ ।

१ B तें वयणिं २ B णिम्मत्तिउ ३ B वंदिंसयहिं ४ B दरिसेप्पिणु ५ B वरिसेप्पिणु ६ B भवी-
 सालंक्रियउ ७ C इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए । वुहधणवालकयाए पंचमिफलवण्णणाए ।
 भविसयत्तजम्मवण्णणो नाम पढमो संधी सम्मत्तो ८ B भोगंतराउ ९ B हत्थेहत्थ

सीर्हासणसिहरोवरि मुच्चइ वरविलयहि सिरि कुर्लइ लुंचइ ।
 कौक्कोउ हसइ विगारहं वंकइ अहतु समप्पई डसणहि डंकइ ।
 चुंबिज्जंतु कवोलइ चीरइ गलि लगंतु थणहिं अहिं खीरइ ।
 कोमलपयहिं दलइ थणहारइ आखंचिवि तोडइ सियहारइ ।
 परिवड्डइ दिहि दितु सउंन्नहं पढमंकुर्तु नावइ इहुं पुन्नहं ।
 घत्ता । चिहइ दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।
 आणंदणदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
 तहिवि तेण गुतुवयणणिउत्ति परमागमकलगुणसंजुत्ति ।
 मुणिअक्खरसंकेयकयत्थें बहुवायरणसइसत्थत्थें ।
 सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय ।
 जोइसमतंतबहुभेयइं धणुविन्नाणबाणगुणच्छेयइं ।
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।
 दिण्णपहरपडिपहरपमुक्कईं लक्खणचलणचंचलाहुक्कइं ।
 मल्लजुज्झआवग्गणसंचइं ढोक्करकत्तरिकरणपवंचइं ।
 गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं ।
 घत्ता । एमाइविसिंढइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ ।
 जिणमहिमपुज्जदाणोच्छविण उज्झासालहिं णीसरिउ ॥ २ ॥
 उज्झासाल मुंएवि घतुं आयहो थिरगंभीरगुणिहिं विक्खवायहो ।
 पिक्खवि णिययसुपुत्तहो चरियइं विज्जाविणयबहुग्गुणभरियइं ।
 धणवइ सुट्ठु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं ।
 पुत्तविचित्तगुणिहिं परितुट्ठउ सलहइ घरिणिहि पुरउ पहिंढेउ ।
 पिए सावण्ण एहु णउ दीसइ मंच्छुड्ड कुलि उज्जोउ करेसइ ।
 पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ ।
 रुक्खहो णामिं फलु संबज्जइ किं अंवइं आमलउ णिबज्जइ ।
 जो तउतणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं ।
 घत्ता । इय लीलेंइं कीलंताइं तहिं वेवि जाम विलसंति रइ ।
 तावण्णहिं दिवसहिं थोवइहिं विहडिय पिम्महं तणिय गइ ॥ ३ ॥

१ B सिंहासणि २ B कुरुलवि ३ B कोकिउ ४ B समप्पिउ ५ B सउण्णइं ६ B बहुपुण्णइं ७ A विसट्ठहिं ८ B दाणुच्छवेण ९ A विज्झासालहो १० B छइंवि ११ B परिट्ठिउ १२ B लइ

तासु पुराइउ कम्मु अणिट्टु जाइवि धणवइहियइ पइट्टु । ४३
 सा कमलसिरि तं जि अबलोयणु चरियइं तं जि तौहं णवजोव्वणु ।
 तं जि ताहि चारित्तु सुणिम्मलु तं वच्छल्लु वयणु पियकोमलु ।
 णवर पुव्वकम्महो परिणामिं कमलुवि णउ सुहाइ तहो णामिं ।
 जो चिरु पियपेसलइं चवंतउ मुहमुहेण तंबोलु खिवंतउ ।
 अणुदिणु पियवावारपसंसउ तंहु वट्टइ आलावणि संसउ ।
 जो परिहासइं केलि करंतउ पणयसमिद्धु माणु सिहरंतउ ।
 सो वट्टइ परिचत्तसणेहउ ता किं होइ ण होइ व जेहउ ।
 यत्ता । तं पिक्खवि मिह्लिय मंदरसु चलिउ पिम्मु परियत्तगुणि ।
 रणरणउं वहंति महच्छिमइ बहुवियप्प चित्तवइ मणि ॥ ४ ॥
 णाहु विरच्चमाणु पिक्खवंती परिचिंतइ मैणि खेइज्जंती ।
 एउ अउव्वु किंपि अविमिद्धउ एहउ मइं ण कयाइवि दिट्टउ ।
 गुणिहिंमि गुणअत्तं १ तिहि रूसइ उवयारिवि दुव्वयंणिहिं दूसइ ।
 विणउं वि अविणयस्सुवि मन्नइं रयणिहिं रइसंगमि अवगणणइं ।
 एवहिं काइं करमि हउं आयहो निक्कारणि विणट्टुसंकेयहो ।
 एम दुक्खु हियडइ साहारिउ पणएं खेडु कूरिवि पच्चारिउ ।
 एउ किर काइं वियंभिउ वड्डुअ अहिणउं पइं पारंभिउ खिड्डुअ ।
 जइ पढमउं जि हुंतुं तुहुं एहउ तो किर को करंतु मणि रेहउ ।
 पहिलउ दरिसिवि अतुलु सणेहु निम्मलगुणहं भरेविणुं देहु । ४३
 एव्वहि कक्कस लील पयासिय किं हउअ अण्ण कावि पियभासिय ।
 यत्ता । सप्पुरिसेंहु एउ जम्मसएवि ण संभवई ।
 जं विणु अवराहि सेविज्जंतं चलइ मई ॥ ५ ॥
 अण्णुवि सुहिसयणहं लज्जिज्जइ पउरलोइ वड्डुत्तणु हिज्जइ ।
 मत्तलोइ ग्वलु चंचलु वासउ संपय जीउ सरीरु असासउ ।
 जोव्वणु दियंहिं दियहु विलिज्जइ अणुदिणु जररक्खसिए गिलिज्जइ ।
 जइ मइं कोवि कियउ अवराहु तोवि खमिज्जइ मिह्लिवि गाहु ।
 तं तहिंतणउं वयणु अवगण्णइं चिरउवयारुवि तिणसमु मैन्नइं ।

१ B जि तं जि २ B तहो ३ B मणेण विज्जंती ४ B तह ५ B दुव्वयणह ६ B खेद ७ B खेहउ
 ८ B होतु ९ B भरेविणु १० B सप्पुरिमहो एहु ११ B सेविज्जंतं १२ B दियं दियहो १३ B अत्रगणिवि
 १४ B माणिवि

अण्णण्णइं वावारइं दावइ मत्तागइंदु गिरंकुसु णावइ ।
 जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विसूरइ ।
 विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मि ण लग्गहि चित्तहो ।
 एव्हहिं एण समउ ण चविज्जइ जं किउ तं जि पडीवउ किज्जइ ।
 घत्ता । थिय माणगइंदि समारुहिवि अवमाणिं परिचत्तरइ ।
 पिय वयंणि मयणि आसणि मयणिरइवासहरिवि णउ भिलइ ॥ ६ ॥
 तं पणइणिहि पणउ न समप्पइ विम्भुम्भाणं मणु संनप्पइ ।
 अंगइं विरहदाहु ण सहंति णयणइं जित्थु णाहु नहिं जंनि ।
 वयणु वलेइ मग्गु पिय जंनए किम णिव्वहइ माणु रुद्धंतिए ।
 अन्नदियहि पुणु पुणु बोद्धावइ णाह गिरारिउ मणु संतावइ ।
 जं विणु पुणुवि पुणुवि न वलिज्जइ निम्महुं दीहकसाउ ण किज्जइ ।
 एम भणंति जाम करु पेसइ ताम दुरक्खवरवयणइं आसइ ।
 ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि णिवासउ लग्गहि ।
 काइं किलेसहि काउं अयाणिणं किं थिउ होइ विरागिणं पाणिण ।
 घत्ता । तो बुच्चइ अहरु पुरंनियइं णियमंनिहि तउन्नणइं परि ।
 उप्पाइय केगवि भंति पट्टु जा मा कहि भं हियइ परि ॥ ७ ॥
 तुहुं पुरवरहो मव्वमाहारणु जाणहि कज्जाकज्जवियारणु ।
 णवर गिरारिउ विप्पियमारउ सुहियउ होइ संगु तुम्हारउ ।
 सेविज्जंति विचित्तसणेहउ मंच्छुहु तुहुं जि णं जम्मिथि एहउ ।
 तो वरइत्ति वुत्तु अवंकउ को सक्कइ तउ करिथि कयंकउ ।
 हउं मि णाहि तउ विप्पियमारउ जाणहि तुहुं जि संगु अम्हारउ ।
 णवर ण जाणमि काइंमि कारणु जाउ असन्न्यपियम्मनिवारणु ।
 केमं कंनिपइं मणि ण कलंकमि म्वणमिल्लुवि देक्खणाहं न सक्कमि ।
 मंडवलंति णियंतहो णयणइं अणरासउं करंति तव वयणइ ।
 घत्ता । अच्छंतु ताम पियविप्पियइं एक्कंगणिवि म रह करहि ।
 परियाणिवि एही कज्जगइं जं जाणहि तं मणि धरहि ॥ ८ ॥

१ B ग्वहि २ B पिय वयण मयण आसण मयण ३ B देव ४ B जाणहि दियहि पुणवि वट्ठावइ
 ५ B तेसिहुं ६ B कोउं ७ B विगेलं ८ B सेविज्जंतु ९ B जिणयमि १० B केमइ ११ B वणमेत्तु
 १२ अणरायउ

णिसुणिवि तासु परम्मुहवयणइं मुहुं मउलिउ जलभरियइं णयणइं ।
 हियवइ निब्भरु मणु सम्मारिउ दुक्खु दुक्खु पुणु मणु माहारिउ ।
 थिय गरुयादिभाणि मणु लाइवि मच्छरु माणु मरट्टु पमाइवि ।
 णउ पद्दसइ णउ तणु सिंगारइ तिणिण काल पर जिणु जयकारइ ।
 णउ केणवि मैहुं णयण कडक्खइ णउ कासुवि गुणदोसइं अक्खइं ।
 तोवि ताहं घरवइ ण सुहावइ अवखेरंतु पुणुवि बोह्लावइ ।
 अच्छहि काइं एत्थु दुक्कंदिरि णीमरु कंनि जाहि पियमंदिरि ।
 तं दुक्खवयणवासु असहंती णिग्गय परियणु आउच्छंती ।
 यत्ता । गय कैल्लुयुलंति पियमंदिरहो सुहिपरियणु पिक्वंतु थिउ ।
 लग्गेवि कंठि णियमायरिहि सुइरु विरसु कारुणु किउ ॥ ९ ॥
 पुच्छिज्जंति वि जणि जणि आउर ण कहंइ कहोवि किंपि दुक्खवाउर ।
 तं पिक्विन्वि जणेरु आमंकिउ थिउ हिट्ठामुहुं माणकलंकिउ ।
 चित्तइ विविहवियप्पविघारणु एउ न जाणहं काइमि कारणु ।
 एह इत्थु यरि गरुयविहोणं आवंति य परिमियवहुलोणं ।
 सिंगारिं पयडियवहुभांगी अह गइंदि अह तुरइ वलग्गी ।
 एव्वहि दीणवयणविहाणी दीमइ सुट्टु निम्मेन्नयमाणी ।
 अणुवि णिब्भरु कल्लुणु रुअंती कारणु किंपि नैत्थि णउ भंती ।
 मंच्छुडु किं दुच्चरिउ पलाविउ मज्जणजणहो णाउं लज्जाविउ ।
 णिहणु जंतु नियमइउ हयामउ णिम्मलकुलहं कलंकपयामउ ।
 एत्थंतारि धणवइण महल्लउ पेमिउ वयणवियक्खणु भल्लउ ।
 यत्ता । तिं कहिउ एह तुम्हहत्तणिय णियकुलमग्गविसुद्धमई ।
 वरइत्ति विप्पियपियगुणिण घल्लिय परमायारमई ।
 तो परियणहं जाउ परिओसु परिहउ लयउ पवड्डियरोसु ॥ १० ॥
 हरियत्तेण वुत्तु लइ भल्लउ गउ निययरु सविलक्खु महल्लउ ।
 एत्थंतारि कुमारु कीलंतउ लीलइ णियमंदिरि संपत्तउ ।
 ताम नित्थु णियजणणि ण पिक्वंइ वुंज्जउं दिसेउ णियइजणु पुच्छइ ।
 पिक्वइ परियणु अंसुजलोल्लिउ तक्खणि सोवि हियइ आहल्लिउ ।

१ B सिंहं २ B तुल्लुयुलंति ३ B करइ ४ B एत्थ ५ B विरुणयमाणी ६ B अत्थि ७ B सई
 ८ B तेषु ९ B पच्छइ १० B चुण्णउं ११ B दिसं

केणवि पुच्छंतहो संभालिउ नियजणेरिपरिहवपज्जालिउ ।
 गउ माभेहं मंदिरि संपत्तउ थिउ सुहियणु मउलावियवत्तउ ।
 लच्छिण अंकि भरिउ अणुबिंबिउ निम्मच्छणउं करेविणु चुंबिउ ।
 कमलइं तासु वयणु अवलोइवि पुणरवि अंसुवाउ किउ जोइवि ।
 मइलउ वयणु माइ किउ बालिं हउं दुल्लहउ जम्मु दुक्कालिं ।
 यत्ता । दुल्ललिण काइं हउं तउ करमि दुप्पियरहो घरि अवयरिउ ।
 महुं सेंगि दुक्खहं भायणिहि तुज्जु वि पुत्त पवासु किउ ॥ ११ ॥
 तां लोयणइं लुहिवि मइं लच्छिण णिययधीय मं भांसि विलच्छिण ।
 होउ पुत्ति कारुनु निवारहि फुमिं लोयणइं वि मणु साहारहि ।
 चंगउ किउ धणवइण णिरारिउ अम्हहं सिट्ठित्तणु अवहारिउ ।
 वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
 सो ण करंतु ताम इय एहउ दुक्खुप्पायणु दुम्मियदेहउ ।
 तं णिसुणिवि वुच्चइ हरियत्ते अम्हि वंचिय दइवायत्ते ।
 एक्कु जुवाणु अण्ण धणयत्तउ पुरि पउरालंकारमइत्तउ ।
 अण्णवि लइय तेण मग्गेवि सइ को जाणइं चिरयाल भवीमइ ।
 यत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
 कवि होमइ सुंदर कज्जगई किं विहलु जाई जं रुवइ मइ ॥ १२ ॥
 तं णिसुणेवि पयंपइ बालउ णवकुंवल्लयदल्लगमोमालउ ।
 अम्हइं जइवि तासु णउ रुचई तो किं णिययकलंवि मुच्चइ ।
 जइवि तेण विणु णाहिं वलिज्जइ तांवि माइ णउ दाणु चविज्जइ ।
 जइवि णिरारिउ पाणहं मुच्चइ तांवि परम्मुहं दुरिं मुच्चइ ।
 द्वियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
 तहो पंगणु अप्पणउं पियारउ अम्हवि होमइ घर वड्डारउ ।
 सो अप्पणउं ण देरु णिवामउ तुहुंमि तासु मं देहि पवेमउ ।
 दग्गिस्स मच्चलोइ जो जेहउ तासु पुणुवि दग्गिम्भवउ तेहउ ।
 यत्ता । मं माणं करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
 वोलंतहि दिवहहि थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

१ B मामहि २ R महोसंगे ३ B पुमि ४ B सेट्ठित्तण ५ B अवयारिउं ६ B मग्गिव ७ B जाउ
 ८ B कुवल्लयदल्लग ९ B कल्लवें १० B अप्पणइं ११ B माइ

बौलहु पुरिसपरक्कमवयणिहिं आसासिय जणेरि सहं सयणिहिं ।
 सन्वहं हियइ चमक्क पईसइ एहु कोवि सामानु न दीसइ ।
 जंपइ पुरिसयारि पडिमूरउ मंच्छुहु होमइ आसाऊरउ ।
 पुज्जिउ विविहगुणालंकरणिहिं ण्हाणविलेवणवत्थाहरणिहिं ।
 रयणनिहाणु जेम अवलोइउ तेणवि तं जि गेहु उज्जोयउ ।
 तहिंमि विचित्तविलामहं माणइं सहं सुहियहिं तंबोल्ह सम्माणइं ।
 बहुपरिमलइं णिवंधइ फुल्लइं परिहइ परिहणाइं बहुमोल्लइं ।
 गुरुवच्छल्लु करइ जिणु वंदइ सज्जनजणहं मणइं आणंदइ ।
 दुद्धर वरतुरंग परिवाहइ अप्पडिकूलु जणणि आराहइ ।
 कामिणिजणमणयणाणंदणु भमइं जेम णरनाहहो णंदणु ।
 घत्ता । दोहगु जाउ पंकयमिरिहि पुत्तुवि गुणहि अलंकरिउ ।
 इत्तहिवि तेण धणवइकइण कव्वहु संधिपवेसु किउं ॥ १४ ॥

द्वितीयः सन्धिः

पणविवि चंदप्पहु परमगुरु दिहु सम्मत्ते करिवि मणु ।
 पुणु कहमि जेम किउ गयउरहो भविमि दीवंतरगमणु ।
 घल्लिय कमलमहामिरिदेवि धणवइ थिउ पडिबंधु करेवि ।
 अवगणिणवि सुहिसज्जनलयणइं मोकल्लिवि सुवण्णमणिरयणइं ।
 णियणयविणयायारपइत्तहो मग्गिगवि लइय धीय धणयत्तहो ।
 दिहि विवाहमंगल उग्घोमिय सुहिसज्जनजणमणि परिओसिय ।
 पियपरियणपरिवारसणाहिं किउ सम्माणदाणु णरणाहिं ।
 पुरि पउरालंकारि भणाविउ लग्गुजोग्गु सुमुहुत्तु गणाविउ ।
 पयइं विविहक्कम्मंतरि लाइय थंभिय कंडुं कइय णेराइय ।
 छडतोरणमंगलजलकलमिहिं अइहवमंग्वत्तूरकयघोमहिं ।
 दियवंदिणजयजयमाहप्पं किउ विवाहु भविसत्तहो वप्पं ।
 घत्ता । दडिमंग्वत्तूरकाहलरवेण रहमिं गयउर गहगहइ ।
 हरियत्तहो परियणि रणरणउ कमल कलंकु मणिव्वहइ ॥ १ ॥

१ B मण रणरणउ २ सावण्ण ३ B सवाणइ ४ B बहोछल्लइं ५ C adds इय भविसत्तकहाए पयडि-
 यधम्मत्थकामभोक्खाए । वुहधणवालकयाए बीयो संथा परिच्छेओ सम्मत्तो । ६ B मण ७ B कंडुकइय
 ८ B तूरणिघोसहिं

परिणिय सा धणयत्तहो धूय गब्भेसरि नामेण मरूअ ।
 पुण्णिमइंदरुंदससिवयणी दंतपंतिपहपहसियवयणी ।
 सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अवइण्णी ।
 बालमराललीलगइगामिणि सा किय णियपरिवारहो सामिणि ।
 पियवह्लह जणमणु दुल्लालइ सुविहिण णियपरियणु परिपालइ ।
 पियपइहरहो णेहु वड्ढावइ कमलहि पइपरिहवदुहु दावइ ।
 नियमोहगु भोगु मंपालइ विरहदवगि अंगि पज्जालइ ।
 जिणमंदिरि वच्चइ सिंगारिं परिमियपउरजुवइपरिवारिं ।

यत्ता । अहिमाणमरट्टविसट्टगइ अहिणवमिरिसोहगजुव ।
 रणरणउं दिंति पंकयमिरिहि भमइं णयरि धणयत्तसुवें ॥ २ ॥
 परियणि पियवयणिहिं जणु रंजइ णाहु विचित्तैगुणेहिं अणुहुंजइ ।
 जाणइं पियमुह सुहवामोहणु मणि चितिउ सइ सुरयारोहणु ।
 मल्लिउ ईसि ईसि अवरुंडणु अहरकवोलकंठउरग्वंडणु ।
 मुहसिक्कारकणिरउरकंपणु मरहसु मैमलिलरमणसमप्पणु ।
 कररुहपंतिपुलयपरिउंवणु पणयरोममयरोसनिरुंभणु ।
 वीणालावणिगेयपरिक्खणु कुडिलवियारि मरोमनिरिक्खणु ।
 दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।
 विव्भमभावफुरियअहरेक्खणु मंदरायबहुरायवियक्खणु ।
 पियपरिहासवामविहडावणु मयणुक्कोवणंगुपयडावणु ।
 बंधकरणावाचारवियंभणु सुहकरफंसममयरमथंभणु ।

यत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणि धरइ ।
 पियवयणकमलमयरंदरसु पंकइं भमरु जेम मरइ ॥ ३ ॥
 ताहं विहिंमि गंजोत्थियगत्तहं हियइच्छिय विलास माणंतहं ।
 रइरसवसवावारविणोणं केणवि कूरगहसंजोणं ।
 गब्भेसरिहि गब्भु मंपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।
 जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं वियंभइ ।
 जिम जिम चउरंगइं चउरंसइ तिम तिम ग्वामोयरु विद्धंसइ ।
 जिम जिम गब्भु लेइ सव्वंगइं तिम तिम भंजइ तिवलि तरंगइं ।

एत्थंतरि सुहिवंधवलोणं अहिसिचियफलमंगलतोणं ।
 पुत्तुप्पन्नु सयणु परिओसिउ बंधुयत्तु पिणं णाउं पयासिउ ।
 घत्ता । परिपालिउ लालिउ वडुविउ सअलकलाकलावकलिउ ।
 कीलंतु जुवाणुभावि चडिउ पउरि महायणि दुल्ललिउ ॥ ४ ॥
 समवयवणिजुवाणसयपरिमिउं परिवड्डियपयावमुहकम्मिउं ।
 राउलि सण्णमाणु धणयत्तउ णवजोव्वणगुणरूवसइत्तउ ।
 भमइं णयरि किँल कीलासत्तउ विविहइं बहु दुण्णयइं करंतउ ।
 विणय विहेय सुहिय संभावइ कुडिलहं दप्पसाउ दरिमावइ ।
 छंदाइत्तवयणि रइ मन्नइं मेज्झत्थइ सुअणइं अवगन्नइं ।
 पडिसक्कइ मग्गि पडिसुरि वासइ भयपरिभलकप्पूरिं ।
 पट्टणि सुत्तविमुत्तइ चाहइ दप्पुद्धुर तुरंग परिवाहइ ।
 वणिवरकुलइं सेव जंपावइ पुरयणु णिरवसेसु कंपावइ ।
 परजुवइहिं परिमक्कइ वंकउ जंपइ पट्ट पंगणि ममइक्कउ ।
 घत्ता । जोव्वणवियारनिग्भरभरिउ अच्चुब्भडमिगारमइं ।
 मंबोहिवि सुहिवंधवमयइं मंचल्लिउ कंचणपुहइ ॥ ५ ॥
 दुक्खिवि महं जणणिं किउ मंतु तुरिउ ताय परिवड्डियनंतु ।
 मइं तं कणयदीउ पडिमिब्बउ अच्चइ ताम एहु सुद्धसेवउ ।
 तं णिसुणिवि परिवड्डियमंतिं करयलु वयणि दिनु विहमंतिं ।
 तुडिहिं चडिवि जइ तं किर किज्जइ वयणुवि नउ करालु जंपिज्जइ ।
 बोल्लहि पुत्त जेम अण्णाणिउं किं वणिउत्तहं मग्गु न याणिउं ।
 सुहियहिं हियउ णाहिं अप्पिब्बउ परिमिउं थोउ थोउ जंपिब्बउ ।
 अत्थु विट्ठप्पइ विविहपयारिहिं वंचिवि करसन्नासंचारिहिं ।
 अप्पुणु पक्खे भंडु सलहिब्बउ अण्णहो चित्तु विचित्तु लहेब्बउ ।
 अप्पुणु अंगु णाहिं दरिमिब्बउ अण्णहो तणउं परामरिमिब्बउ ।
 घत्ता । परकज्ज सुणंतुवि णउ सुणइं अप्पण कज्जहो णउ चलइ ।
 ण कलावइं केणवि णियचरिउ परहो अंगि पडिसिवि कलइ ॥ ६ ॥
 अइकिलेसि जइ अत्थु विट्ठप्पइ विउसविग्रहं तेण समप्पइ ।
 अच्छिज्जइ सुहझाणणिउत्तहिं देवधम्मगुरुपूयपवित्तिहिं ।
 अण्णजम्मि पुब्बज्जिउ जं धणु तं एसइ पुच्छंतु धरंगणु ।

तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।
 परमहु मणि ण ठाइ तउ जंपिउ काणीणहं कौरहं मणप्पिउ ।
 एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।
 अह धुत्तहं सुलोयपरिभूयहं सुहमहुरहं पच्छण्णविस्सअहं ।
 जं वेसत्तणेण विट्ठविज्जइ तेण काइं किविणत्थे किज्जइ ।
 आसणसयणपमुहउवदोणेहिं भोयणु देइ गरुयसम्माणिहिं ।
 मित्तु करिवि हियवइ ताडिज्जइ कयविक्रयच्छलेण वंचिज्जइ ।
 होइ अत्थु जो एण विहाणि तेण काइं बहुदुक्खणिहाणि ।
 घत्ता । जं अतुलु तुलिवि आढत्तइण होइ जसहु आवाहणउं ।
 तं धणु विलंसं वयंतहंमि सुहडहं चरियपसाहणउं ॥ ७ ॥
 तं णिसुणेवि भणइं वणिसारउ मइं पडिचणु वयणु तुम्हारउ ।
 तुहुं म करेहि किंपि कयविक्रउ अच्छहि पउरमज्झि समडक्कउ ।
 मं सुहु भणिवि कोवि पडिवक्कहि विलसहि मज्झु अत्थु जिम सक्कहि ।
 तं णिसुणेवि पयंपइ णंदणु सज्जणजणमणणयणाणंदणु ।
 णियववसायदायउच्छल्लह अतुलु होइ माहणु महल्लह ।
 पिर्यरि विट्ठु अत्थु विलसंतह कवण कित्ति जसु कवणु जियंतह ।
 अहवइ ताय काइ वित्थारिं पुव्वक्कियकम्महो अणुसारिं ।
 णरहो बुद्धि उप्पज्जइ तेम होसइ पुव्वविहिउ जं जेम ।
 तिं वयणि धणवइ संवासिउ समउ सरूवइ मंतु पयासिउ ।
 बंधुअत्तु असगाहियट्टउ णियववसायदायसंवट्टउ ।
 लइ तं करउ किंपि जं विहियउ होसइ पुव्वजम्मि जं लिहियउ ।
 घत्ता । पडिवज्जिउ तं पि सरूअइ सावि सुइरु चिंतंति थिय ।
 किं सुंदरु किंतु ण सुंदरु लइय गमणवावार क्रिय ॥ ८ ॥
 तुरिउ गमणसामग्गि पयासिय सुइमत्थत्थवंतं मंभासिय ।
 जाणाविउ भूवालणरिंदहो समइ परिट्ठिउ सज्जणविंदहो ।
 दट्ठमग्गि कुलसीलणिउत्तहं घोसण दिण्ण पुरउ वणिउत्तहं ।
 चल्लउ जो चल्लइ कयविज्जे बंधुअत्तु संचलिउ वणिज्जे ।
 साहुमाणि वणिउत्तहं चाहइ अधणहं भंडुल्लइं संवाहइ ।

१ B दीणहंमि २ B दाणं ३ B करवि हियइ ४ B विलसंतहं वयंतहंमि ५ B सहि ६ B णियय
 ७ B भंडोइइ

तं णिसुणेवि पमायपंडत्तहं मंतिउ थोवविहववणिउत्तहं ।
 अहुं पुरजणमणयणाणंदणु सेवहं^१ धणवइसेट्ठिहि णंदणु ।
 पंडसहुं अतरु तरिवि सहुं आपं अवसिं लच्छि होइ ववसाएं ।
 वणितणु रुहरहसेण समागय सज्जिय करहवसहमहिसह सय ।
 यत्ता । इत्तहि वि तेण धणवइसुइण पइपरिहवमाणुव्वहणि ।
 करकमलकयंजलि संपुडिवि भविसिं आउच्छिय जणणि ॥ ९ ॥
 माइ महल्लमहुज्जमविज्जे बंधुअत्तु संचलिउ वणिज्जे ।
 तेण समाणु मइमि जाइव्वउ तं वोहित्थु तीरि लाइव्वउ ।
 देसंतरपवासु माणिव्वउ णियपुण्हं पमाणु जाणिव्वउ ।
 दइवायत्तु जइ वि विलसिव्वउ तो पुरिसिं ववमाउ करिव्वउ ।
 तं णिसुणेवि सगगिरवयणी भणइं जणेरि जलदियणयणी ।
 हा इउ पुत्त काइं पइं जंपिउ सिविणंतरि वि णाहिं महु जंपिउ ।
 एक्क अकारणि कुवियवियप्पे दिण्णु अणंतु दाहु तउ वप्पे ।
 अण्णु वि पइं देसंतरु जंतहो को महु सरणु हियइ पंजलंतहो ।
 अण्णु वि तेण समउ तउ जंतहो णिव्वुइ खणु वि णाहिं महु चित्तहो ।
 यत्ता । को जाणइं कणमहाविसइ अणुदिणु दुम्मइमोहियइं ।
 समविसमसहावहिं अंतरइं दुट्ठसवत्तिहि दोहियइं ॥ १० ॥
 एक्कमिक्कु ववसाउ करंतहं समसाहिट्ठिउ भंडु भरंतहं ।
 विहि पडिक्कुलु अम्ह पडिसक्कइ अत्थहं छेउ करिवि को सक्कइ ।
 एक्कदव्वअहिलासविचित्तइ को जाणइं दाइयहं चरित्तइ ।
 जइ सरुव्वदुट्ठत्तणुभासइ बंधुअत्तु खलवयणाहिं वासइ ।
 तो तउ करइ अमंगलु जंतहो मूलु वि जाइ लाहु चिंनंतहो ।
 जंपइ मामहु महुरकलाणं चंगउ वुत्तु पुत्त कमलाणं ।
 अम्हहं एत्थु वसंतहो तेहउ को वि ण मित्तु पहाणु सणेहउ ।
 बंधुअत्तु पुरमज्झि सइत्तउ राउलि सण्णमाणु धणयत्तउ ।
 यत्ता । जइ जणणिवयणविसविसमगइ दाइय मच्छरु मणि वहइ ।
 तो तुम्हहं अम्हहं सयणहमि वंचिवि कुलि परिहउ करइ ॥ ११ ॥
 भविसयत्तु विहसेविणु जंपइ तुम्हहं भीरत्तणिण समप्पइ ।
 अइयारिं वामोहु ण किज्जइ समवयजणि पोढत्तणु हिज्जइ ।

१ B ° णिउत्तहं २ B अहो ३ B सेवहो ४ B पइमहु अंतरपि सहु आयइ ५ B डज्जंतहो ।

अइणएण जणि कायरु वुच्चइ अइभएण जइ लच्छिए मुच्चइ ।
 अइमएण दप्पुवभट्टु णावइ अइघिएण भोयणु वि ण भावइ ।
 अइरुविं तियरयणु विणासइ अइयारिं सव्वहो गुणु णासइ ।
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
 एकुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।
 अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
 तेहिं समाणु पंथि पवहंतहो केम करेसइ दोहु वहंतहो ।
 अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।
 घत्ता । मं माइ चित्तु कायरु करहि फुट्टु कम्मइं कम्महु कारणु ।
 खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
 मामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिवि सयणइं ।
 णयदिट्ठंतहेउ विक्खवायइं जंपिवि कियइं निरुत्तरवायइं ।
 एम करेवि समुच्चउ गोत्तहो भविमु पट्टकु पासि बधुयत्तहो ।
 सो पिक्खेवि तेण सकियत्थं अब्भुत्थाणु कियइ परमत्थं ।
 विहडप्फड विमुक्कसिगारिं पचासत्तु खुहियपरिवारिं ।
 अवियलदिट्ठिपलायणमीलिं सव्वावसरसमप्पियलीलिं ।
 अमुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।
 घत्ता । पणवंतिं करु करयलि धरिवि फुट्टुतडवियडपट्टुत्तरिण ।
 सम्माणु दाणु पेसणु करिवि बोल्लिउ नेहनिरंतरिण ॥ १३ ॥
 अहो वट्टइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
 भविसयत्तु पियवयणहिं तज्जइ विणु कैंजें किर कां पडिचज्जइ ।
 तुहुं परिपुण्णु अहिट्ठियदव्वं पट्टुसम्माणदाणगुणगव्वं ।
 अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।
 उज्जउ तुम्हंतणउं आयणिणवि किउ अम्हइं चित्तु अणुमणिवि ।
 सुट्टु वि णरहं परिट्ठियकायहं मिज्जइ किंपि णाहिं असहायहं ।
 जइ तउ टाइ करंतउ एहउ तेण विमण्णिउं णीसंदेहउ ।

सविणउ भणहं काहं किर वुच्चइ ओसहु गुलियउ कासु ण रुच्चइ ।
 हउं सकियत्थु अज्जु हउं धणणउं हउ परमत्थगुणिहिं संपुण्णउं ।
 सिज्झइ किण्ण णरहं कयउण्णहं होइ सव्वु परिवाडिण पुण्णहं ।
 पुर पउरालंकारसमण्णउ पइं चल्लंत ताउ मंचल्लिउ ।
 आसिगहणु महु तउ अमिलंतहो एयहिं तउ ण विसउ चल्लंतहो ।
 यत्ता । संकेउ करिवि सुहसंगरय णियणियणिलयहो बेवि गय ।
 आउच्छिवि सुहिवंधवसयण बेवि परमसवभावरय ॥ १४ ॥
 बंधुयत्तु गंजोल्लियगत्तउ णिययजणेरिहि कहइ सइत्तउ ।
 माण माण दिहु कज्जु अहिट्टिउ भविसयत्तु महु समउ परिट्टिउ ।
 जंपिवि गुणदोसइं सुहियंतरु मइंसहुं मंचल्लिउ देसंतरु ।
 तेण सहाणं सव्वइं कज्जइं महु सिज्झंति अज्जु णिरवज्जइं ।
 तं णिसुणेवि सस्वइं वुच्चइ आयहो सरलसहाउ ण सुच्चइ ।
 एहु महुंतु पुत्तु तउ वप्पहो सामिउं पउरधणहो माहप्पहो ।
 महुं जणणिण गेहहो णीसारिउ अचल्लइ कहकहंतु मणि ग्वारिउ ।
 यत्ता । जइ रंजिवि पट्टु णिम्मलगुणिहिं जणणिवयणु हियवइ धरइ ।
 तो पहरिवि कण्णमहाविमिण अम्हहं पडिपरिहउ करइ ॥ १५ ॥
 आपंसहुं संकेउ ण किज्जइ पुव्वविम्भइ हियय ण दिज्जइ ।
 जाम ण चित्तंतरिण वियंभइ जाम ण पउरुमहायणु थंभइ ।
 जाम ण णेह महानरु भंजइ जाम ण मणु भूवालहो रंजइ ।
 ताम उवाउ कोवि चिंतिज्जइ कलितरु वरहो मूलु छिदिज्जइ ।
 तेम करिज्जहि मज्झि समुहहो जेम ण मिलइ पुणु वि णियविंदहो ।
 तं संकेउ तेण मणि भाविउ थिउ सविलक्खु वयणु मउलाविउ ।
 माइ अणिट्टु तुम्ह जो थामहो लुहमि लीह तहु तणयहो णामहो ।
 माणु मरट्टु तासु दलवट्टमि रयणायरहो मज्झि आवट्टमि ।
 करमि तेम परिवड्डियच्छायहो जेम ण मिलइ पुणु वि णियमायहो ।
 यत्ता । तं वयणु सुणिवि पुत्तहुतणउं हरिसिय बंधुअत्तजणणि ।
 सियकुसुमकयंजलि पिउ चयइ अणुमग्गि चंपइ धरणि ॥ १६ ॥
 अविस्सु वि जिणवरपडिमउं मिंचिवि अहिमिंचिवि अंचिवि परियंचिवि ।

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
 अंगु भरेवि गरुयसम्माणहो देहि आपसु माइ पत्थाणहो ।
 अच्छिज्जहि सुहझाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।
 समउ सरुवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवंति तिह सोक्खइं ।
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खवय सिरि संजोइवि ।
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
 अइरुहुहियविरहियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
 पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।
 अज्जवि पुत्त निरारिउ बालु इरविणस तुज्झु को कालु ।
 दिदु होज्जहि उत्तमगुणवग्गहो रक्खिवज्जहि लंछणु कुलमग्गहो ।
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
 चलतियमइहि पवड्डियमाणहु गयवइयइं दहवइं जुवाणहु ।
 वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
 णयणइं होंति जुवाणइं मुहउ तरुणिवयणदंसणरसल्लुहउ ।
 घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
 चलमम्मणवयणुल्लावण्हिं जो परतियहिं ण ग्वंडियउ ॥ १८ ॥
 पुरिसिं पुरिसिन्वउ पालिन्वउ परधणु परकलत्तु णउ लिन्वउ ।
 तं धणु जं अविणासियधम्मं लब्भइ पुव्वक्खियसुहकम्मं ।
 तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विदत्तउ ।
 गियमणि जेण संक उप्पज्जइ मरणांति वि ण कम्म उ तं किज्जइ ।
 अणु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।
 तरुणितरललोयण मणि भाविउ पट्टसम्माणदाणगुणगाविउ ।
 तहिमि कालि अम्हहिं सुमरिज्जहि एक्कवार सुहदंसणु दिज्जहि ।
 परधणु पायधूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
 जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
 घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्जउ गमणागमणु ।
 रक्खिउ जिणसासणदेवण्हिं विदविवि आवहि अतुलु धणु ॥ १९ ॥

तो कुमार संचलिउ तुरंतउ तं संकेयभूमि संपत्तउ ।
 अणित्तहि सुहिसयपरियरियउ वंधुयत्तु णयरहो णीसरियउ ।
 अणित्तहि सहायसंजुत्तहं चलियइं पंचसयइं वणिउत्तहं ।
 अणित्तहि कलयलसंगट्टइं करहवसहवाहणइं पयट्टइं ।
 अणित्तहि दिट्ठपीडियचोल्लइं उक्खित्तइं भंडइं बहुमोल्लइं ।
 अणित्तहि वणिवरवरपत्तिउ पियमुहसुहदंसणु अलहंतिउ ।
 उम्माहउ रणरणउं वहंतिउ पुणु पुणु पियमुहकमलु नियंतउ ।
 विरहदवग्गिञ्जुलुक्खियकायउ नियनियपइ अणुअंचिवि आयउ ।
 उम्मुहसुहकमलउ उहंडउ कज्जलजललवमइलियगंडउ ।
 घत्ता । नियपइपिम्मपरव्वसिहिं अहिणवज्जोवणइत्तियहिं ।
 उप्पायउ कासु न रुद्धरुद्धउ जुवइहिं सासु मुवंतियहिं ॥ २० ॥
 धणवइ नियनंदणइ समप्पइ पउरहो पियपेसलइं पयंपइ ।
 अहो वणिउत्तहो तहो गुणगारउ जो णयविणयपरक्कमसारउ ।
 दूरविणसवणिज्जवियड्डहं चाइदाइपडिवाइगुणड्डहं ।
 विन्निवि सुव तुम्हहं निक्खेवउ आयहं ञ्जल्लु सव्वहं दिक्खेवउ ।
 जो जहिं देसि पहाणु नरिंदहो सो तहिं देग्विवि ससुहडविंदहो ।
 तहु मंतिणइं करेवि सुपुज्जइं दरिसिवि पियपाहुडइं अउव्वइं ।
 चोरइ चरइं अणुज्जु अवक्कइ भडभाइयचैहोडचाणक्कइ ।
 सव्वइ वंचिज्जहो अवलोइवि वंचणमइहु अवंचिय होइवि ।
 घत्ता । अइबहु सम्माणदाणु करिवि संपेसिय संपुडिवि कर ।
 चडुलंगतुरंगिहि आमहिवि संचल्लिय सुंदर कुम्बर ॥ २१ ॥
 अग्गेयदिसइं मल्हंति जंति कुरुजंगलु महिमंडलु मुअंति ।
 लंघंति वियणकाणण पलंब पुरगामखेडकव्वडमडंब ।
 जउणानइसलिल्लु समुत्तरेवि जलदुग्गइं थलदुग्गइं सरेवि ।
 अन्नन्नदेसभासइं नियंत रयणायरे वेलाउलइं पत्त ।
 लक्खिवउ समुहु जललवगहीरु सप्पुरिसु व थिरु गंभीरु धीरु ।
 आसीविसोव्व विसविसमसीलु वेलामहल्लकल्लोललीलु ।
 दिट्ठइं विउलइं वेलाउलाइं कयविक्रयरयवयणाउलाइं ।
 धम्मत्थकामकंखिरसुहाइं सुवियड्डवयणविलयामुहाइं ।

तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।
 जलजंताकम्मंतरु करेवि करणइं पियवयणहिं संवरेवि ।
 वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।
 घत्ता । णिज्जावयवयणुज्जुअमुहइं किंववयइं णं णं भइइं ।
 संचलइं रयणायरहो जलि ग्वरपवणाहयधयवडइं ॥ २२ ॥
 दिढ बंधइं जिह मल्लरगणाइं णिल्लोहइं जिह मुणिवरमणाइं ।
 णिन्निभणइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।
 वहणइं वहंति जलहररउहिं दुत्तरि अत्थाहिं महासमुहिं ।
 लंघंतइं दीवंतरथलाइं पिक्वंति विविहकोऊहलाइं ।
 इय लीलइं वच्चंताहं ताहं उच्छाहसत्तिविक्रमपराहं ।
 दुप्पवणं घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।
 कल्लोलबोलजलरववमाले असगाहगाहगहणंतराले ।
 तीरंतरे जं संघट्ट पोय उत्तरिय तरिवपमुहाइं लोय ।
 घत्ता । मो दिट्ठ तेहिं मयणायगिरि णयणालोयसुहावणउं ।
 दुल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहंतणउं ॥ २३ ॥
 तहिं घणतरुसमीवि मयणायदीवि हिंइंति ते वणिद ।
 इरुज्झियपमाय परिमुक्कचायचक्कलियगीदविंद ।
 किवि जलु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।
 फलतरु चुणंति सच्चइं मुणंति कुसुमइं खुडेवि ।
 किवि मिल्लिवि बंधुयत्तु मो भविष्यत्तु पइमरइं तं अरत्तु ।
 तरलतमालनालीमात्तरमालमालईदुमरवत्तु ।
 पिक्वइं कहिंमि ताइं पंकयमराइं मयवत्तसांहियाइं ।
 कत्थइं पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।
 कत्थइं णिज्झराइं पडिरवकराइं जलरेणुभूसियाइं ।
 वरतणुकुसुमगंधपरिमलसुगंधमयरंदमीसियाइं ।
 कत्थइं मणहराइं किसलयहराइं दलवहलपत्तलाइं ।
 कत्थइं मुहरसाइं चित्तिवसाइं करगिज्झवरफलाइं ।
 कुसुमइं उच्चिणंतु मेहणि मिणंतु संचरईं एम जाम ।
 ता वोहित्थवाल निज्जियग्वयाल संमिलिय सयल ताम ।
 जंपइं बंधुयत्तु कंठइयगत्तु किं मयल इत्थु आय ।

जोइवि कहइ को वि अज्ज वि ण कोविच्छुद्धु णत्थि तुम्ह भाय ।
तं सुणिवि तेण बहुमच्छरेण वावरिउ अहरउहु ।
अवलोइउ ग्वरेण कहुअक्खरेण तज्जिवि णिययविंदु ।
घत्ता । आपसिउ भिउडिभयंकरिण उच्चलहो मुग्गरघणइं ।
तंडवहो पवणधयवडइं ग्वणु वि म धरहु पओहणइं ॥ २४ ॥
अहो लोयहो महु आएस माणु धरि अत्थि किंपि माणाहिमाणु ।
न करिण्वउ इत्थु वियारु को वि संचलहु तुरिय वोहित्थ लेवि ।
तं सुणिवि तेवि कलुणइ सुमीस करयल मलंति विहुणंति सीस ।
हा बंधुयत्त पइं काइं वुत्तु सप्पुरिसहं कहिंमि ण एउ जुत्तु ।
उप्पण्णु जइ वि परिहउ गहीरु घाइज्जइ तो वि ण नियसरीरु ।
इह रत्तिपरत्तिवि अहियदोसु विसहिण्वउ कह दुव्वयणघोसु ।
तं वयणु सुणिवि कोवग्गिदित्तु पज्जलिउ णाइं हवि घिएण सित्तु ।
णवि मुणहुं सवत्तिविरोहु अम्ह अणित्तहं को वावारु तुम्ह ।
लइ करहु ताम जलजंतकम्मु पच्छइ चिंतिज्जहु परमधम्मु ।
घत्ता । तं वयणु सुणिवि णायरजणहु नं सिरि वज्जदंडु पडिउ ।
वोहित्थइं लेवि दुरासि ग्वलु गहिरमहासमुदि चडिउ ॥ २५ ॥
पमुक्के कुमारे दुरायारिणहिं अमोहे जलोहे वहंतेहिं तेहिं ।
यियं विभियं तं वणिंदाण विंदं वियप्पाउरं करयलुग्गिण्णमुहं ।
अहो सुंदरं होइ एयं ण कज्जं अगम्मं पि गंतूण ग्वट्ठं अग्वज्जं ।
गयं णिप्फलं ताम सव्वं वणिज्जं हुवं अम्ह गोत्तम्मि लज्जावणिज्जं ।
ण जत्ता ण वित्तं ण मित्तं ण गेहं ण धम्मं ण कम्मं ण जीयं ण देहं ।
ण पुत्तं कलत्तं ण इट्ठं पि दिट्ठं गयं गयउरे दूरदेसे पइट्ठं ।
ग्वयं जाइ नृणं अहम्मेण धम्मं विणट्ठेण धम्मेण सव्वं अकम्मं ।
कयं दुक्कियं दोहणं हणं सुहायारभट्ठेण दुट्ठेण एणं ।
अणिट्ठं कणिट्ठं भुअं सप्पहाए समुहे रउहे ग्वयं तुम्ह जायं ।
घत्ता । सो णत्थि विमूरिउ जेण णवि तं पिकखेविणु दुच्चरिउ ।
धणवइ वि णिरोहायासुगउ इत्थु विच्चि विंभयभरिउ ॥ २६ ॥

तृतीयः सन्धिः

१ B कुड २ C adds इय भविमत्तकहाए पयडिययम्मन्थकाममोक्कवाए । बुद्धयणवालक्याए पंचमी-
कलवण्णणाए तीजो सन्धी परिच्छेओ मम्मनो ॥

चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।
 पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।
 बंधुयत्तु कुलक्कित्तिविणासु गउ वोहित्थइं लेवि हयासु ।
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।
 ताम ण कोइवि पिकवइ नित्थु विंभिउ मणि अमुणियकज्जत्थु ।
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।
 पिकवइ ताम समुद्धि वहंतइ धुयधयवडइं ताइं जलजंतइं ।
 दुक्खहो भरिउ हियइ आहल्लिवि गउ ग्वलु बंधुयत्तु मइं मिल्लिवि ।
 करु महियलि हणेवि उरि कंपिउ ण चलिउ जं चिरु जणणिणं जंपिउ ।
 णट्टु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिणं आयउ मरणउं ।
 घत्ता । अण्णण्णइं चिंतिज्जंति मणि ग्वलविहि अण्णण्णइं सरइ ।
 सुट्ठु वि वियड्डु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥
 हा हय पावकम्म भइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।
 णियकुलमग्गु भग्गु जसु हारिउ दृज्जगजणि जंपणउं सम्भारिउ ।
 कवडु करिवि जं परु वंचिज्जइ आपं गुणवंतइं लज्जिज्जइ ।
 एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
 गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
 अह इत्थु वि ण विसाउ करिव्वउ मं च्छुडु एण एम होइव्वउ ।
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसुरिय एणइ ।
 एउ चिंतंतु विसाएं मिल्लिउ विट्ठुणिवि वाहुदंड संचल्लिउ ।
 इउ वणु इउ सरीरु धम्मद्वउ करि ग्वलविहि जं पइं पारहउ ।
 घत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।
 संचलिउ सम्मुहु वणकाणणहो णं मुक्कं कुसुमत्त गउ ॥ २ ॥
 पइट्ठो वणिंदो वणे तम्मि काले पइट्ठो तहिं दुण्णिणरिक्खे खयाले ।
 दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
 भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराइं सरोसो ।
 कहिंचिप्पणसे सजूहं गयंदं महालीलकल्लोलगंडं सणिहं ।
 कहिंचिप्पणसे णिएउं णरिदं ण णट्ठं ण रुट्ठं सदप्पं मइंदं ।
 कहिंचिप्पणसे घणं कज्जलाहं गयं भुंडिणीसावराहं वराहं ।

कहिंचिप्पएसे समुण्णोण्णघोसो हुओ पायडो वंसयाले हुयासो ।
 कहिंचिप्पएसे मऊरं पमत्तं णडंतं पि अप्पाणयं विण्णडंतं ।
 घत्ता । अवियलचित्तु मुणेवि गय एम सुइरु हिंडंतु थिउ ।
 अइमुत्तयमंडइदुमहो तलि वियडसिलायलि बीसमिउं ॥ ३ ॥
 करचरण धुएवि वरकुसुम लेवि जिणु सुमरिवि पुप्फंजलि खिवेवि ।
 फासुयसुयंधरसपरिमलाइं अहिलसिवि असेसइं तरुहलाइं ।
 थिउ बीसवंतु खणु इक्कु जाम दिणमणि अत्थवणहु दुक्कु ताम ।
 हुअ संझतेयतंविमसराय रत्तंवरु णं पंगुरिवि आय ।
 पहि पहिय थक्क विहडिय रहंग णियणियआवासहो गय विहंग ।
 मउलियउरविंद वम्महु वित्तु उप्पन्न बालमिहुणहं मरहु ।
 परिगलिय संझ तं णिएवि राइ असइ व संकेयहो चुक्क णाइ ।
 हुअ कसण सवत्ति व मच्छरेण सिरि पहय णाइं मसिखप्परेण ।
 हुअ रयणि बहलकज्जलसमील जगु गिलिवि णाइं थिय विसमसील ।
 अवरुप्परु पयडंतेहि गुज्जु मिहुणहि पारंभिउ सुरयजुज्जु ।
 एहइ पडिवणि कुरालि कालि गहभूअजक्खवरक्खसवमालि ।
 वणि विसमि विएसि विचित्त पत्तु तह वि हु अकंपु कमलसिरिपुत्तु ।
 घत्ता । परमिट्ठि पंच हियवइ धरेवि दुविहें पच्चक्खवाणु किउ ।
 अहियरिवि मत्तु सत्तक्खवरउ परमप्पउ झायंतु थिउ ॥ ४ ॥
 परिगलिय रयणि पयडिउ विहाणु णं पुणु वि गवेसउ आउ भाणु ।
 जिणु संभरंतु संचलिउ धीरु वणि हिंडइ रोमंचियसरीरु ।
 सुणिमित्तइं जायइं तासु ताम गयपयहिणंति उड्डेवि साम ।
 वामंगि सुत्ति रुहुरुहइ वाउ पियमेलावउ कुलुकुलइ काउ ।
 वामउ किलिकिंचिउ लावण दाहिणउं अंगु दरिसिउ मएण ।
 दाहिणु लोयणु फंदइ सबाहु णं भणइं एण मग्गेण जाहु ।
 थोवंतरि दिहु पुराण पंथु भविण वि णं जिणसमयगंथु ।
 सप्पुरिसु वियप्पइ एण होमि विज्जाहर सुर ण च्छिवंति भूमि ।
 णउ जक्खहं रक्खहं किण्णराहं लइ इत्थु आसि संचरु णराहं ।
 संचल्लिउ तेण पहेण जाम गिरिकंदरि सो वि पइहु ताम ।
 चित्तवइ धीरु सुंडीरु वीरु लइ को वि एउ भक्खउ सरीरु ।
 पइसरमि एण विवरंतरेण निव्विडउ कज्जु किं वित्थरेण ।

घत्ता । दुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहिं णैउ ।

भणु काहं ण सिज्झइ सउरिसहो अवगणंतहं मरणभउ ॥ ५ ॥

सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।

सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।

गिरिकंदरि विवरि पइहु बालु अंतरिउ णाहं कालेण कालु ।

संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।

सेइउ णिरुद्ध पवणुच्छवेण बहिरिउ पमत्तमहुअररवेण ।

चित्तिउ अचित्तिणिबुइवसेण कंटइउ असमसाहसरसेण ।

अणुसरइ जाम थोवंतरालु तं णयरु दिहु ववगयतमालु ।

चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।

मणिरयणकंतिकब्बुरियदेहु सियकमलधवलपंडुरियगेहु ।

घत्ता । तं तेहउ धणकंचणपउरु दिहु कुमारिं वरणयरु ।

सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥

तं पुरं पविस्समाणणं तेण दिट्ठयं तं ण तित्थु किंपि जन्न लोयणाण इट्ठयं ।

वाविकूवसुप्पहूवसुप्पसण्णवण्णयं मढविहारदेहुरेहिं सुहु तं रवण्णयं ।

देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण
पिच्छए ।

सुरहिगंधपरिमलं पसूअएहिं फंसए सो ण तित्थु जो करेण गिण्हिऊण
वासए ।

पिक्कसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जां घरम्मि लेवि तं
पराणए ।

सरवरम्मि पंकयाहं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेइ ताहं
मंदिरे ।

हत्थगिज्झवरफलाहं विंभएण पिक्कवए केण कारणेण को वि तोडिउं ण
भक्कवए ।

पिच्छिऊण परधणाहं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियप्पए सु
चित्तए ।

पुत्तिचोज्जु पट्ठणं विचित्तबंधबंधं वाहिमिच्छतंजणं दुरक्खसेण खड्दयं ।

पुत्तिचोज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पहुं ण याणिमो
कहं गयं ।

पुत्तिचोज्जु कारणं ण याणिमो असंहमं एक्कमित्तएहिं कस्स दिज्जए
सुविन्ममं ।

घत्ता । विहुणियसिरु भरडक्खियलोयणु पइं पइं विंभइ अणिमिसजोअणु ।

णवतरुपल्लवदलसोमालउ हिंडइ तित्थु महापुरि बालउ ॥ ७ ॥

पिक्खइ मंदिराइं फलअङ्कुघाडियजालगवक्खइं ।

अद्धपलोयराइं णं णववहुणयणकडक्खइं ।

अहं फलहंतरेण दरिसियगुज्झंतरदेसइं ।

अद्धपयंधियाइं विलयाण व ऊरुपणसइं ।

पिक्खइ आवणाइं भरियंतरभंडसमिद्धइं ।

पयडियपण्णयाइं णं णाहणिमउडइं चिंधइं ।

एक्कधणाहिलासपुरुसाइव रंधिपलित्तइं ।

वरइत्तजुवाणइं णं वड्डुकुमारिहु चित्तइं ।

जोणसरविवायकरणाइं व जोइयथंभइं ।

विहडियणेसणाइं मिहुणाण व सुरयारंभइं ।

पिक्खइ गोउराइं परिवज्जियगोपयमग्गइं ।

पासायंतराइं पवणुद्धअधवलधयग्गइं ।

जाइं जणाउलाइं चिरु आसि महंतरभवणइं ।

ताइंमि णिज्झुणाइं सुरवइसम्मत्तइं मिहुणइं ।

जाइं णिरंतराइं चिरु पाणियहारिहु तित्थइ ।

ताइं वि विविहिवसेण हुअइं णीसहसुदुत्थइ ।

घत्ता । सिधवंतणियाणइं णिइवि तहो उम्माहउ अंगइं भरइ ।

पिक्खंतु णिययपडिबिंबतणु सण्णित्तं सण्णित्तं संचरइ ॥ ८ ॥

भमइं कुमारु विचित्तसरूवे सव्वंगिं अच्छेरयभूएं ।

हा विहि पट्ठणु सुट्ठुरवण्णउं किर कज्जेण केण थिउ सुण्णउं ।

हट्ठमग्गु कुलसीलणित्तहिं सोह ण देइ रहिउ वणित्तहिं ।

टिट्ठाउत्तएहिं विणु टिट्ठउ णं गयजोव्वणाउ मयरट्ठउ ।

वरघरपंगणेहिं आहोयइं सोह ण दिति विवज्जियलोयइं ।

सो वरणइंमि रसोइपएसइं विणु सज्जणहिं णाइं परदेसइं ।

घत्ता । हा किं बहुवायावित्थरिण आएं दुहिण को ण भरिउ ।
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिट्ठु तं पट्ठणु बालें खयकालावसाणु णं कालें ।
 लीलइं परिसक्कुं महाइउ जसहणरायदुवारु पराइउ ।
 राउलु सीहदुवारहो पिक्वइ दरवियसंति णाइं सविलक्खइं ।
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
 पिक्वइ तुरयवलत्थपणसइं पत्थणभंगाइ व विगयासइं ।
 पिक्वइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकइमि लित्तउ ।
 पिक्वइ कणयवीदु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
 णिप्पहु पट्ठुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।

घत्ता । सहमंडवि रायजसोहणहो पिक्विवि परिसक्कुं णरु ।
 मुत्ताहलमालझुलुक्खइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
 अग्घाइउ सुअंधु मयपरिमलु णं पुट्ठक्कियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिण णं णीसासु मुक्कु घरलच्छिण ।
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतण पुरपउरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लणविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।

घत्ता । तं जिणभवणु णिएवि धवलुत्तुंगुविसालु ।
 वियसियवयणुरविंदु मणि परिओसिउ बालु ॥ ११ ॥
 दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
 धवलुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिट्ठवड्कडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

अग्गइ कमलवावि सुमणोहर णं कामिणि सच्छायपओहर ।
 तहिं अवयरिवि अंगु पक्खालिवि कमलइं खुडिवि धुएवि अणुमालिवि ।
 अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु बिबु चंदप्पहणाहहो ।
 घत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सव्वायरेण ।
 समदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥
 तिलयदीवंतरत्थेण चंदप्पहं संथुअं भविसयत्तेण चंदप्पहं ।
 भरह्वेत्तम्मि काले चउत्थे जए वट्टमाणम्मि तस्से य तित्थेसए ।
 सिसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुव्वाउसे ।
 उस्समाणं धणूणं दिवड्डं सयं जेण पत्तं पवित्तं सिवं सासयं ।
 अट्टमं जेण तित्थं पवित्ताइयं जस्स जम्मे तिलोयम्मि वट्ठावियं ।
 जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।
 जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।
 जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।
 अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।
 णाह कज्जेण तेणं मए संथुओ जेण तुम्हाण पासं गमं तक्कुओ ।
 देहि अम्हाण माणम्मि काउं दयं अक्खयं अव्वयं तं महंतं पयं ।
 घत्ता । तहिं तिलयदीवि भविसिं णमिउं इत्थु काले धणवइ थुणइं ।
 अणुणंतपढंतसुणंतहंमि देहि भडारा विमलमई ॥ १३ ॥

चतुर्थः सन्धिः

तं निसुणहुं जेम सइं भविसाणुख्व वरइ ।
 भविसत्तु कुमारु पाणिग्गहणु जेम करइ ॥
 चंदप्पहुजिणुसामि नमंसिवि पावकलंकपंकु विडंसिवि ।
 चउविहसवणसंघु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।
 होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्ठि निसन्नउ ।
 सोवइ निंद जाम थोवंतरु तामन्नित्तिहि चलिउ कहंतरु ।
 पुव्वविदेहि मुणिंदु जसोहरु संठिउ सुक्कज्जाणि परमेसरु ।
 नाणुप्पणु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।
 पुच्छइ अच्चुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियथम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भवि-
 सत्ततिककपुरवण्णणो णाम चउत्थो संधी परिच्छेओ सम्मतो ।

फुडु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।

घत्ता । तहु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।

करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥
तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसगगपुरंदरु ।
जंबूदीवि भरहिं ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
अट्टमि जिणवरिंदि ससिकंतण पंचपयारि नाणि पवहंतण ।
सुयणसमिद्धि समुन्नयमाणण दीह दिवडु धणुहं सयमाणइ ।
सुविहिण सिसिरुद्धालण पाउसि जणि वीसद्धलक्खपुण्वाउसि ।
कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।
धणवइ रायसिद्धि सुपसिद्धउ पट्टपरिवारे निवग्गसमिद्धउ ।
परधणु पायधूलि जो मन्नइं पिकिखवि परकलत्तु अवगन्नइं ।

घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।

तहो वयणु निणइ किं पुणु पउरु सपउरयणु ॥ २ ॥
तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
बालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।
विणणं ताइं सुणिंदु समासिउ तेण वि पुत्तजम्मु आणसिउ ।
सुउ उप्पन्नु सयणु परिओसिउ भविष्यत्तु तहु नाउं पघोसिउ ।
परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसदत्थइ ।
सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मि ।
सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।
विणयवरिट्ट इट्ठपियरुल्लिय घरवासहो नीसारिवि धल्लिय ।

घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।

परिपालिउ बालु लच्छिण दोहित्तउ भणिवि ॥ ३ ॥
वरइत्तिं नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
नाउं सरूवसरूवमणोहर उरयडि अडुम्मिल्लपओहर ।
ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
बंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।
चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

पंकयसिरिसुओ वि गयउ खेरिहि अणइच्छंतिहिं मंडजणेरिहिं ।
 निग्गउ सोवि बेवि समहाइय गिरिमयणायरदीवि संपाइय ।
 सो तहिं तेण पुव्वउवरोहिं जणणिहिं तणइं सबत्तिविरोहिं ।
 दुट्ठिं दाइयमच्छरु मन्निवि घल्लिउ पंचवि सय अवगन्निवि ।
 तित्थु रन्नि अविसन्नु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।
 यत्ता । गिरिविवरि पइट्ठु तं पइसंतु जाम सरइ ।
 धणकणयसमिद्धु तिलयमहापुरि पइसरइ ॥ ४ ॥
 तं पट्ठणु परिभमिउं रवन्नउं अन्नपसत्तु कलत्तु सुवन्नउं ।
 चंदप्पहजिणभवणि पवन्नउं अच्छइ आसणपट्ठि निसन्नउं ।
 एवहिं वरनियरयणु लहेसइ अल्लु वि कहिउ जेम जं होसइ ।
 तं परमत्थु तेण मन्नेप्पिणु मुणिवरपयपंकयइं नवेप्पिणु ।
 गउ सुरवइ तं दीउ रवन्नउं दिट्ठु वीरु जिणभवणि निसन्नउं ।
 भामरि देवि समउ आहासिवि चंदप्पहजिणविंबु नमंसिवि ।
 सुट्ठिण सुअंतु मिंत्तु पिकखेविणु भित्तिहिं अक्खरपंति लिहेप्पिणु ।
 पभणिउं माणिभहु जक्खेसरु एहु सुमिंत्तु मज्झु जाईसरु ।
 तुज्झु समप्पिउ मइं निक्खेवउ सहुं कंतइं मइं समु पिकिक्खवउ ।
 गयउरि दिणयरकरअरविंदहो पइ मेलेव्वउ मज्जणविंदहो ।
 यत्ता । गउ एम भणेवि अच्छुअसग्गसुराहिवई ।
 थिउ होइ पसल्लु माणिभहु जक्खाहिवई ॥ ५ ॥
 भविंसु वि उज्झवि जाम पलोअइ लीलइं पुरउ भित्ति अवलोपइ ।
 अक्खरपंति जाम परिभावइ ताम निरारिउ हियइ सुहावइ ।
 उट्ठइ वयणपवाहु रवन्नउं अहो भविसत्त काइं थिउ वुन्नउं ।
 जिणहरपुव्वदिसइं संपुन्नउं जं पंचमउं गेहु सोवन्नउं ।
 तहिं अच्छइ कुमारि सुमणोहर कक्कसपीणुत्तुंगपओहर ।
 लडहरमणि नियकुलसोवासिणि सा तउतणिय धणिय पियभासिणि ।
 उट्ठहि जाहि ठाहि किं सेरउ एउ पट्ठणु असेसु तउकेरउ ।
 तं वायंतु करइ साहारणु एउ न जाणइं काइंमि कारणु ।
 यत्ता । मुहिं करयल्लु देवि परिचितइ विभयभरिउ ।
 इउ काइं विहाणु असुउ असंभउ अच्छरिउ ॥ ६ ॥

अहिणउ लिहिउ एउ विणु भंतिए दीसइ पडिउ चुणु तलि भित्तिए ।
 किं पच्छनु को वि वेयारइ कवडिं जिणभवणहो नीसारइ ।
 अहवइ एण काइं सवियप्पें मरणु वि नाहि अपूरिं मप्पें ।
 खुट्टइ नाहिं जेम जीविज्जइ अणखुट्टइ वि तेम न मरिज्जइ ।
 एउ जाणिवि जं साहसु मुच्चइ तं पुरसत्तहीणु जण वुच्चइ ।
 एम्ब भणिवि सो चलिउ तुरंतउ पंचमु गेहंगणु संपत्तउ ।
 चडइ वीरु वित्थयसोवाणइं वरभवणहो पिक्वंतु निवाणइं ।
 मणिकवाडमणिजालगवक्खइं मणितवंगतोरणइं सलक्खइं ।

घत्ता । जामाउ व लील परिचितइ अहिणवसुरउ ।

मुत्ताहलदंतु हसइ व लीलइं सासुरउ ॥ ७ ॥
 चंदकंतिपहधवलियधामइं कहिंमि थोरमुत्ताहलदामइं ।
 कहिंमि रयणकुट्टिमपहरंजिउ तमरउ मणिदीवियहिं परज्जिउ ।
 नहिं सुविचित्तचित्तपयसंचरि निरु सविसुद्धफलिहभवणंतरि ।
 दिट्ठ कुमारि वियणि सोवणघरि लच्छि नाइं नवकमलदलंतरि ।
 जिणसासणि छज्जीवदयाइ व पंडियमरणि सुगइपरिमाइ व ।
 सुहुमारुण मलयवणराइ व सिंहलदीवि रयणविक्रवाइ व ।
 सोहइ दप्पणि कील करंती चिहुरतरंगभंग विवरंती ।
 सो फलिहंतरेण सा पिक्वइ सा वि तासु आगमणु न लक्खइ ।

घत्ता । नं वम्महभल्लि विंधणसीलजुवाणजणि ।

तहि पिक्ववि कंति विंभिउ झत्ति कुमारु मणि ॥ ८ ॥
 उप्पलदलदीहरपायहिं नहमणिकिरणकरंबियच्छायहिं ।
 जंधोम्यगुज्झंतरपासइं सुणियत्थइं मिज्झीणपरिवासइं ।
 पोतंतरउग्भिन्नपयासइं तं विहसंति पिहियपरिहासइं ।
 वियडु नियंबविंबु सोहिल्लउ रेहइ अञ्जाइक्कडिल्लउ ।
 रोमावलि वलि अंगि विहावइ थिय पिपीलिरिंछोलि व नावइ ।
 रसणादामनिबंधणु सोहइ किंकिणिरणझणंतु मणु खोहइ ।
 समचक्कलु कडियलु किसुमज्झउ नज्जइ करयलमुट्ठिहिं गिज्झउ ।
 तिवलितरंगइं नाहीमंडलु नं आवत्ताइडु महाजलु ।
 पीणुन्नयनिविडइं थणवट्टइं निग्भिट्टइं हारावलित्थट्टइं ।
 मालइमालाकोमलवाहउ रयणकडयकेऊरसणाहउ ।

सरलंगुलिसुरेहकोमलकर संज्ञावय व नाइं नहतंवरि ।
 रयणाहरणविहसियकंठिं वेलासिरि व उवहिउवकंठिं ।
 किउ अपमाणु णिउत्तु मुहुल्लउ अहरउ नावइ दाडिमहुल्लउ ।
 उत्तुंगिं तिक्खगें नासिं पच्छन्नेण व अमुणियसासें ।
 कन्निहिं कुंडलजुअगंडयलिहिं नयणहिं दीहकसणचलधवलहिं ।
 भउहाजुअलण सुविहत्तें भालयलेण अद्वससियत्तें ।
 महुपियपेसलमहुरालाविं सिरु आवंचिय केसकलाविं ।
 सौ पिकखेवि अणोवमरूवे अच्छेरइं विभमसंभूवे ।
 बोल्लाविय नायरपरिहासइं मणहरकासुक्कोवणभासइं ।
 हे मात्तरपवरपीवरथणि अच्छहिं काइं इत्थु वज्जियजणि ।
 कारणु काइं नयरु जं सुन्नउं मढविहारदेहुरहिं रवन्नउं ।
 राणउं कवणु आसि इह राउलि धयतोरणमणिग्वंभरमाउलि ।
 नं निसुणेवि सलज्जियवयणी थिय हिट्ठामुहपगलियनयणी ।
 मइलकवोलकज्जलामीसिय नियकुलदेवयाइं मं भीसिय ।
 यत्ता । वरइत्तु पुत्तियहु तउतणउ मुहकमलु निहालहि करि विणउ ।
 लइ जलु पक्खालहि लोयणइं मं चिरु करि दुक्खुक्कोयणइं ॥ ९ ॥
 तो पंगुरणु करेवि समुट्ठिय संभासणवासणइं परिट्ठिय ।
 वयणु वलेवि समुहुं अवलोइउ नं मयणावयारु मंजोइउ ।
 पइउ कडक्खवचक्खुविग्गेविं नं पढमावयासु अवलेविं ।
 चिंतइ वरकुमारि घरु आयहो पेसणु काइं करमि हउं आयहां ।
 भायरपियरमित्तसुहिवंधव होंति पढमदंसणि सुहि वंधव ।
 एयहो पुणु परनरहो विसेसणु काइं करमि पढमउं संभासणु ।
 बहुविहु एम वियणु वहंती ठिय महि वामइं पइ विलिहंती ।
 पढमदंसणायामविओहिं अच्छइं जाम एम मइमोहिं ।
 तं पिक्खिवि पियसंगमधुत्तिं विहसिउ कमलमहासिरिपुत्तिं ।
 जं घरगमणायारु मुणिज्जइ तं परइत्थु गेहि जाणिज्जइ ।
 यत्ता । तिं वयणिं ताहि मणु अहिमाणकलंकियउ ।
 कुलमग्गायारि वूसणु सहिवि न सक्कियउ ॥ १० ॥
 सविणय वलिय कुलंकुसवन्नइं करिणित्रोहवियक्खवणसन्नइं ।

अग्घजलोहु पिहिय सिंगारिं दिनु सुवन्नमेणभिगारिं ।
 आसणु कणयवीदु अप्फालिउ सुयणु बइदु वयणु पक्खालिउ ।
 किउ गउरउ मग्गे पडिस्सुरिं वरतंबोलु दिनु कप्पूरें ।
 मयपरिमलघणघुसिणामोइउ गंधामलयपिंडु संजोइउ ।
 कंचणपत्ति करेवि समप्पिउ तेण वि सरसु विचारउ जंपिउ ।
 न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ ।
 भोग्यणु भुंजाविउ सुहचारिहिं छडरसलडुअखंडपयारिहिं ।
 देविणु विणयवयणु संभालिउ चुट्टिउ सलिलु वयणु पक्खालिउ ।
 मिसलिवि परमामोघविमहणु करयलि मलिवि दिनु हरियंदणु ।
 पुणु घुसिणिं मयपरिमलपूरिं पुणु तंबोलु दिनु कप्पूरिं ।
 करपेसियइं गियंबनियत्थइं मणिकडयइं देवंगइं वत्थइं ।
 पुरउ निविट्ठ सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।
 घत्ता । तउ काइं कहमि सुंदरसुयण अम्हहंतणिय विचित्त कह ।
 निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुब्बिसह ॥ ११ ॥
 राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ ।
 तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।
 मायरि मयणवेय सुहचिट्ठी तह नायसिरि नाउं सस जिट्ठी ।
 हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।
 तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।
 तिन्निमि दिठ्ठसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।
 तिन्निमि दिन्नचउब्बिहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।
 तिन्निमि ताइं बहुगुणभरियइं ग्वलविहिकलिकालिं अंतरियइं ।
 घत्ता । तं निययकुडुंबु सुमरिवि अंगइं हल्लियइं ।
 हुअ गगिरवाय नयणइं अंसुजलोह्लियइं ॥ १२ ॥
 बहुअच्छरियवयणसंखुत्ति किउ हुंकारु पुणु वि वणिउत्ति ।
 अंसु फुसंति चवइ मिगलोयण हेट्टामुहमुहकमलपलोयण ।
 आवइ असुरु इत्थु बलवंतउ सो परिभमइं नयरु जगडंतउ ।
 पट्टणि तेण सयलु जणु मारिउ दल वट्ठिवि समुहि संचारिउ ।
 केण वि कारणेण ग्वलदुट्ठिं हउं परिहरिय तेण पाविट्ठिं ।

पुणु वि पुणु वि मं भीसिवि मिल्लिय अच्छमि तेण इत्थु इक्कल्लिय ।
सुंदर तुहु वि खणु वि मं थक्कहि लहु मइ लेहि जाहि जइ सक्कहि ।
अहु कुलधवल एउ दरिसावहि अन्नहो जणहो मज्झि मेलावहि ।
घत्ता । तुहुं दीसहि कोवि धीरु वीरु विक्कमचरिउ ।

नउ जाणहं केम इत्थु दुसंकडि अवयरिउ ॥ १३ ॥

तं निसुणिवि पंकयसिरिपुत्तिं विहसिउ सीलकुलक्कमजुत्तिं ।
हे पसयच्छि कहिउ पइं चंगउ महु अच्चेरयविंभिउ अंगउ ।
हउं मि इत्थु दइविं संजोइउ नियवंधवसयणहिं विच्छोइउ ।
जेण समाणु वणिज्जे आयउ तेण जि वणि घल्लिउ असहायउ ।
सेरिउ दीविं दीउ भमंतउ वलणिं तउ मंदिरि संपत्तउ ।
एवहिं दूरिं दुरिउ विसज्जहि अभउ अभउ भउ सयलु विवज्जहि ।
तुहुं वणिवरकुमारि कुलि पुंगले हउं वणिउत्तु देसि कुरुजंगले ।
विहिवलणिं संघडिउ समागउ मच्छुडु होसइ सयलुवि चंगउ ।

घत्ता । तं निसुणिवि ताहे अंगगइं आहल्लियइं ।

सज्झमिवि गयाइं मयरडयसरसल्लियइं ॥ १४ ॥

ताम तरलतरलावियनयणइं सज्झसवसमउलावियवयणइं ।
विग्गमहावकडक्कवणसीलइं वम्महसरसंपेसणलीलइं ।
परपेरियमणाइं जंपिज्जइ जं ठिउ तुरिउ किन्न तं किज्जइ ।
पभणइं वीरचरित्तु अकंपिउ चंगउं पइं पसयच्छि पयंपिउ ।
अह महु मुद्धि परिप्फुडमाणहो अत्थि निवित्ति अदत्तादाणहो ।
जाम्वहि मज्झु को वि पइं देसइ तामहिं सच्चु तेम तं होसइ ।
अह नउ देइ कोइ तउ अंगउ तो अम्हहं साहम्मियसंगउ ।

घत्ता । तो चिंतिउ ताण एहु कांवि सामल्लु नवि ।

संवरिउ वियारु नहि अत्थवणहो दुक्कु रवि ॥ १५ ॥

ताम ताइं परिहासपवित्तइं निम्मलसीलकुलक्कमजुत्तइं ।
इच्छावसरनिरोहु किलंतइं आसणि सयणि वयणि अमिलंतइं ।
नियकुलमग्गायारु सरंतइं चंदप्पहजिणमहिम करंतइं ।
थियइं बेवि गंजोल्लियगत्तइं दियहइं केवि जाम संपत्तइं ।

ताम थक्कइ विहुरु पवज्जिउ महि थरहरिय गहिरु नहि गज्जिउ ।

बालइ कलणु सहु किउ कायरु लहु आयउ खलु खुहु निसायरु ।
 लइ वट्टइ अवसाणु निरंतरु नियविकिउ कयंतदंततरु ।
 तो पिक्खवि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।

घत्ता । आघुट्टइं ताइं सत्त परमसिद्धक्खरइं ।

सम्मत्ति जाइं कयकल्लाणपरंपरइं ॥ १६ ॥

तओ आगओ सो अंराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
 असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पह्वाण भूआण मित्तो ।
 अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंदट्टहासो ।
 सिरि उद्धकेसो जलंतंतरिक्खो सचम्मट्टिसेसो भिसं दुण्णिरिक्खो ।
 सया भूलयाभंगुरावत्तगतो दुरालोयणो दुम्मुहो रत्तनित्तो ।
 फुरंताहरुट्टो समीरं गिलंतो ललंतंतजीहो हविं दुगिलंतो ।
 महापावकम्मो सुसंघट्टगाढो कयंतुच्च कुद्धो करातुंगदाढो ।
 नराणं वराणं व दिट्ठीविणासो पइट्टो सि तं मंदिरे सो हयासो ।

घत्ता । आवंतहो तासु धीरु वीरु रहसि भरिउ ।

वसुनंदउ लेवि मंडलगु करयलि धरिउ ॥ १७ ॥

सो निएवि जालोलिभयंकरु अग्गिफुलिंददितु सयसक्करु ।
 विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
 तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
 न ग्वमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।
 अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।
 ग्वलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
 एम सरोसु चवंतिं वालिं धारायरु निरुद्धु जिह्वा कालिं ।
 दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
 तं निसुणेवि निसायरु झक्किउ परिचितइ मणेण आसंकिउ ।
 नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।

घत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।

पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥

एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
 आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

अन्नवि नरनरिंद मइं भक्तिवय केणवि नियमज्जाय न रक्खिय ।
 एहु अउव्वु कोवि महु भावइ अन्न वि नियलोयणहं सुहावइ ।
 इउ चितंतु जाउ जाईसरु भवपच्चइण सरिउ जम्मंतरु ।
 नामग्गहणु विहंगिं जाणिउं पियपेसलवयणहिं सम्माणिउं ।
 अहो भविसत्त काइं एकल्लउ कुसलु सरीरि तुज्झु थिउ भल्लउ ।
 तावसु पुव्वजम्मि हउं होंतउ कोसिउ नामिं नयरि वसंतउ ।
 वज्जोअरखलेण अवमाणिउं पइं वच्छलवयणिहिं सम्माणिउं ।

घत्ता । तहो पडिउवयारु एहु मित्त मइं तुज्झ किउ ।

धणकणयसमिद्धु पुरु सहुं कन्नइं अल्लविउ ॥ १९ ॥
 जो तहिं आसि मंति वज्जोयरु अरिपुरनयरारिहिवहं मणोहरु ।
 चिरु हउं आसि जेण अवहत्थिउ अन्नहो सेव कराविउ पत्थिउ ।
 पहु पुरु पउरु मज्झु अणुराइउ भंजिवि जेण दियंबरि लाइउ ।
 सत्थि हउं नयरिं अवगणिउं पइं परि किंपि किंपि अणुमणिउं ।
 तं सुउ तेण कसाएं तत्तउ मरिवि धोरु असुरत्तणु पत्तउ ।
 मरिवि धोरु असुरत्तणु पत्तउ एत्थु वि तिलयदीवि हुउ राणउ ।
 मइंमि तासु पडिवइरु समारिउ सनयरु सपरिवारु संघारिउ ।

घत्ता । वइरइं न कुहंति कालिं कहिम्मि जणंति भउ ।

अह दुग्गइ निंति असमाणियइं न जंति खउ ॥ २० ॥
 तिं वयणिं परिओसियगतइं बिन्निवि तक्खणि हुअइं सइत्तइं ।
 भविसमहानरेण तो वुच्चइ जइ तुम्हहमि मणहो इउ रुच्चइ ।
 जइ सच्चउ उवसमिउ तमालहो तो तं करहु जुत्तु जं कालहो ।
 तं पडिवण्णु वयणु अवियारिं मायामंडउ किउ वित्थारिं ।
 पूरिय रंगावलिजलकलसहिं छडतोरणतरुपल्लवकलसहिं ।
 दरिसिउ सज्जणजणु दिहिगारउ वत्थाहरणसोहसियसारउ ।
 वड्डिउ नंदिसहु चउपासहि अहिहवसिरिमंगलविन्नासिहिं ।
 सा भविसाणुरुअ सुहिलोएं अहिसिंचिय मंगलजलतोएं ।
 परिहाविय सेयंवरवत्थइं पाणिग्गहणि जाइं सुपसत्थइं ।
 उम्मालिय मुत्ताहलदामिहिं मालइकुंदविमीसियधामिहिं ।
 दसण चिहुर कररुह निष्फंकिय मणहर हरियंदण चच्चंकिय ।

अहरइं अलयराउ संचारिउ कज्जलु लुङ्कु तिलउ बद्धारिउ ।
 सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।
 ता सुहपियदंसणि अणुराइय भविसयत्तकरपल्लवि लाइय ।
 घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।
 पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥
 सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।
 निहुअनेहनिब्भरमणमिसलइं मुहमारुयपरिओसियभसलइं ।
 नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।
 भामरि देविवि इइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।
 चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।
 तहिंमि संति संतिहरि करेप्पिणु विणए कुलदेवय सुमरेप्पिणु ।
 घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्ठियइं ।
 सुहपिम्मरयाइं रइवावारि परिट्ठियइं ॥ २२ ॥
 निज्झुणि वियणि गेहि निवसंतहं कामकामु आहारु असंतहं ।
 मयणावियारु ताम उप्पज्जइ अच्चुब्भट्ठविलासरइ छज्जइ ।
 रमहिं भोय परिवट्ठियमयणइं निब्भरदरमउलावियनयणइं ।
 दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।
 सरहसगाढालिगणपीलइं निहुअसरसपरिउंवणसीलइं ।
 वरपल्लंक्ततुलिसुहसयणइं अवगणिणयसुवन्नमणिरयणइं ।
 सरसरुवजोव्वणमयमत्तइं कयनहनियरकलंकियगत्तइं ।
 उब्भट्सुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।
 थियइं एम परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।
 ताम जाम नवनेहनिरंतर कालहो गय बारह संवच्छर ।
 घत्ता । एत्तियए कहेवि धणवालिं सरसइ नमिय ।
 भविसत्तहो कव्वि संधि समाणिय पंचमि यं ॥ २३ ॥

पञ्चमः सन्धिः

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहणवालकयाए पंच-
 मीकलवण्णणाए भविसयत्ततिलकपुरपवेशविवाहकहाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मत्तो ॥

सुन्वयवयणेहिं तववयनियमगुणन्नइय ।
 तं निसुणहुं जेम कमलइं सुवपंचमि लइय ॥
 अच्छउं ताम एउ अक्खाणउं दीवंतरि भविसत्तकहाणउं ।
 कह संचरिय विचित्तपया सिरिगयउरि जहिं सा कमलमहासिरि ।
 अच्छइ दुक्खमहण्णविग्वित्ती सुअविओइजालोलिपलित्ती ।
 आसणु सयणु वयणु नउ भावइ सिढिलवलय वायसु उड्ढावइ ।
 रडि वायस जइ किंपि वियाणहिं भविसयत्तु महु पंगणि आणहिं ।
 किं कहयहंमि दिवसु तं होसइ जहि सो सरहसु सौइउ देसइ ।
 दुक्करु एम एउ पियसंगउ एवहिं ग्वलविहि विनडइ अंगउ ।
 गयउरि सच्चउ तियउ सउन्नउं नियभत्तारपुत्तपरिपुन्नउं ।
 कावि न मइं जेही दुहभायण सुहिसयणहं बहुदुक्खुप्पायण ।
 एम रुअंति सरीरु किलेसइ वयनियमहिं उववासहिं सोसइ ।
 घत्ता । विहि विनडहि काइं केणवि किउ अब्भुद्धरणु ।
 अह मेलहि पुत्तु अह संखेवि दइ मरणु ॥ १ ॥
 एत्थंतरि अज्जियगणसारी सुन्वय नाउं महन्वयधारा ।
 तह वच्छल्लु करइ सा सेवय नं पचक्खमहासुयदेवय ।
 हे कमलसिरि पुत्ति मं सोअहि जिणवयणामय मणु संजोयहिं ।
 किं सुहिसयणवयणु अवगन्नहिं चंचलजीव लोइं रह मन्नहिं ।
 सुहदुक्खइं कयधम्माम्हास्मि जीवहो होति पुराइयकम्मि ।
 मं छुडु पइं दुहकम्मपरंपरि असुहु किंपि किउ अन्नभवंतरि ।
 किमि दुहकम्मपयडि संजोइय ति पइपुत्तसुहिण विच्छोइय ।
 कहु घरु कहु परियणु कहु बंधउ मं तुहुं करि असगाहिं धंधउ ।
 अज्जवि एम गइवि तं भावहि जेण महंतमहादिहि पावहि ।
 घत्ता । गुरु पुच्छि वि पुत्ति सुअपंचमि तिविहेण लइ ।
 जिं पुणु न कयावि इट्ठविओउ न संभवइ ॥ २ ॥
 तं निसुणेवि भणइं ससिवयणी मुक्काहरणपरम्महवयणी ।
 कमलइं वुत्तु महावयधारिण सुअपंचमि किम लेमि भडारिण ।
 सुन्वय कहइ सुणंतहं सव्वहो पढमागमि नंदीसरपव्वहो ।
 अह कत्तिण अह फग्गुणि आवइ अह असाढमासे संपावइ ।

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
 अक्खमि जेम मुणिदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।
 चित्तियकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
 सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिम्ब घरवासि वसंतिहिं ।
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।

जाणेविणु तेण पढमउं ता उवयासविहि ॥ ३ ॥
 एक्काहारु करिवि तव तन्हइं सुमरिब्बउ चउत्थिअ वरन्हइं ।
 पच्चक्खिवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि ।
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्टपयारिहिं ।
 तिहिं सक्खिहिं उवयासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
 अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ सुणंतहं ।
 धम्माहम्मवियारणु लक्खिवि अग्वलिउ बंभचेरु परिरक्खिवि ।
 तिन्नि काल जिणनाहु नवेप्पिणु तहिणु रयणि वि एम गमिप्पिणु ।
 पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुत्तइं ।
 छट्ठिहिं एक्कवार भुंजिब्बउ तवविहि पुत्तपुंजु पुंजिब्बउ ।

घत्ता । अच्छिब्बउ एम मासि मासि सियपंचमिहिं ।
 तवनियमगुणेहिं जाम समाणिय सयलव्विहि ॥ ४ ॥
 पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
 सव्वइं सत्तसट्ठि उववासइं होति महातवरिद्विपयासइं ।
 पच्छइ पुणु उज्जवणु करिब्बउ पंच पयारु सव्वु वि वरिब्बउ ।
 पंचिदियहं वियारु जिणेब्बउ मंगलु पंचपयारु भणिब्बउ ।
 पंचाचारु करुणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
 चामरकलसछत्तभिगारइं ताइंमि दरिसिवि पंचपयारइं ।
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवत्तवत्थइं उच्छाइवि ।
 जासु नाहिं उज्जवणविहोउ तहो विउणारउ तं जि निओउ ।

घत्ता । सुव्वययणाइं कमलइं सिरिण पडिच्छियइं ।
 करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥
 सुव्वयाइ जं कहिउ हियन्ति कमलइं तं जि लयउ परमत्थि ।

नंदीसरि पढमागमि सुद्धइं सुअपंचमि उववासिय मुद्धइं ।
 दरिसियपुज्जमहिम दिहिगारी भवियायणमणनयणपियारी ।
 थिय वयनियमसीलसंजुत्ती बहुउववासपरीस सहंती ।
 अखलियजिणवरसासणिभत्ती मासि मासि उववासणिउत्ती ।
 मासि मासि गुरुवयणइं भावइ मासि मासि महदाणइं दावइ ।
 मासि मासि उज्जवणइं पोसइ मासि मासि साहम्मिय तोसइ ।
 मासि मासि पुन्नप्फलु संचइ मासि मासि इंदियबलु खंचइ ।
 मासि मासि गुरुचरणइं वंदइं मासि मासि अप्पाणउं निंदइ ।
 घत्ता । वैरि एण तवेण दीणहिं मज्झु पुत्तु मिलउ ।
 पुणु पच्छइ होउ तं सिव सासयसुहनिलउ ॥ ६ ॥
 तं निसुणेवि कल्लुण दुक्कंदिरु निय सा सुव्वयाइं जिणमंदिरु ।
 करिवि पणाउ तिनाणपहाणउ पुच्छिउ रिसि परमागमजाणउं ।
 परमेसर बहुदुक्खजणेरी एह धीय हरियत्तहो केरी ।
 भत्तारिं परिहरिय वराइय पुच्छइ तुम्ह किंपि दुहघाइय ।
 एयहिं तणउं पुत्तु गुणवंतउ सो परएसि कवण गइ पत्तउ ।
 तहो आगमणु कहिंमि जइ देक्खहो तो सग्भावसरूवइं अक्खहो ।
 अह नउ मिलइ कहिंमि गउ दुग्गमि तो परिहरउ आसि पियसंगमि ।
 अह कालिं अंतरिउ कहाणउं तो सव्वहं अवसाणु पहाणउं ।
 घत्ता । तो भणइं मुणिहु एयहिं नंदणु नउ मरइ ।
 बहुभोयासत्तु विविहविलासकेलि करइ ॥ ७ ॥
 अन्नहिं दीवंतरि सकलत्तउ अच्छइ कामभोयआसत्तउ ।
 एत्थु वि पुणु आगमणु करेसइ अद्दु रज्जु नरवइहिं धरेसइ ।
 तुज्झु वि बहुसम्माणु करेसइ अज्जवि बहुवहुसयइं वरेसइ ।
 अज्जवि तुहुंमि भणिव्वी राणी होसहि बहुनरवरहं पहाणी ।
 तं निसुणेवि जणणि परिओसिय आसावसरवियप्पि पोसिय ।
 सुव्वय भणइं मुणिउं पइं एउ न चलइ मुणिवयणहो संकेउ ।
 तं निसुणिवि गय गेहि सइत्ती थियमुणिवयणरसायणि तित्ती ।
 बंधुयत्तहो जणेरि मणि झूरइ धणवइ पद्दुअत्थाणि विसूरइ ।
 घत्ता । किं किज्जइ राय वट्टइ भारिय कज्जगइ ।
 चिरयालपवासि मंच्छुडु कुसलिहिं ताहं जइ ॥ ८ ॥

अहो नरिंद महु मणु संघट्टइ खलइ बुद्धि रणरणउं विसट्टइ ।
 विन्निवि सुय घल्लिय परएसहो मंच्छुडु हउं भायणु हुउ अयसहो ।
 विहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिरावइ ।
 गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।
 जे जे सामुद्दिय वाणिज्जिय ते ते कोक्खिवि राएं तज्जिय ।
 अहो तुम्हइं न सुणिउं देसंतरि वोहिट्थियहं पमाउ जलंतरि ।
 पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणाहिं वयणु अवलोयहिं ।
 घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।
 पर सिरु विहुणंति को वि न जाणइं कहिमि गय ॥ ९ ॥
 विदाणउं मुहकमलु सरूवहिं नियचरियहि अप्पं परिहूयहिं ।
 हा विहि मइं सिक्खविउ विरूवउ मंच्छुडु महुमि अंगि संभूअउ ।
 परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।
 वट्टइ असरणु कालु पउत्थहो दुक्करु किंपि कुसलु तहो सत्थहो ।
 किं समुद्दि वोहिट्थइं फट्ठिवि वोइय सलिलि सयल आवट्ठिवि ।
 किं महुतणउं वयणु मणि वुज्झिवि सुअ विन्निवि अवरुप्परु जुज्झिवि ।
 नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।
 ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरुआरउ ।
 घत्ता । पुरि अंब्रहुल्लु सरससहाउ सणेहवउ ।
 खेड्डे णइं केम नंदणु हत्थावारगउ ॥ १० ॥
 एत्थंतरि अच्छरियपहाणउं निलयदीवि संचरिउ कहाणउं ।
 तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोग्य भुंजंतहो ।
 एक्कहिं दियहिं पगुणगुणवंतए वुच्चइ भविसयत्तु नियकंतए ।
 नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिमि नउं पुच्छिउं ।
 यिय चिंतंति सुइरु वंच्छिच्चइ अवसरु कहिमि न हुउ पुच्छिच्चइ ।
 कवणु देसु जहिं तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।
 राणउं कवणु तित्थु दिहिगारउ कवण जणणि पिउ कवणु तुहारउ ।
 घत्ता । तं निसुणिवि तेण णियसहएसहो संचरिउ ।
 जलु नयणिहिं मुक्कु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

सा नियजम्मभूमि सुमरंतउ नियजणेरिचच्छल्लु सरंतउ ।
 परिचितइ परिवड्ढियसोएं काइं एण महुतणइं विहोएं ।
 अच्छइ जणणि कहिंमि दुक्खल्लिय बहुदुज्जणदुव्वयणहिं सल्लिय ।
 जाइं सुइरु चितविउ सुआसइं पुत्तजम्मदोहलयपियासइं ।
 नवमासहिं नियकुक्खिहिं धरियउ पुणु रउरवकालहो नीसरियउ ।
 नियसरीरखीरिं परिपालिउ अणुदिणु पियवयणहिं दुल्लालिउ ।
 ताहिं कयाइ न मइं किउ चंगउ आयउ दुक्खें पूरिवि अंगउ ।
 एउ चितंतु कंतु दुव्वयणउं पिक्खवि अंसुजलोल्लियनयणउ ।
 सइं वत्थंचलेण पियकंतए लुहिय नयण तरलावियनित्तइं ।

घत्ता । नीसासु सुएवि किउ विच्छायउ मुहकमलु ।

संभरिउ कुडुंउ ताए वि नयणिहिं मुक्कु जलु ॥ १२ ॥
 अवरुप्परु पक्खालिय नयणइं अवरुप्परु जंपिवि पियवयणइं ।
 अवरुप्परु नियमणु साहारिउ सोयमहाजलि अप्पउ तारिउ ।
 भणइं कुमारु पवड्ढियमंगलि पिण महु जम्मभूमि कुरुजंगलि ।
 हत्थिनायपुरि पुहइपसिद्धउ पहु भूवालनरिंद समिद्धउ ।
 धणवइ नाउं जणणु अम्हारउ नरवरिंदपरिवारपियारउ ।
 मायरि कम्बल सुअणदिहिगारी हरिबलदुहिय सासु तुम्हारी ।
 सइ चारित्तसीलसंपुत्ती लच्छिहिं तणइं अंगि उप्पत्ती ।
 अण्णुवि बंधुयत्तु महु दाइउ तेण समाणु वणिज्जें आयउ ।
 मिलियइं पंचसयइं वोहित्थइं वेलाउलेहिं चडिवि उत्तित्थइं ।
 दुव्वाएं उल्लूरिवि भग्गइं गिरिमयणायरदीवि उवलग्गइं ।

घत्ता । हउं तेण छलेण दुट्ठसवत्तिहिं मच्छरिण ।

वणि वंचिवि मुक्कु दुन्नयदोसपरंपरिण ॥ १३ ॥
 सो खलु बंधुयत्तु मइं मिल्लिवि अप्पणु गउ वोहित्थइं पिंल्लिवि ।
 हउंमि तित्थु वणगहणु भमेप्पिणु अहमुत्तयमंडवि निसि नेप्पिणु ।
 गिरिकंदरि सो विवरि पइट्टउ तं लंघिवि पुरु इउ मइं दिट्टउ ।
 धणकंचणसमिद्धु जणवज्जिउ तं पिक्खंतु भमिउं अपरज्जिउ ।
 दिट्ठु सयलु धुयधयमालाउलु सालंकारु सगेहु सराउलु ।
 चंदप्पहजिणभवणि पवन्नउं जिणु अंचिवि सुहसयणि निसन्नउं ।
 अक्खरपंति लिहिय तहिं दिट्ठी पंचमि गेहि ताइं तुहुं सिट्ठी ।

सा वायंतु एत्थु संपाइउ तुह मुहसुहदंसणु निज्झाइउ ।
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खड्डु जेम हउ राणउं ।
 पुणु भोयणु भुंजाविउ लीलइं विन्निवि थियइं असंगाकीलइं ।
 आयउ असणिवेउ बलवंतउ सो वि पुव्वकम्मि उवसंतउ ।
 तिं तुहुं मज्झु दिन्न सहं वित्तिं महं परिणिय परिओसियचित्तिं ।
 बिण्णिवि थियइं भोय भुंजंतइं रहरसपसरमहामयमत्तइं ।
 एत्तिउ कालु जाउ सुहसंगउ एव्वहिं नितु उम्माहिउ अंगउ ।

घत्ता । चिरुमुक्क रुअंति जणणि परमसब्भावरय ।

सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥
 तो वरि मंतु किपि तं किज्झइ जेण निययसज्जणहं मिलिज्झइ ।
 किं बहुएण वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।
 जं सुहु असणेहिं रचंतए जं सुहु अंधारइ नचंतए ।
 जं सुहु सिविणंतरु पिच्छंतए तं सुहु एत्थु नयरि अच्छंतइ ।
 तो वरि एवहिं एउ पउंजहं लहु महग्घमणिरयणइं पुंजहं ।
 बिण्णिवि वारवार उत्थल्लहं सायरतीरि वहेविणु घल्लहं ।
 जो तहिं सत्थवाहि को एसइ सो अम्हहं नियनयरहो नेसइ ।

घत्ता । जंपेविणु ताए चलवावारि परिट्ठियइं ।

भंडारइं लेवि रयणपुंज पुंजइं कियइं ॥ १५ ॥
 चंदप्पहु जिणवरु जय कारिवि सुदिढ निविड वासणइं समारिवि ।
 देवित्तूलु मणिरयणहं भरियउ संवाहिवि घरपंगणि धरियउ ।
 चलियइं बेवि लेवि नियखंधिं नीसरियइं तहो विवरहो रंधि ।
 पुणुवि तित्थु अहमुत्तातंडवि किउ आवासु विउलि लयमंडवि ।
 तं मिल्लिवि पुणरवि संचल्लइ दिणि दिणि वारंवार उत्थल्लइ ।
 पयफंसिं परिमलिय वसुंधर तं जि विणोउ जाउ तें वासर ।
 संवाहियइं अणेयपयारइं बहुमणिरयणकणयभंडारइं ।
 चेलियाइं णाणाविह्वन्नइं जाइजाइ लोयणहं रवन्नइं ।
 बहुअन्नन्ननामगुणवेयइं नवकुंकुमकणिसारुणतेयइं ।

घत्ता । घणसारजुआइं मयपरिमलहरियंदणइं ।

उव्वहिवि कयाइं पुंजइं नयणाणंदिरइं ॥ १६ ॥

मणिकेउरकड्डयकडिस्तुत्तइं मणिकंचुअइं रयणपज्जुतइं ।

थूलाहलमुत्ताहलदामहं आहरणहं विचित्तबहुनामहं ।
 परियलउवहिवेसकल्लोलहं उज्जलकणयथालकचोलहं ।
 पद्मासणहं कडयवेयडियहं विहुमदुमचामीयरघडियहं ।
 सिरिकुलभवणरवणसिंगारहं दप्पणकलसचमरभिगारहं ।
 अंजणघुसिणतूलिपल्लंकहं चरुयकडाहसुवन्नमडक्कहं ।
 संखसिप्पिवहुगुणसंभूअहं अवराइमि अणेयबहुरुअहं ।
 परियड्ढिवि धणरिद्धि समारिय वणिवइ स वणरिद्धि संचारिय ।
 घत्ता । उत्थामिय सावि नायमुइसिज्जहं सहिय ।

चित्तिफलसारा जा सा तिलयदीवि अहिय ॥ १७ ॥
 धणु तरुमूलजाले अणुसंधिवि उप्परि दुमहो पडाय निबंधिवि ।
 अच्छमि जाम तित्थु वणि लीलहं सुरकिन्नरविज्जाहर कीलहं ।
 ताम वहिवि दुप्पवणि लाइउ सो बंधुअत्तु तहिं जि संपाइउ ।
 लग्गहं पंचसयहं वोहित्थहं पब्भट्टहं वेलाउलतित्थहं ।
 झीणहं 'तित्थि तित्थु भमंतहं कहिमि नाहि सुहि निव्वुइ पत्तहं ।
 हुअ वणिउत्त सयल मुहकायर गलियगन्धववसाय अणायर ।
 लुलियकेस मलपंकियविग्गह जरकप्पडनेवत्थपरिग्गह ।
 सिढिलचरिय परिवज्जियसंजम निद्वण निरलंकार निरुज्जम ।
 तं मयणाउ दीउ पिक्खंता झूरिय थोरंसुयहिं सुयंता ।
 एउ तं वणु जहिं एण अणिट्ठिं किउ तं मिच्छकम्मु पाविट्ठिं ।
 डज्झइ को न महासइसाविं अम्हहं खउ गय तेण जि पाविं ।
 घत्ता । वरतरुसिहरग्गि दिट्ठ पडाय सुहावणिय ।

हक्कारइ नाहं सन्नहं सिय भविसहो तणिय ॥ १८ ॥
 सो पिक्खंतु पडाय महानरु वणि पइसंति जाम थोवंतरु ।
 विन्निवि ताम लयाहरि दिट्ठहं मउअतूलि पल्लंकि निविट्ठहं ।
 तक्खणि कन्नोसन्निय वायहिं गय नासिवि पच्छन्नहिं पायहिं ।
 तुरिउ गंपि बंधुयत्तहो अक्खिउ अम्ह देउ सहं देविए लक्खिउ ।
 जाम न कहिमि जाइ आयासहो ताम तुरिउ तुम्हहं मि पयासहो ।
 तं निसुणेवि सोवि संचल्लिउ पिक्खिवि जणसमूहु उत्थल्लिउ ।

तिय भयविहल जाय नउ संठिय एउ काहं पभणंति समुट्टिय ।
 धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।
 घत्ता । तं पिक्खिवि ताए बंधुअत्तु लज्जाभरेण ।
 थिउ वयणविलक्खु पइउ नाइं मसि खप्परिण ॥ १९ ॥
 पिक्खिवि भविसयत्तु सियवंतउ सालंकारुवयणु सकलत्तउ ।
 झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविण्णु कसणु विच्छायउ ।
 कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।
 सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ ।
 कहिं परिभमिउं कालु किम खेविउ कवणु पएसु वणिज्जे सेविउ ।
 काहं विट्ठत्तु वित्तु ववसायहो कुसलु खेमु सव्वहो संप्रायहो ।
 तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।
 कुसलु कहिमि किं होइ वरायहो दुन्नयदोसविडंविगकायहो ।
 हउं पाविट्ठु धिट्ठु अकियत्थउ भट्ठायारु दुरासु विगतथउ ।
 नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ ।
 घत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।
 दुहदुम्मियदेहु दीविं दीउ परिभमिउ ॥ २० ॥
 एवहिं करहिं किंपि जं रुच्चइ कित्तिउ वारवार किर वुच्चइ ।
 मइं अवराहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।
 तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहं सरणु सयाइवि ।
 तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ ।
 एवहिं पुण सुवियप्पिउ किज्जइ तं न नहु जं वलिवि लइज्जइ ।
 लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।
 सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।
 सयलवि गय तं कमलमहासरु तो जाणिवि एकंतहो अवसरु ।
 भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।
 चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।
 घत्ता । तुहं एकसरीरु एयहो बहु समूहु समउ ।
 जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥
 तो वुच्चइ विल्लहलसहाविं सच्चउ एउ परमसब्भाविं ।

दीसइ इक्कवार जो जेहउ आजम्मु वि सहाउ तसु तेहउ ।
 परइत्तिउ जं पच्छुत्ताविउ दुम्मइदोसविडंबण पाविउ ।
 अन्नवि निदिउ गरहिउ तेहउ एव्वहिं जम्मि वि न करइ एहउ ।
 पच्चेलिउ आयहो पिउ वुच्चइ पुच्छाइयउ करेवि न मुच्चइ ।
 जइ हम्मइं दुव्वयणकरालिं तो एमहिं जि करइ जं कालिं ।
 अह कुलमग्गविणासहं आयहं कवणु गहणु बंहु महंमि वरायहं ।
 पिउ आयहिं समाणु जं वुच्चइ तं किर कुलमज्जाय न मुच्चइ ।
 जइ पुणरवि ओसरइ पमायहो तो तं करमि जुत्तु जं आयहो ।
 इत्थंतरि सयल वि संपाइय न्हाइवि कमलमहासरि आइय ।
 आणसिय कम्मयर पधाइय इंधणसलिलसमुच्चइ लाइय ।
 महिसारवियरविंदहिं अंचिय छडय पयन्न सुआसण संचिय ।
 घत्ता । नवनेहरसाइं करिवि वयणसंभासणइं ।
 दलतुंगमयाइं दिन्नइं उच्च वरासणइं ॥ २२ ॥
 सयलवि विणउ करिवि बइसारिय लहु च्छडरसरसोइ संचारिय ।
 लइय वेल वित्थारिउ परियलु कणयथालु कचोलसमुज्जलु ।
 वड्डिउ भोज्जु पउर पइसारउ सालिदालिसालणयपियारउ ।
 लीलइं भुत्तु विसेस विहोएं पुणु कप्पूरकरंबियतोएं ।
 चुट्टिउ रयणकणयभिंमारिहिं थिय तम्मूलजालि वित्थारिहिं ।
 पुणु वणि घरविहूइ दरिसाविय बहुमुल्लइं वत्थइं पहिराविय ।
 पिउ जंपिवि नयविणयकयत्थें दिन्नु घुसिणु तंबोलु सुहत्थें ।
 घत्ता । तं पिक्खिवि तित्थु सिरु विहृणांति भणांति नर ।
 अहो देग्गहो तुम्हि पुण्हं तणउं पहाउ पर ॥ २३ ॥
 बंधुअत्तु पणवंतु पयंपइ अहो अच्छरियं किन्न समप्पइ ।
 अम्मइं दीविं दीउ भमंता मुअ ववसायसयइं चितंता ।
 कहिंमि नाहिं एक्कुवि लउ पाविउ पच्चेल्लिउ नियमूलु विलाविउ ।
 तुहुं पुणु घल्लिउ इत्थु वणंतरि थिउ अमहाउ दुपेच्छि दुसंचरि ।
 तहिंमि नाहिं कवि आवइ पत्तउ पच्चेल्लिउ हुउ बहुसियवंतउ ।
 एत्थुवि वणि विदत्त किम संपय किम सियवंत कंत सुंदरवय ।
 वुच्चइ पुव्वक्किय सुहकम्मि भाइ सयलु संपज्जइ धम्मि ।

घत्ता । न पयासिउ गुज्झु दूरवियप्पमहामहण ।

इत्तिथइं कहेवि संधि समाणिय धणवइणै ॥ २४ ॥

पष्ठः सन्धिः

ससिकंति ससिप्पहु परमजिणु पणविप्पिणु भावें एक्कमणु ।
 पुणु कहमि कवडु दुन्नयभरिउ तहु खलबंधुयत्तहो चरिउ ।
 भविसिं ते सयलवि सम्माणिवि नियकसमरहो संख परियाणिवि ।
 जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।
 सयलहं नियनामंकइं दिन्नइं वासणतुंडइं करिवि पच्छन्नइं ।
 निबिडइं बहुबंधइं बहुमोल्लइं कम्मरयहिं उक्खित्तइं चोल्लइं ।
 वहणहिं भंडारहिं संजवियइं अंतरगुज्झपएसह ठवियइं ।
 तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहएसु वलंतहिं ।
 दूरट्ठाणु मुणिवि मणि झूरिउ पक्खहं कारणि सुट्ठु विसुरिउ ।
 होउ सुमंगलु भविसनरेसहो चालिय जेण समुहं सहएसहो ।
 घत्ता । नियजम्मभूमि सुभरंतइहिं दूरंतरु हियइ धरंतियहिं ।
 सहएसहो सवडम्मुह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥
 चवइ कोवि संभरिवि सएसहो मच्छुडु हांसइ च्छेउ किलेसहो ।
 कोवि भणइं परिवद्वियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।
 कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।
 कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।
 एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।
 घोसण देवि वणिज्जे आयउ नियमूलुवि दूरासि खाइउ ।
 कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुडु बोल्लु अवहारहो ।
 घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।
 इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥
 इत्थंतरि समुहुत्तु समारिउ किउ चउक्कु चंदणु वद्धारिउ ।
 पुज्जिय जलदेवय वित्थारिं पुप्फक्खयवलिदीवंगारिं ।
 सहं लोयहिं आरुहु महानरु सुक्कबंध उच्चलिय मोगगरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मन्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए बंधुयत्ततिलयपुरप्पवेसभविसदत्तमेलापणं णाम लुट्ठमो संधी परिच्छेओ सम्मतो ।

लइय पवण धयवड संफालिय कंडवइहिं जलमग्ग निहालिय ।
 दिन्न तूर उग्घोसिउ कलयलु छुडु छुडु हल्लोहलिउ महाजलु ।
 तो भविसाणुरूव गमसंकुल नियकरु जोइवि जाय समाउल ।
 विहडप्फड वरइत्तहो अक्खइ सा थिय नायमुह तरुपक्खइ ।
 चलिउ सो वि तं वयणु सुणेप्पिणु गउ विज्जाहरकरणु करेप्पिणु ।
 आवइ जाम ताम जलवम्मइं हुअइं सलिलि अत्थाहि अगम्मइं ।
 घत्ता । पिकखेविणु चलइं पओहणइं कर उब्भेवि धाहाविउ धणइं ।
 अहो तुम्हइं कहिं संचलिय लहु सो पच्छइ जो भंडारपहु ॥ ३ ॥
 तं निसुणिवि खुहियइं वणिउत्तइं पडिउ सहु धरियइं जलजंतइं ।
 उब्भिय कर पुरलोउ वियंभिउ अहो इउ पुणु वि काइ पारंभिउ ।
 अज्जवि भविसयत्तु तंडि अच्छइ किर संचलिय तुम्हिं कहु पच्छइ ।
 कल्लइं भरिय गरुयसम्माणहो कज्जाकज्जु किन्न परियाणहो ।
 तं निसुणेवि सरूवहि पुत्तिं बुच्चइ दुन्नयदोसनिउत्तिं ।
 चंगउ धम्मु तुम्हि वक्खाणिउं अह परमत्थवियारु न जाणिउं ।
 पइ मिल्लिवि जा लग्गइ जारहो सा फिट्ठइ नियपरघरवारहो ।
 मइं धणु देवि वणिज्जि आणिय एवहिं तेण तुम्हि सम्माणिय ।
 सो सियवंतु भणिवि अणुमन्नहो मइं पर खीणविहउ अवगन्नहो ।
 वरकुलधम्मु होइ जइ एहउ तो किर सामिदोहु सो केहउ ।
 घत्ता । पल्लट्ठहु लेवि पओहणइं वणि मिल्लहु कहिंमि जियंतु मइं ।
 भविसत्तु नेहु धणवइभवणि जिं होइ महग्घिम तुम्ह जणि ॥ ४ ॥
 जाणमि होई जेम जं जेहउ पर विहिवलणु परिट्ठिउ एहउ ।
 जा नीसरइ कुलंगणगेहहो सा परियण उत्तरइ सणेहहो ।
 एक्कवार जो चडिउ कलंकइ जम्मु वि तासु लोउ आसंकइ ।
 तइयहं हउं कुलमग्गहो चुक्कउ जइयहं भविसयत्तु वणि मुक्कउ ।
 एवहिं जं सुअणत्तणु किज्जइ तं पर अप्पाणउं वंचिज्जइ ।
 एहु अहियववसायसइत्तउ सुहिउ होइ किं पुरि पइसंतउ ।
 जणि अप्पणु पयाउ पयडावइ अम्हहं अवसु कलंकु चडावइ ।
 तो वरि वणि मिल्लिउ सुहु जम्मि मरउ जियउ अप्पणइं सकम्मि ।
 घत्ता । वणिउत्तहं तो अवहेरि किय लइ चलहु चलहु घोसण भमिय ।

महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुद्धि चडिउ ॥ ५ ॥
 वहणसमूहु निएवि जलि जंतउ भविसयत्तु रुणरुणइं महंतउ ।
 काइं करमि जं छलिउ अणिट्ठिं बंचिउ पुणु वि तेण पाविट्ठिं ।
 विहलु जाउ जं चिरु परिचिंतिउ पुणरवि दुक्ख महन्न विधिंतिउ ।
 तं सहएसगमणु नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।
 गयउरि बंधुयत्तु पइसंतए धणवइघरि सोहल्यमहंतए ।
 महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।
 हयदाइयदुब्बवयणभवित्तिए एब्बहिं मरइ माइ विणु भंतिए ।
 घत्ता । हउं बंचिउ बंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।
 खलखुदपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥
 अणु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।
 न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।
 मइं बंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।
 इच्छइ जइ वि नाहि तो फिट्ठइ दिदसीलहो बलेण जइ छुट्ठइ ।
 एम सुइरु सुवियप्पु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।
 थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।
 पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।
 बुण्णउं रुल्लुलंतु परिसक्खिवि दसवि करंगुलीउ मैसरक्खिवि ।
 चलिउ पुणु वि सबिलक्खहिं पायहिं तरु पहणंतु सिट्ठिलकसघायहिं ।
 जहिं सैंउं पिएण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।
 घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।
 तरुपक्खिवरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥
 दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।
 सीयलमारुण वणि वाइउ तणु अप्पाइउ ।
 करयलि नायमुह संजोइवि पुणु पुणु जोइवि ।
 तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।
 पत्तु परिब्भमंतु दुक्खाउरु तं जि महापुरु ।
 पुणरवि तें पएसें परिसक्कइ कहिंमि न थक्कइ ।

दुम्मणु तं पइहु वरमंदिरु नयणाणंदिरु ।
 पियहिं पयल्लयाइं परियच्छइ सौं न नियच्छइ ।
 सुमरिवि वारवार उम्माइय पंचमु गाइय ।
 दुन्नउ नाहि कोवि संभालइ दिसउ निहालइ ।
 पियविरहानलेण संतत्तउ सो हिंडंतउ ।
 पइसइ चंदकंतिचइतालइं सच्चसुहालइं ।
 चंदप्पहु जिणु सामि नवेप्पिणु भामरि देप्पिणु ।
 घत्ता । तइलोयसिहरपुरगामियहो किय थुइ भुवणत्तयसामियहो ।
 जय तुहुं गइ तुहुं मइ तुहुं सरणु लइ एवहिं देहि समाहिमरणु ॥ ८ ॥
 इत्थंतरि संचरइ महाकह जहिं सा भविसयत्तमणवल्लह ।
 अच्छइ वहणसमूहि वहंती दसहु पियविओउ विसहंती ।
 पोयंतर वरभवणि रवन्नइ पत्तलपिहुलफलयसंच्छन्नइ ।
 मउअतूलिपल्लं कु सुएविणु थिय जरपीदुखंडु तलि देप्पिणु ।
 बंधुअत्तु वि करेवि इक्कंतरु ताहि पढुक्कु फलयभवणंतरु ।
 नियडु निविट्टु तारतरलच्छिहिं चारणपुरिसु नाइं नियलच्छिहिं ।
 भमरु अमउलियकमलदलच्छिहिं नं दारिदकंदु धनलच्छिहिं ।
 बोल्लाविय किं काउ किलेसहि किं न तूलिपल्लं कि बईसहि ।
 किं अच्छहि मउलावियवयणी अंसुपवाहजलोल्लियनयणी ।
 मुद्धि तुज्झु को परिहउ आणइं जाहि अणंगु अंगि रइ माणइं ।
 गयउरि जाहि समउ सुहिलोणं परियणु परिपालहि सुनिओणं ।
 एउ असेसु कोसु तउकेरउ सुहियणजणआणंदुजणेरउ ।
 जिम सो तित्थु आसि पियदंसणु तिम हउं तुज्झ पडिच्छियपेसणु ।
 घत्ता । तं निसुणिवि मणि संघट्टु किउ विहि काइं असंभउ दक्खविउ ।
 चितंतिहि वयणु समच्छरिउ सो अंसुपवाहिं अंतरिउ ॥ ९ ॥
 ताहिं सोवि पडिवयणु धरंतउ नियडकवडचाडुयइं करंतउ ।
 अंसु फुसंतु जाम करु पेसइ तक्खणि झत्ति पलित्त महासइ ।
 उट्ठिय संवरंति विहडप्फड दौच्छिउ रे ऊसरु तियलंपड ।
 नउ नंदहि चिरु आणं भाणं गउ खउ सहु अप्पणइं सहाणं ।

एत्तिउ कालु आसि खलु देवरु एवहिं ठकुं साणुगइहु खरु ।
 चंगउ नियकुलधम्मु सम्बारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुद्धउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चितवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिजंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एस्व भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

विक्किउ इक्कु रयणु तहिं कड्डिवि सवियक्खणजणमणि परियड्डिवि ।
जं तहो मुल्लि महाधणु पाविउ तेण पउरि जणि सिरु विट्ठुणाविउ ।
तुंगगइंद तुरय संचारिय अहिणवरायलच्छि अवयारिय ।
लइयइं थलवाहणइं सुलक्खइं करहवसहमहिसय सयसंगइं ।
पहि पओहणइं जाण जंपाणइं दूसावासइं सियकल्लाणइं ।
वन्नविचित्तचित्तपरिवत्थइं दिन्नइं उज्जलाइं नेवत्थइं ।
गुज्झावरणसीलसुनिउत्तइं पेसिय वणि विट्ठइ वणिउत्तइं ।
कयपेसणउं पसाहियतिलयउ धरियउ पिंडवासु वरविलयउ ।
आवासिय अंतरि तरुजालहो थिउ खंधारु नाइं भूवालहो ।
घत्ता । तं पिक्खिवि सा भवयत्तसुय अहिणवमुणालसोमालमुअ ।
परिचिंतइ उत्तमसत्तमइ इयकालहो एउ न संभवइ ॥ १३ ॥
परिहवसल्लु केम विसहिज्जइ जइ दुज्जणहं मज्झि निवसिज्जइ ।
पियमि सलिलु जं भुंजमि भोयणु जं लोयणहं करमि अवलोयणु ।
तं अविणउ संभवइ निरुत्तउ विणु नाहिं महु एउ न जुत्तउ ।
लइ परिहरमि जाम पडिवज्जइ सिविणइं सासणदेवय तज्जइ ।
विसहि पुत्ति मं काउ किलेसहि पुणरवि चिंनियसुहइं लहेसहि ।
भंतिए ताइं देहु अप्पायउ ओसहमित्तु असणु आसाइउ ।
जंपइ किंपि नाहि सवियारिं सहं सवियड्डुजुवइपरिवारिं ।
समुहुं सएसहो दिनु पयाणउं वहइ समूहु समुन्नयमाणउं ।
समविसमइं लंघंति महाइय जउणानइहिं तीरि संपाइय ।
घत्ता । जलि तरणि तरंड परिट्ठविय गयउरि वट्ठावा पट्ठविय ।
नंदणविओइमोहियमइहिं परिओसु जाउ मणि धणवइहिं ॥ १४ ॥

सप्तमः सन्धिः

पणवेवि मोहमयनिम्महणु चंदप्पहु चंदुज्जलवयणु ।
निसुणहं पवंचुअविसुद्धमणु गयउरि बंधुयत्तसमागमणु ।
सुयविओयउब्बाहुलिहूअहिं वामउ लोयणु फुरइ सरूअहिं ।
कुरुलउ वायसेण घरपंगणि भणइं सावि आहल्लिय नियमणि ।
कुरुलहिं काइं अलिउ असुहावउ बंधुअत्तु परदेसहो आवउ ।

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंच-
मीफलवण्णणाए भविसयत्तुपवंचणो, बंधुयत्तजउणाणयसमागमो णाम सत्तमो सन्धी परिच्छेओ सम्मतो ॥

तक्खणि सो पइहु वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
 धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
 केण वि कहो वि छुडु करि कंकणु केण वि कहो वि दिनु आलिंगणु ।
 केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।
 घत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥
 वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।
 अहो किं सच्चु एउ पइं जंपिउ किंपि वियारहि करहि मुहप्पिउ ।
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु बुज्झहि ।
 मइं मिल्लिउ परिहंत्यु वहंतउ जउणानइपवाहु लंघंतउ ।
 वट्ठइ तउ नंदणहो पयाणउं पट्ठुखंधारहो अणुहरमाणउं ।
 धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।
 वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंग्वहिं ।
 ता दिहि दिंतु सयलुसुहिविंदहो सिट्ठि पराइउ पासि नरिंदहो ।
 घत्ता । जाणाविउ पुत्तहो आगमणु पट्ठु पभणइं हरिसुप्फुल्लतणु ।
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविमन्नु मणि ॥ २ ॥
 एत्थंतरि जाणिवि सुपयत्तं कमलहिं कहिउ गंपि हरियत्तं ।
 परिहरि पुत्ति सोउ संतावउ आयउ सिट्ठिहि धरि वद्धावउ ।
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सख्वहो जणविंदहो ।
 तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविट्ठसिय ।
 पट्ठणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।
 अहिमुट्ठं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
 दिट्ठु विट्ठु रहसेण पथाइय अवरुप्परु आवीलिय साइय ।
 सुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
 झल्लरिपडहसंग्वनिग्घोसिं पट्ठणि पइसरंति परिओसिं ।
 घत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
 बहुकोऊहलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
 तं पिक्खिवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।
 सहियरि एहु सुसिट्ठिहि नंदणु पुत्तु सरूवहिं नयणाणंदणु ।

साहसधीरु महाववसायउ अतुलु महाधणु विढविवि आयउ ।
 पइसइ सुहडविंदपरियरियउ वीरचरीउ महियलि अवयरियउ ।
 एम नयरनायरिहु चवंतिहु नियनियघरि मंजरिउ भमंतिहु ।
 बंधुयत्तु वरभवणि पइट्टउ उक्कंठियउ जणेरहिं दिट्टउ ।
 घत्ता । आणंदसमागमगविभयइं संभासणवयणइं थंभियइं ।
 सहसत्ति न सक्किउ जोयणिहिं हरिसंसुगलत्थियलोयणिहिं ॥ ४ ॥
 कयपणवाउ निविट्टु वरासणि दिन्न दिट्ठि सुहिसयसंभासणि ।
 बहु अवइन्न पुरउ जंपाणहो नं परमेसरि सिवियाजाणहो ।
 दुक्कउ वरजुवइउ चउपासिहिं पढमसमागमकमविन्नासिहिं ।
 निद्धसमिद्धसमप्पियवयणिहिं चवलतारतरलावियनयणिहिं ।
 वरभालयलपसाहियतिलयहिं पासि सरूअहिं नियवरविलयहिं ।
 विणउ करेवि नेवि आसण्णण एह तउ सासु पदरसिय सन्नइं ।
 थिय तहितणउं वयणु अवलोइवि पच्चासन्नु जुवइजणु जोइवि ।
 नउ पणवाउ करइ नउ जंपइ हियइ अणेयउ वाय वियप्पइ ।
 घत्ता । तो बहुमंगलसंगिच्छइणइं चंदणचउक्कनिम्मच्छणइं ।
 दरिसिवि मुहुं जोइउ नंदणहो नउ नवइ न जंपइ काइं बहु ॥ ५ ॥
 जणणिहिं वयणु सुणेवि अणुज्जे सण्णिउ नियपरिवारु अलज्जे ।
 नेहु ताम इक्कंतपएसहो अज्जवि मणि संभरइ सणसहो ।
 तो लंजियगणेण ओसारिय लहु इक्कंतभवणि बइसारिय ।
 परिवेढिय वरतियहिं सुवेसहिं मणिकंचीकलावनिग्घोसहिं ।
 संथुअ वरविलयहिं तुहुं धन्नी जा वरभवणि इत्थु उप्पन्नी ।
 अंगणगणहो समुन्नयमाणी सुहु भुंजहिं गयउरहो पहाणी ।
 अज्जवि किं संभरहि सणसहो अंगु समोडहि मयणावेसहो ।
 लुहि लोयणइं माणु अवहारहि वत्थाहरणसोहमिंगारहि ।
 घत्ता । निसुणंतिवि तं भविसाणुमइ नियपइविओयसंतत्तमइ ।
 अवगन्नइं पियसंभासणइं जिणभावण जेम कुसासणइं ॥ ६ ॥
 अवगण्णियउं ताम वरवेसउ कियउ अणुत्तरवयणविसेसउ ।
 वियसिवि कुलजुवइउ आहल्लउ नवजोव्वणगुणरूवमहल्लउ ।
 दंसणु कोऊहलपियइत्तिउ सजलसमुज्जलविज्जुलकंतिउ ।
 कावि णियइ तरलावियनयणिहिं कावि चवइ पियवयणुल्लाविहिं ।

आणइं कावि घुसिणु बहुपरिमलु कावि निरंजणनयणिहिं कज्जलु ।
 दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।
 कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।
 कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।

घत्ता । वरजुवइहिं ताइ सुहप्पियइं उवयारसारभावट्टियइं ।
 पिक्खेविणु सा भविसाणुमइं पचेल्लिउ दुक्खु समुव्वइइ ॥ ७ ॥
 एत्थंतरि परिओसियमणेहिं आणंदु पणच्चिउ सज्जणेहिं ।
 ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।
 दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।
 खिज्जइ अणिट्टलोयाहिमाणु दीसइ सुहिसंगमु रहनिहाणु ।
 नच्चइ तरुणीयणु कयपयासु महमइइ चूयमयरंदवासु ।
 रम्मइं सोहलउ मणोहिरामु विलसिज्जइ दिज्जइ धणु पगामु ।
 पडुपडहसंखकाहलनिनाडु अंतरिवि चडइ वंदिणइं सहु ।
 तहिं जो किउ सुहिसयणाणुराउ सो दुक्करु तहो जम्मणि विजाउ ।

घत्ता । एत्तहिं महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।
 परमोच्छवि रोमंचियभुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥
 जिम तित्थु तेम पंचहिं सएहिं किय भवणसोह निव्वुइगएहिं ।
 घरि घरि मंगलइं पघोसियाइं घरि घरि मिहुणइं परिओसियाइं ।
 घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।
 घरि घरि बहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइन्न ।
 घरि घरि सरेणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।
 घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।
 घरि घरि कय वत्थाहरणसोह घरि घरि आइइ महाजसोह ।
 घरि घरि सरूवरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।
 घत्ता । घरि घरि जलमंगलकलस किय घरि घरि घरदेवय अवयरिय ।
 घरि घरि सिंगारवेसु धरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥
 तं गयउरु सो पउरसमागमु सो सियपक्खु वसंतहो आगमु ।
 ताइं निरंतराइं चूअवणइं ताइं धवलपुंजवियइं भवणइं ।
 सो बहुपरिमलडु वणतूरउ पियसुहसीयलु दाहिणमारुउ ।
 सा पुरसोह कासु उवमिज्जइ जा पिक्खवि सुंरहिमि रह किज्जइ ।

जहिं उज्जाणपुरईं सुहसंचिय दाहिणपवणपहयकुसुमंचिय ।
 जहिं मरुकुंदकुसुमसंचलियउ दैवणयमंजरीउ नवहलियउ ।
 जहिं आयंबिरफुल्लपलासउ सोहइ नाइं पलित्तु हैवासउ ।
 जहिं बहुरसविसेसवसकमलइं बहुकुसुमइं धुणंति भमरउलइं ।
 घत्ता । जहिं मालइकुसुमामोयरउं चुंबंतु भमइं वणि महुअरउं ।
 अइमुत्तए वि जहिं रह करइ सो बालवसंतु को न सरइ ॥ १० ॥
 ऐत्तहे वि सा कमलमहासिरि मग्गु नियइ थणपन्हुपयासिरि ।
 चंदणछडउ दिण्णु जणु पेसिउ अहिमुहु मंगलकलसु निवेसिउ ।
 पंगणि वित्थरियइं सयवत्तइं धरियइं दहिदोव्वक्खयपत्तइं ।
 केण वि कहिउ असेसु गविट्टउ भविसयत्तु जणि कहिंमि न दिट्टउ ।
 तं निसुणिवि सहसत्ति चमक्खिय उट्ठिय सोयदवग्गिदमक्खिय ।
 गुज्झावरणगूढ सुणिउत्तहं घरि घरि भमिय नयरि वणिउत्तहं ।
 कारण किंपि कोवि नउ साहइ पर पियवयणु चवइ मुहुं चाहइ ।
 जाइवि ताम सैरूवइं जाएं जणणिवयणसंकेयसराएं ।
 घत्ता । कर मउलि करेवि कवडिं पणविप्पिणु सिरिण ।
 संखुहियमणेण जंपिउ किंपि सगग्गरिण ॥ ११ ॥
 पुच्छिउ कुसलु वयणु थिउ भल्लउ सो कहिं तुम्हत्तणउं सत्थिल्लउ ।
 भणइ कुडिल्लु अणुज्जु अवक्कउ सो अन्नहिं दीवंतरि थक्कउ ।
 केणउं किंपि समग्गलु लेसइ कहिंमि दिणिहिं सोवि आवेसइ ।
 तहो जंपंतहो वयणु पलोइवि थिय कवोलि करयलु संजोइवि ।
 नउ सुंदरइं चवंतहो वयणइं थोरंसुयहिं निरुद्धइं नयणइं ।
 किउ संघट्टु विहुरु चिंतंतिए अकुसलु किंपि जाउ विणु भंतिए ।
 हा विवरीउ जाउ विहि दुट्ठिय रुल्लुघुलंति सहसत्ति समुट्ठिय ।
 घरुमि न पत्त समुब्भियवाहिहिं अद्धवहिज्जि विणिग्गयधाहिहिं ।
 घत्ता । हा पुत्त पुत्त उक्कंठियहिं घोरंतरि कालि परिट्ठियहिं ।
 को पिक्खिवि मणु अब्भुद्धरमि महि विवरु देहि जिं पइसरमि ॥ १२ ॥
 हा पुव्वजम्मि किउ काइं मइं निहिदंसणि जं नयणइं हयइं ।
 हा पुत्त नयरि वड्ढावणउं महु दीणहि वयणु दयावणउं ।

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
 हा एहइं कहिंमिं मुहुत्ति गउ जं वलिवि न दिट्ठु पुण्ण मउ ।
 हा पुरि छणदियहु समावडिउ महु दीणहि दुच्चसंतु पडिउ ।
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।
 हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुहइं घणु वरिसिउ हियइं ।
 महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहं मरणु ॥ १३ ॥
 तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
 दुम्मणवयणु कहइ अन्नोन्नहु पिकवहु एउ काइं आयन्नहो ।
 दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
 को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।
 को वि भणइं एउ को पडिवज्जइ आपं वट्ठावणउ न छज्जइ ।
 तं निसुणिवि अन्निक्किं वुच्चइ मंछुडु एउ सरूवहिं रुच्चइ ।
 जाय बोल्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
 एउ न जाणहं काइंमि कारणु रोवइ कमल सदुक्खउ दारुणु ।
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आपं मंछुडु तं तेम किउ ।
 किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।
 अहो जइ भविसयत्तु अच्छंतउ तो वट्ठइ सोहलउ महंतउ ।
 भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्झु न रक्खहि ।
 नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
 अम्हहंसिय देखणहं न सक्कइ परिहउ माणु वहइ सकलंकइ ।
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।
 तो धणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।
 एवहिं जो अवमाणि थक्कु तहो आणिवि सक्को वि असक्कुउ ।
 घत्ता । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
 पुणु वि दीहु चित्तवइ महासइ आपं पइहरि कज्जु विणासइ ।
 वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

तो वरि कइवि दिणइं पडिवालिबि पच्छइ मरमि देहु अप्फालिबि ।
 इत्तहि सुव्वयाइं दुव्वासिरि नियमुणिवरहो पासि पंकयसिरि ।
 पुरउ पणाउ कराविय सा तहो सामिय एह धीय हरियत्तहो ।
 आयहिं कंतु रूव्वगुणवंतउ रायसिट्ठि जो पउरि महंतउ ।
 अह तेण वि परिहरिय न जोइय अच्छइ दुक्ख महन्न विदोइय ।
 एक्कु पुत्तु हियवइं साहारणु तासुवि गउ संदेहहो कारण ।
 चिरु वट्ठइ परएसि वसंतहो सुम्मइं वत्त न कावि जियंतहो ।
 जे गय तेण समउ ते आइय तेहिंमि किंपि भंति उप्पाइय ।
 घत्ता । असहंतिहि पुत्तविओयदुहु आयहिं दिणु रयणि वि नाहिं सुहु ।
 छेयट्ठिय पर मग्गइं मरणु मइं आणिय तुम्ह पायसरणु ॥ १६ ॥
 भणइं मुणिंदु पिहियरयणत्तउ अच्छइ एयहि पुत्तु जियंतउ ।
 दिणि तीसमइं इत्थु आवेसइ रयणिहिं पच्छिलपहरि मिलेसइ ।
 सुक्किलपंचमि जा वइसाहहो तहिं रयणिहिं तहु आगमु चाहहो ।
 मं मणि करउ किंपि उव्वेवउ आयएं पुत्तरज्जु भुंजिब्वउ ।
 अज्जवि एह भणिंवी राणी होसइ बहुनरवरहं पहाणी ।
 तिं वयणि आणंदु पणच्चिय निसुणिउं जेहिं तेवि रोमंचिय ।
 सुव्वय भणइं करहि दिदु पच्चउ जम्मसण वि न होइ असच्चउ ।
 तं निसुणेवि जाय दिहि देहहो गय कमलसिरि पराणिय गेहहो ।
 घत्ता । थिय लीहउ दिंति गणंति दिण वयसंजमनियमनिउत्तमण ।
 जइ न मिलइ सुउ तीसमइं दिणि ता पइसमि पजलंतइ जलणि ॥ १७ ॥
 तो धणवइवि पउरु संजोइवि पियपाहुइइं अउव्वइ ढोइवि ।
 दरिसइ नियनंदणु नरनाहहो अंतेउरहो विहूइसणाहहो ।
 तेण वि कुसलु भणिवि पियवाएं किउ सम्माणदाणु अणुराएं ।
 सालंकारु पउरु परिहाविउ पियमहुरक्खवरवयणिहिं भाविउ ।
 परमाणांदि पुणु वि कयकज्जिय नियनियनिलयहं सयल विसज्जिय ।
 सिट्ठिवि अतुलु महाधणु जोइवि विंभिउ पुत्तवयणु अवलोइवि ।
 निम्मलबुद्धिए सुइरु वियप्पइ हियवइं धरइ न पयडउ जंपइ ।
 सुकयकम्मफलसंगइतुल्लिं आयहो इक्कहो रयणहो मोल्लिं ।
 जं धणु सुवियक्खणहं मिलीसइ तं पुरि पहुमंदिरि वि न दीसइ ।

घत्ता । अह विंभउ किज्जइ काइं मणि कयउन्नहं सिज्जइ किन्न जणि ।
 पुण्वक्खियकम्मनिबंध किय णउ तज्जइ जं तिणवंति सिय ॥ १८ ॥
 तो सरूव तरलावियनयणी पुत्तविहूइसमुज्जलवयणी ।
 बहुअहि समुह चलिय मल्हंती पुरउ परिट्टिय पियइं चवंती ।
 हलि हलि पुत्ति काइं थिय वुन्नी सा सकियत्थ जुवइ कयउन्नी ।
 जा महु पुत्तहो करयलि लग्गइ साअमियेण वियालिउं मग्गइ ।
 तउ सोहग्गिं जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।
 करु करयलिण धरिउ पिउ जंपिउ तो वि न बहुअइं हियउ समप्पिउ ।
 तो सविलक्ख समुट्टिय रोसिं वुत्तु कुमारु सगग्गरघोसिं ।
 पुत्त एह कुलवहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।
 अक्खहि काइं भणिवि विन्नप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।
 तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खमिच्चउ ।
 अन्नहिं दीवंतरि उप्पनी सयणाहिं विच्छोइय सुहउन्नी ।
 उब्बाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।
 एयहिं विणयालावि^१ वलेच्चउ वित्तइं पाणिग्गहणि करिच्चउ ।
 तं निसुणेवि समाउलिहूअए जाणाविउ धणवइहि सरूवण ।
 पाणिग्गहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।
 घत्ता । घरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विचाह किय ।
 आणसु भमिउं सम्माइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥
 तो भविसाणुरूअ विसमट्टिय चिंतइ तुंगतवंगि परिट्टिय ।
 गयउरि हउं पिययसु दीवंतरि जोयणसयइं अणेयइं अंतरि ।
 संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।
 जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिंमि अणुहुंजइ ।
 अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।
 विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।
 निसुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।
 मांसि जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

घत्ता । ताएं वि पडिवज्जिय सज्ज किय किउ निच्छउ दियहं गणंति थिय ।
घणवहं वि पसाहियसन्वसिय थिउ संधि समाणिवि अट्ठमियं ॥ २० ॥

अष्टमः सन्धिः

चंदप्पहनाहु नविवि परमसन्भावउ ।
पुणु अक्खमि जेम भविसयत्तु नियनयरि गउ ॥
भविसहो तिलयदीवि निवसंतहो चंदप्पहजिणभवणि वसंतहो ।
दइयादुहसायरि मज्जंतहो फासुय तरुवरफलइं असंतहो ।
सुमरिउ माणिभद्वज्जक्खेसैं अच्चुअसग्गसुरिंदाएसैं ।
चिरु आढत्तु आसि महु वणिवरु जिणमंदिरि निसन्नु महिगोयरु ।
सुयणु समप्पिउ महु निक्खेवउ एहु सहएसभूमि पइ नेव्वउ ।
सो थिउ तेमइं तहिं महानरु नउ सुमरिउ विचित्तु चित्तंतरु ।
न मुणहं तासु कावि गइ वट्टइ एउ चित्तिवि सविलक्खु पयट्टइ ।
चंदप्पहजिणभवणि पराइउ जिणु पणविवि आलत्तु महाइउ ।
अहो सुंदर सुहक्कम्मनिउत्तहं कुसलु तुम्ह सकलत्तसवित्तहं ।
घत्ता । तं वयणु सुणेवि भविसयत्तु विंभयभरिउ ।
कियविविहवियप्प तासु समुहुं जोयंतु थिउ ॥ १ ॥
ता संवरिवि अंगु दिट्ठु वीरिं परिचित्तिउ अवलंबिय धीरिं ।
अणिमिसनयणु अणोवसु दित्तिए मणुउ न होइ एहु विणु भंतिए ।
अह सुविणीयवयणु पियदंसणु हियइ छिवंतु करइ संभासणु ।
वित्तकलत्तवत्त वक्खाणइं को सावन्नु अन्नु तं जाणइं ।
अह दीवंतरेण जइ पिच्छइ तो अवहरणु किन्न परियच्छइ ।
किं सो असणिवेउ इयरुविं करइ केलि पच्छन्नसरुविं ।
को जाणइं बहुमायाभरियइं एयहं कवडकुडिल्लइं चरियइं ।
अह सिट्ठिलत्तणि को न निहम्मइं ता एयहो वीसासु न गम्मइं ।
घत्ता । अवलोइवि संतु साहंकारु समालविउ ।
को तुहुं किं नामु किं कज्जि आगमणु किउ ॥ २ ॥
तो वुच्चइ माणेसरजक्खें महु आएसु दिन्नु सहसक्खें ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्यकाममोक्खाए बुद्धघणवालकयाए पंचमिफळवण्णणाए कमलसिरिद्धनिवयणनिस्सीकरणं णाम अट्ठमो संधी परिच्छेओ ।

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
 तेण पुव्वसंबंधं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
 निदावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तें तज्जिउ ।
 एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
 होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो ।
 बहुधणसहिउ समुज्जलमाणि पइं निव्वउ नियदिव्वविमाणि ।
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
 एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।
 घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंखु धणु ।
 तं गयउरु जाहि पिक्खहि सुहिबंधवसयणु ॥ ३ ॥
 एउ चिंतिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
 आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।
 सोहइ रणझणंतु किंकिणिरउ घवधवंतु घग्घरयमहारउ ।
 चउदुवारचउपुरयपइन्नउ चैउसुमत्तवारणयरवन्नउं ।
 जालगवक्खपक्खपडियक्खहिं विविहविचित्तरुवरइदक्खहिं ।
 नं नियमणिमऊहकयभेयहिं तैज्जइ तरुणतरणितरुतेयहिं ।
 जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।
 जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।
 घत्ता । तं तुंगतवंगु पिक्खवि पंगणि जिणवरहो ।
 रोमंचिउ अंगु हियवइ फिट्ठ भंति नरहो ॥ ४ ॥
 तं पिक्खंतु मुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।
 सच्चउ संविहाणुफलु दीसइ लइ मंछुडु सुहिसंगमु होसइ ।
 पभणिउं साहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।
 एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।
 तमरयरेणुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।
 दिव्वाहरणसारसुपसत्थइं मणिकडयइं देवंगइं वत्थइं ।
 नायसुहमणिपसुहवरिट्ठइं मणि चिंतियइं विमाणि बइट्ठइं ।
 वरपल्लंकसिज्ज संचारिवि चंदप्पहु जिणवरु जयकारिवि ।
 खयरिं भविष्यत्तु सइं पेसिउ मउअतूलिपल्लंकि निवेसिउ ।

घत्ता । तो चितियमित्तु विविहकिरणमणिवेयडिउ ।

उप्पमिउं विमाणु फरहरंतु गयणहो चडिउ ॥ ५ ॥

चडिउ विमाणु गयणि मणिजोएं जहिं सा तहो जणेरि सहुं सोएं ।

अच्छइ मरणपइज्जइं संठिय मुणिवरवयणाएसपरिट्ठिय ।

दियहइं तीस गयइं चितंतिए अणुदिणु पुत्तागमणु सरंतिए ।

आइय सियपंचमि वइसाहहो दरिसियपुज्जमहिम जिणनाहहो ।

सुव्वयकमलमहासिरि संतिउ रयणि गमंति बेवि जग्गंतिउ ।

छुडु छुडु तइयउ पहरु समायउ कमलइं छडिउ मणि उम्माहउ ।

दुहु वल्लहविओइ अवहारिउ परलोयहो दिहु चित्तु समारिउ ।

मंडलिय मुणिवयणहो माहप्पि खोहिय सुव्वयावि सवियप्पि ।

एत्तहिं मुणिवरवयणु न चुक्कइ एत्तहिं खलु अवसाणहो दुक्कइ ।

एहइं विसमकालि संपत्तइ सुहिसयणहं रणरणइं महंतए ।

तो उज्जोउ करंतु नहंगणि झत्ति विमाणु पडिउ घरपंगणि ।

घत्ता । तं पिक्खवि तित्थु नट्ट लोय विंभयभरिय ।

पंकयसिरि सावि जिणु सुमरंति समोसरिय ॥ ६ ॥

घरपंगणि पंकयसिरि धावइ अज्जिय जिणवयणइं परिभावइ ।

भविसयत्तु धणु घरि संपेसइ माणिभट्टु पियवयणइं भासइ ।

सुव्वय विहिंमि जाम नवकारिय तो सविलक्खइं सन्न समारिय ।

हलि हलि कमलि कमलि किं धावहि पुत्तहो वयणु काइं न विहावहि ।

तं निसुणिवि रहसेण पथाइय हरिसिं निययसरीरि न माइय ।

सरहसु दिन्नु सणेहालिंणु निवडिवि कम कमलहि थिउ नंदणु ।

मुहदंसणु अलहंतइं नयणइं अंसु मुआइयाइं जिह रयणइं ।

लेवि सहत्थि सइं उट्ठाविउ नयणहिं मुहदंसणुसुहु पाविउ ।

किर आसीस देइ सुहवरिसिं ताम निरुद्धवाय अइहरिसिं ।

उच्चल्लिवि मुहकमलु निउंजइ सन्नइं पवरासीस पउंजइ ।

निम्मच्छणउं करिवि नियपुत्तहिं वहइ खीरु चउवीसहिं सुत्तहिं ।

सुहमंगलजलकुंभ सम्बारिय दहिदुव्वक्खय सिरि संचारिय ।

चंदणवंदणाइं मंगल्लइ एम सइंमि कीयइं सुमहल्लइं ।

भविसिं माणिभट्टु संभालिउ बहुपरिमलकुसुमहि ओमालिउ ।

घत्ता । संपेसिवि जक्खु भवणि वियणु एकंतु किउ ।

सुहु कुसलु भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥

तो आसीस देवि पियवायए अक्खिउ कुसलु सवित्थरु मायए ।

अज्जु कुसलु बहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।

तं चित्तविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।

महुंमि सरीरि जीउ सविसेसिं रक्खिउ मुणिवरवयणाएसिं ।

अन्नमि तउ विओइ संजमनिहि सुअपंचमि मइं लइय महाविहि ।

जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।

पुच्छइ निहुअसमासपडायउ बंधुयत्तु किं इत्थु परायउ ।

अक्खइ जणणि तासु सव्वायहो वट्टइ मासु इक्कु घरि आयहो ।

तेणवि अतुलु महाधणु आणिउ राएं पउरसहिउ सम्माणिउं ।

घत्ता । अण्णुमि जणि घोसु सुम्मइं आणिय तेण तिय ।

तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥

अण्णुवि जणि अच्चरिउ पंयपइ नवि केणवि समाणु सा जंपइ ।

नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।

अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।

तहविहु तह विवाहु आरंभिउ तेण सयलु पुरुलोउ वियंभिउ ।

सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।

तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।

अप्पुणु गउ राउलहो तुरंतउ पाहुहु रयणकिरणदिप्पंतउ ।

नेवि समप्पिउ नरवरनाहहो पियसुंदरि महएवि सणाहहो ।

तेणवि सो सविसेसिं जोइउ रयणनिहाणु जेम अवलोइउ ।

पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।

देव इत्थु तउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।

सो पिक्खिउव्वउ पइं मज्झत्थि जोइवि गुणदोसइं परमत्थि ।

घत्ता । तो जंपइ राउ एत्तियमित्ति किं गहणु ।

तउ मग्गिउ देमि अन्नवि नीसंदेहु भणु ॥ ९ ॥

तो जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।

जइ पहु महु पसाउ अणुवल्लहि तो पइ सारवारु मोकल्लहि ।

तं निसुणेवि तुरिउ साणंदिं तज्जिय नियपडिहार नरिंदिं ।

एयहो नरहो विणयनयवंतहो न करिच्चउ निरोहु पइसंतहो ।
तक्खणि गउ कुमारु पणवेप्पिणु अच्छिउ तणु पच्छन्नु करेप्पिणु ।
मामहु मंदिरि जणु संभासिवि पणविवि किउ संकेउ समासिवि ।
जणणिण वुत्तु पुत्तु दिहिगारउ तुह पिउहरहो आउ हुक्कारउ ।
आणिय जा कुमारि बधुयत्तें तहो तिल्लायरु अज्जु पैयत्तें ।
किं तहिं जामि किं त नउ गम्मइं तो विहसंतु भणइं सुंदरमइ ।

घत्ता । तउ अक्खमि माए वट्ठइ इत्थु महल्लह ।

रक्खेच्चउ गुज्झु जाम पईसमि रायसह ॥ १० ॥

तं निसुणेवि जणणि आहल्लिय परिपुच्छइ हरिसंसुजलोल्लिय ।
मइं सह पुत्त गुज्झु नउ किज्जइ जं वित्तउ तं सच्चु कहिज्जइ ।
भणइं कुमारु वयणि दिहु होज्जहो मं बाहिरि जणि घोसु करिज्जहो ।
एह कुमारि लोइ जा सुम्मइ जाहि विचित्तरुवि जणु घुम्मइ ।
ताहिं विवाहु जाहिं आरंभिउ जाहिं कज्जि पुरुपउरु वियंभिउ ।
सा महु घरिणि तुम्ह बहुआरिय एण खलेण हरिवि संचारिय ।
जं पइं वुत्तु आसि विन्नासिं तं जि एण सच्चविउ हयासिं ।
चिरु हउं घल्लिउ एण वणंतरि दुसहसीहसहूलभयंकरि ।
जहिं माणुसु सुविणे वि न दीसइ जहिं धीरहं मि चित्तु भय भीसइ ।

घत्ता । जहिं धूमंधारि सूरु न दीसइ नवि गयणु ।

तहिं असरणि रन्नि मइं संभरिउ तुम्ह वयणु ॥ ११ ॥

तहिं वणगहणि बहलतरुतंडवि गमिय रयणि अहमुत्तयमंडवि ।
पसरि पइट्ठु गहिरु गिरिकंदरु तं लंघिवि दिट्ठउ वरपुरवरु ।
महविहारदेहुरहिं रवन्नउं बहुधणकणयरिद्विसंपुन्नउं ।
तहिं पइसरमि जाम भयवज्जिउ सुन्नउं तंपि गामु जणवज्जिउ ।
हिंडिउ तंपि सगेहु सराउलु वरतोरणतवंगतुंगाउलु ।
मणपरिओसकोसदरिसावणु पायडपउरभंडभरियावणु ।
तहिं धवलामलकेवलवाहहो दिहु भवणु चंदप्पहनाहहो ।
तहिं थुइ करिवि जाम खणु अच्छमि ताम वरक्खरपंति नियच्छमि ।
सा उहेसइं सुहिकन्नंतरि पुव्ववासि पंचमइं घरंतरि ।
अच्छइ वरकुमारि सुवियक्खण सा करि घरहि गंपि सुहलक्खण ।

घत्ता । गउ तेण पहेण तं वरमंदिरु पंचमउ ।

आरूढु तुरंतु मणहरु सव्वु सुवन्नमउ ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।

आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विन्भाडिउ ।

मज्झु कुमारि एह अवइत्ती नवि पडिवन्निय मइंमि अदिन्नी ।

आइउ असणिवेउ मणि खारिउ पट्ठणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाएं बारहवरिस थियइं अणुराएं ।

पुणु तं सुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।

घत्ता । तहिं वियणि अरणिण नियकुलमग्गि अहिट्ठियइं ।

जिणधम्मरयाइं बिणिणवि दियहं केवि ठियइं ॥ १३ ॥

तहिं जि सोवि बधुयत्तु परायउ हिंडिवि निट्ठणु निव्ववसायउ ।

बहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमरिउ माणिभद्दजक्खेंदें तहु आढत्तु आसि चिरु इंदें ।

सरिवि पुण्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सैरि करपल्लव धरिवि थिय ।

समसज्झसि हूअ नाइं विणिम्मिय कट्ठमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठिं जन्न विणासिउ मंछुडु कुलदेविए आसासिउ ।

हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।

हा पर बंधुयसु महु सज्जणु जेण पुत्त तउ नै किउ विमहणु ।
ताहिवि साहु साहु कुलबहुअहिं सीलचरित्तगुणंतरनिहुअहिं ।
जा एवहु कज्जु थिउ झंपिवि पहरि दुब्बावरणु वियप्पिवि ।
नयरिलोउ पर सुक्खइं माणइं खलहं पवंचु माइ को जाणइं ।
एम करेवि सुइरु कूवारउ पुणु पुणु सिरु चुंविउ सयवारउ ।
भविसयत्तु विहसिवि उल्लावइ अम्मि गहिल्ली हूई नावइ ।

घत्ता । सिंगारहि सोह महलहि माणु समच्छरहो ।

लइ पाणिउं देहि परिहवदुक्खपरंपरहं ॥ १५ ॥
एम भणिवि परिओसियगत्तिं दरिसिउ जणणिहिं पुलउ बहंतिं ।
आणिउं जं तहो नयरहो होतउ वत्थाहरणु रयणुपजलंतउ ।
जं नउ चडइ अंगि सामन्नहो अह कुरुजंगले वि नउ अन्नहो ।
जं कयकोऊहलु अमरिंद वि जं सोहग्गरासि जणविंदि वि ।
तं दक्खविउ जणणि आणंदिवि उहयकरिहिं पयजुवलउ वंदिवि ।
पहरि माइ इउ तुज्झु जि जोगगउ सयणविंदि पयडावियभोगगउ ।
तं पिकखेवि जाउ सुहसंगउ कुंकुमेण उव्वट्टिअअंगउ ।
पुणु वि जक्खकहमिण पसाहिउ तिलउ समारिवि दप्पणु चाहिउ ।
अहरइं दिनु मलिवि अलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । नियपुत्तविहत्तु पिकिखवि अतुलु महाविहउ ।

वट्टिउ सिंगारु पइपरिहउ परिहरिवि गउ ॥ १६ ॥
कमलइं पुत्तपयावफुरंतिए लइउ दिव्वु आहरणु तुरंतिए ।
बड्डु कडिल्लि अलक्खियनामउ उप्परि पीडिउं रसणादामउ ।
मुक्कउ किंकिणीउ नउ संकिउ भरिवि रयणकंचुवउ तडक्किउ ।
मुद्धमरालजुयलि किउ छन्नउं कंबु कंठकंदलिए रवन्नउं ।
पीणघणत्थणमंडल हारिं सिरु घम्मिल्लुकुसुमपब्भारिं ।
कन्नहिं कुंडलाइं आइद्धइं उप्परि वेढियाइं पवचिंधं ।
पूरिउ रयणचूडु मणिवलयहो दिन्नइं केऊरइं बाहुलयहो ।
अंगुलीउ मणिमुज्जावत्तउ वीसहिं अंगुलीहिं पक्खित्तउ ।
पय मणिबद्धय नेउरजुवलउ सुहसंजवियमहुररवमुहलउ ।
जंघाजुयलि रयणपज्जुत्तउ कडियलि रसण कणयकडिसुत्तउ ।

मुहि मणिचूडहो कंकणजुयलउ सोहिउ अङ्गहारि वच्छयलउ ।
 एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।
 घत्ता । पिक्खेविणु ताहि अंगइं मयणुक्कोवणइं ।
 रइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥
 नज्जइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।
 वरतियविहउ जइवि अम्हारउ तो वच्चइ पवंचु वड्डारउ ।
 एवहिं एउ पउरु दरिसेविणु लेव्वउ रायंगणि पइसेविणु ।
 जाहि ताहिं दरिसहि सुहिसंगउ सहं दुज्जणहं चविज्जहि चंगउ ।
 इह लइ नायमुद दिहिगारी ताहि समप्पहि पाणपियारी ।
 तो संचल्लि करिवि दिहि देहहो गय मल्हंति महासइ गेहहो ।
 नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।
 दिव्वाहरणविहूसियदेही किं सा होइ न होइ व जेही ।
 विज्जुलकंतिसमुज्जलदिक्ती निययजायववसायसइत्ती ।
 आयल्लउ जणंति पइपरियणि झत्ति पइट्ट सवत्तिहिं पंगणि ।

घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।
 पिक्खेविणु पत्ति धणवइ विंभिउ निययमणि ॥ १८ ॥
 कंतिहिं तणिय कंति पिक्खंतहो माणु मरट्टु गलिउ वरइत्तहो ।
 चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।
 पिक्खवि तहिं लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।
 उवलक्खिउ चित्तंतरि भंतिए आयउ भविसयत्तु विणु भंतिए ।
 एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।
 अल्लुवि वयणु सुट्टु सुपसत्थउ मंल्लुट्टु सोवि जाउ सकलत्तउ ।
 एउ चित्तंतिहिं माणु कलंकित तं पिक्खवि परिवारु वि आसंकिउ ।
 पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहं पलोइउ ।

घत्ता । मणि संक पइट्ट मइलिउ चित्तु सदुल्ललिउ ।
 हुअ सामलछाय दाइयजणहो गव्वु गलिउ ॥ १९ ॥
 दिनु सखुवइं उच्चु वरासणु किउ धणवइण कुडिलसंभासणु ।
 जइवि सवत्ति समिड्डु न रुच्चइ तो निरु नीसंदेहु न मुच्चइ ।
 कमलइं न किउ वयणु अवलेविं पइउ कडक्खु पक्खु विक्खेविं ।
 वुत्तु सखुव विवज्जियसंकउ दरिसहिं कुलवहुयहिं मुहपंकउ ।

भणइं सवत्ति काइं तहो दीसइ नउ आलवणु करइ नउ वियसइ ।
 सा केणवि माणुसिण न कुप्पइ जइ परचारु लहइ तह जंपइ ।
 तं निसुणेवि वयणु विहसंती बहुअहिं समुहं चलिय मल्हंती ।
 ताएं जि दूरहो जि परियाणिय दिव्वाहरणविसेसिं जाणिय ।
 उट्ठिय समुहुं करिवि पणवाइउ पुच्छिय तुहु पुत्तु किं आयउ ।
 घत्ता । परिहासइं ताहिं करिवि सन्न हियवउ भरिउ ।
 पुणु वालिवि दिट्ठि बद्धमुट्ठि पच्छन्नु किउ ॥ २० ॥
 तं निसुणिवि जुवईयणु हल्लिउ किउ विंभउ अवरुप्परु बोल्लिउ ।
 भणइं सरूव एउ तउ सिद्धउ जं किउ वयणु पणामसमिद्धउ ।
 जंपइ कावि अयाणियकरणिं तोसिय बहु अनवल्लाहरणिं ।
 अन्नइं वुत्तु जाउ निरु चंगउ जं परिओसिउ बहुअहिं अंगउ ।
 अन्न भणइं उच्छविण बहुत्तिं आयरु तिल्लि करहु सुमुहुत्तिं ।
 अन्नहिं समुहु समासिउ मुद्धइ किं किज्जइ विग्गोवउ सुद्धइ ।
 ताइंवि पंगुरणहो अब्भंतरी लाइउ तिल्लु हसिवि चित्तंतरी ।
 अन्निं तहिं पंगुरणु विवत्तिउ दिट्ठउ चिरु कररुहवणपंतिउ ।
 अन्नइं अहरउ नयणकडक्खिउ अन्निंवि हसिवि अन्नहो अक्खिउ ।
 अन्नइं वुत्तु निहालिवि अंगउ आयहो कहिंमि तिल्लु चिरु लग्गउ ।
 घत्ता । मुहि अंचलु देवि हसइ समुब्भट्ट तरुणियणु ।
 लइ लायहो तिल्लु बालहिं उब्भंखरिउ तणु ॥ २१ ॥
 अन्न भणइं मं हसइ वराई मं कुण मच्चइ सुत्त वराई ।
 अन्न भणइं नियकज्जविहुल्ली विणु सुत्तिं किय गलि कंचुल्ली ।
 अन्न भणइ मं करह विहासइं को जाणइं विएसपरिहासइं ।
 मंछुडु तहिं दीवंतरनारिहु सव्वहु एहावत्थकुमारिहु ।
 अन्न भणइं पच्छन्न समारहु उब्भडवयणवासु अवहारहु ।
 तं निसुणेवि बहुग्गुणसुअइहिं किउ पच्छन्नु महंतरजुवइहिं ।
 लाइउ तिल्लु सुमंगलसहिं बहु संघट्ट जुवइ आणंदिं ।
 गय कमलसिरि पासि नियपुत्तहो कहिउ सव्वु अणुराइयचित्तहो ।
 एत्थंतरि नयविणयनिउत्तहो चित्तंतहु धणवइवणिउत्तहो ।

घत्ता । सुवियप्पनिरोहि मणु संवरणायारि थिउ ।
नवकारिवि नाहु नवमउं संधिपवेसु किउ ॥ २२ ॥

नवमः सन्धिः

रायंगणि गंपि पयडिवि दुट्टहो दुच्चरिउ ।
तं निसुणहु जेम भविसयत्ति जसु वित्थरिउ ।
दाइयदुप्पवंचु आयन्निवि माणकसायसल्लु मणि मन्निवि ।
हरियत्तहो संकेउ समासिवि कमलदलच्छि लच्छि संवासिवि ।
निययजणेरिवयण संपेसिवि पुन्वावरसंकेउ गवेसिवि ।
बहु नवल्ल पाहुडइं समारिवि चंदप्पहु जिणवरु जयकारिवि ।
निग्गउ वणिवरिंदु पहुवारहो भडथडनिवह्विसमसंचारहो ।
जहिं गय गुलुगुलंति पिहु जंगम हिलिहिलंति तुक्खवार तुरंगम ।
जहिं मंडलियसक्कसामंतहं निवडइ कणयदंडु पइसंतहं ।
गलइ माणु अहिमाणु न पुज्जइ नियसच्छंदलील नउ जुज्जइ ।
जहिं अब्भोट्टजट्टजालंधर मारुअटक्ककीरखसवब्बर ।
मरुवेयंगकुंगवेराडवि गुज्जरगोडलाडकन्नाडवि ।
इयएमाइ अउव्व वसुंधर अवसरु पडिवालंति महानर ।
घत्ता । सामंतसएहिं जं सेविज्जइ रत्तिदिणु ।
तं रायदुवारु पिक्खिवि कासु न खुहइ मणु ॥ १ ॥
तं भडथडवमालु आसंधिवि तिन्निवि सीहवार गउ लंधिवि ।
दिट्ठु नरिंदत्थाणु दुसंचरु सावलेवनरनिवहनिरंतरु ।
नरवइ सव्वावसरपरिट्ठिउ दिट्ठु कणयसिंहासणि संठिउ ।
परिमिउं निविडतिविहपरिवारिं जहिं ओसासु वि नउ सिंगारिं ।
तं अत्थाणु अलीढइं लंधिउ पुणु पहुपायमूलु आसंधिउ ।
करिवि पणाउ पणयसिरकमलिं पाहुडु पुरउ समप्पिउ अमलिं ।
किउ सम्माणदाणु संभासणु सइं राएं देवाविउ आसणु ।
चामरगाहिणीउ अवलोइउ पहुपरिवारु सयल्लु आमोइउ ।
घत्ता । तो भणइं नरिंदु करहि वयणु संखेवगउ ।
सो आणमि इत्थु जेण समउ संबंधु तउ ॥ २ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मस्थकाममोक्खाए दुहयणवालकयाए पंचमीफलवण्णणाए भविसत्तहत्थिणापुरप्पवेसो णाम णवमो सन्धी परिच्छेओ सम्मतो ॥

तो करकमलकयंजलि हत्थें पहु विन्नविउ विणयसुकयत्थें ।
 पुरपउरालंकारनियत्तें धणवइ कुक्कावहो सिउ पुत्तें ।
 तं निसुणेविणु वयणु कुमारहो लहु आएसु दिनु पडिहारहो ।
 पहुआएसिं सोवि पधाइउ धणवइ पुत्तसहिउ निज्झाइउ ।
 आवहु पउरु लएविणु सारउ राउलि अत्थि तुम्ह हक्कारउ ।
 वाइउ कोवि आउ सुनिबद्धउ तहु तुम्हहं समाणु संबंधउ ।
 पभणइं रायसिट्ठि अविसन्नउं अम्हहं निरु विवाहु आसन्नउं ।
 राउलि पउरकम्म संखेव्वउ वित्तइ पाणिग्गहणि करिव्वउ ।
 तिं वयणिं विणियत्तु अखेइउ वयणु गंपि नरवइहिं निवेइउ ।
 सिट्ठि विवाहारंभि समाउलु न सरइ खणु वि सरंतहो राउलु ।
 घत्ता । तो वयणु फुरंतु भविसयत्तु विन्नवइ पहु ।
 पइसंतहो इत्थु फुसमि विवाहारंभु तहु ॥ ३ ॥
 तं निसुणेवि चमक्किउ राणउं पहु आएसु सकक्खडमाणउं ।
 पेसिउ कुरुडु समच्छरु दूवउ सोवि ताहं आसन्नोह्वउ ।
 धणवइ सयलु कज्जु आमिल्लहो सहं पउरिं राउलि संचल्लहो ।
 तं निसुणेवि सिट्ठिं आहल्लिउ कक्खडवयणवियप्पिं सल्लिउ ।
 सम्माणिवि दूवउ बइसारिउ अप्पणु बंधुयत्तु ओसारिउ ।
 दीसइ कारणु किंपि असारउ अइक्कक्खडु राउलि हक्कारउ ।
 जइ परएसि किंपि किउ कुच्छिउ तो कहि करहं कज्जु को णच्छिउ ।
 पइसिवि राउलि समउ सहायहो पहु परिओसहुं लग्गिवि पायहो ।
 घत्ता । फुडु कारणु किंपि महु नियमणि उप्पन्नु भउ ।
 एहइं दूएण नउ हक्कारिउ कहिमि हउं ॥ ४ ॥
 तं निसुणिवि परिचितइ दाइउ पंचहं सयहं मज्झि को वाइउ ।
 जंपइ मम्मच्छेय सहं राएं कवणु गहणु महु तेण वराएं ।
 दुक्कमि तेण समउ इक्कंतरु इउ चिंतंत दिनु पडिउत्तरु ।
 चंगउ वयणु तुम्ह परिपुच्छिउ मइं परएसि काइं किउ कुच्छिउ ।
 घरि अप्पणइं ताम कलि किज्झइ पच्छइ पुणि राउलि पइसिज्झइ ।
 पंचहिं सयहिं समउ जंपंतउ तेण समाणु गणंति विदत्तउ ।
 कोवि राउलि पइहु पहु रंजिवि वंछइ तं सम्माणु विहंजिवि ।

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पइसिज्जइ ।
 कवणु गहणु किर एहिं वरायहिं काउरिसहं अइदुपडिवायहिं ।
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं परम्मुहुं ।
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु ।

घत्ता । तो भणइं पुरेसु वटइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥
 तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।
 गउ राउलहो गरुयसंखोहिं अमुणियकज्जाकज्जविबोहिं ।
 सहुं पुत्तिं पहुपुरउ परिट्टिउ साहंकारु वि सारु अणिट्टिउ ।
 थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्नु करेविणु ।
 वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।
 जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं किज्जइ ।
 कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि पवहंतए ।
 विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न सक्कइ ।
 सो पच्चक्खु पुरउ बइसारहि सुदिदवयणसंकडि पइसारहि ।
 किउ पेसुन्नु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सीसिं ।

घत्ता । हुंकारु मुएवि भविसु परिट्टिउ तहो समुहुं ।

इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥
 तो हुंकारु करेवि सुनिव्वरु जोवइ समुहुं जाम बहुमच्छरु ।
 ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं पुच्छिउ ।
 लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइं माणकलंकिउ ।
 नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ धणवइ ।
 राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ बइसारिय ।
 तेहिवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइवि ।
 पचारिय सयलवि भूवालं अहो किं तुम्हि गिलिय कलिकालं ।
 मुहि सरलहं अब्भंतरी घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।
 पहुवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंबुब्भियमुइण ।

पियवयणु चवेवि मं भीसिवि धणवइसुइण ॥ ७ ॥

देव देव एयहं अविहायहं न करिव्वउ अवराहु वरायहं ।

जामहिं पहु अवहिणं परिसक्कइ तामहिं भिच्चु धरेवि न सक्कइ ।
तो पुच्छिय पियवायणं राणं तेहिंमि कहिउ सयलु अणुराणं ।
पुरउ परिट्टिय बिन्नि महंतर तेहिं निवेइय वाय निरंतर ।
अहो रायाहिराय परमेसर अम्हइं कुलि जाणिज्जहं वणिवर ।
सुअउ न सुणहं न दिट्ठउ देक्खहं किम एवडु वयणु तउ अक्खहं ।
जं किउ एण कम्मु अवियारिउ तं जणवइलज्जणउं निरारिउ ।
पियरितुल्लु जो बंधउ बुच्चइ सो किम्ब वणि वंचेविणु मुच्चइ ।
तहिंमि एहु पुत्तहिं न समत्तउ हुउ सकलत्तु महासियवंतउ ।
घत्ता । अम्हइंमि भवंत निद्धण निव्ववसाय हुअ ।

गय तं जि पएसु दुम्मण दुम्मरुण धुअ ॥ ८ ॥
तं पियवयणु चवंतहो आयहो खमिउं एण बहुविणयसहायहो ।
णियसज्जणसमिद्धि दरिसाविय पंचवि सय भोयणु भुंजाविय ।
सम्माणिवि परिहाविय वत्थइं निययधणहो भरियइं वोहित्थइं ।
पुणरवि सअणु तहिं जि घल्लेविणु आयउ अतुलु महाधणु लेविणु ।
अह पण्डपुरउ एउ किम्ब सीसइ ज्ञेयंतरि पेसुन्नउं होसइ ।
बिन्निवि तुहं मणनयणाणंदण कमलाणविसख्वहि नंदण ।
होसइ तं जि तेम घरि तुम्हहं वज्जदंडु निवडेसइ अम्हहं ।
तं निसुणिवि विहसिउ नरनाहिं पियसुंदरिमहणविसणाहिं ।
बालउ वरविलयहिं अवलोइउ सव्वं पण्डपरिवारिं जोइउ ।

घत्ता । आलिगिउ लेवि राणं नेहनिरंतरिण ।

अज्जासणु दिन्नु पुव्वसणेहगुणंतरिण ॥ ९ ॥
पुणु पुणु पहु दरिसइ नियलोयहो अहो नवल्लु पडिवाइउ जोअहु ।
एहु सु धणवइपुत्तु महंतउ कमलहितणउं सुट्ठु गुणवंतउ ।
मइं कालंतरेण नउ नायउ अहो लोयणहो दिन्नु अणुरायउ ।
बालउ इत्थु एहु कीलंतउ चरियइं सुट्ठु सुहावउ होंतउ ।
पोढविलासिणीहिं रुज्झंतउ एक्किक्कइं समाणु जुज्झंतउ ।
बहुसियहारतार तोडंतउ सुनियत्थइं वत्थइं मोडंतउ ।
सिद्धासणसिहरोवरि थंतउ चुंबिज्जंतु कवोलइं खंतउ ।
वड्ढिउ मामहं सालि असंगमु बहुकालहो संजाउ समागमु ।
एम्बहिं करमि तेम सविसेसणु जेम कयावि न होइ अदंसणु ।

तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।
 घत्ता । तहिं काले सुमित्त राएं तासु परिट्ठविय ।
 सम्माणिवि लोय नियनियनिलयहं पट्ठविय ॥ १० ॥
 धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।
 मंदिरि कडयमुह संचारिय विहडप्फड सरूव ओसारिय ।
 भविसहो सयणविंदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसिवि ।
 राएं पउरुपमुहुं बोल्लाविउ तुल्लहं ऐउ कज्जु संभाविउ ।
 एहु सिट्ठि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतरि ।
 दिट्ठु तुल्लि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिच्छेयहो ।
 मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संधि नियसीसहो ।
 एवहिं थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।
 घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।
 अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥
 तो कारण परिचित्तिवि भारिउ मइवंतेहिं समुहुं ओसारिउ ।
 करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुचइ ।
 जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्मुहु ।
 भविसयत्तु अहिं सम्माणिउं सिट्ठिवि छायाभंगहो आणिउं ।
 कोवि भणइं अवियाणियवत्तें अहु अजुत्तु कीयउ वधुयत्तें ।
 परिण विट्ठु हरेवि असारउ किम वुचइ धणु एहु महारउ ।
 अन्नं वुत्तु पउरमाहप्पे अईकम्महो किर काइं वियप्पे ।
 एवहिं वयणु किंपि तं वुचइ जेण सिट्ठि सहं पुत्ति मुचइ ।
 घत्ता । परिचित्तिवि कज्जु एक्कायारु करेवि लहु ।
 पडिगाहिवि सिट्ठि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥
 थाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।
 धणवइ कुरुजंगलि विपहाणउं तउ घरि सुट्ठु समुन्नयमाणउं ।
 सो अन्नायकारि जं वुचइ तं पउरहो न मणाउ वि रुचइ ।
 जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।
 एकु सरीरु विभौयहि हुत्तउ तिहिंमि ताहं सामन्नु विट्ठत्तउ ।
 बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो धणु लेविणु आवइ ।

भाइहुं पुणु अविहत्थु हरंतहं दाइयमच्छरु हियइ घरंतहं ।
निग्गहु तुल्लि ताहं न करिच्चउ परजीवावहारि जीवेच्चउ ।

घत्ता । परियाणिवि लेउ भविसयत्तु अप्पणउं धणु ।

आमिल्लहि सिट्ठि करउ पुत्तु पाणिग्गहणु ॥ १३ ॥

जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।

बइसहु भविसयत्तु बोल्लावहु अवरुप्परु संतोसु करावहु ।

तो संगिलिउ पउरु अप्पाहिवि धणवइ पुत्तसहिउ पडिगाहिवि ।

अहो अहो भविसयत्तु बहुमाणउं तुहुं अम्हहं भूवालसमाणउं ।

बंधुयत्तु जं लेविणु आयउ तं धणु धरि संवरिअ विहायउ ।

जं वणग्गहणि ग्वित्तु अणिओयहो तं अवराहु खमहिं पुरलोयहो ।

भणइं कुमारु कयंजलिहत्थउ महु नियजम्मु अज्जु सकयत्थउ ।

जं पुरलोएं वयणु कराविउ करहु किपि जं मयरहो भाविउ ।

जे गय तहु सहाय ते पुच्छिवि पाणिग्गहणु करहु पडियच्छिवि ।

घत्ता । पुरु पुच्छइ तेवि करहु कज्जु जं जेम थिउ ।

तो तेहिं मिलेवि तज्जिवि दिहु संकेउ किउ ॥ १४ ॥

गुज्झाचरणसीलसुनिउत्तहिं दिहु समवाउ करिवि वणिउत्तिहिं ।

सुअणत्तणगुणेण जं रक्खिउ तं पि अभउ मग्गेविणु अक्खिउ ।

अहो पुरपउरि केम साहारिउ अज्जवि एहु कज्जु निरु भारिउ ।

कहिं विवाहु कहिं सुहु वधुयत्तहो कहिं निच्चुइ समवाएं गोत्तहो ।

एह वरजुवइ थाइ जा सारी सा गेहिणि भविसत्तहो केरी ।

अहो परमेसरि माय महासइ नामग्गहणि ताहि दुहु नासइ ।

काइं न वुत्तु एण दुवियप्पें तोवि न चलिय सीलमाहप्पें ।

वुच्चइ तेही नारि पइच्चय हुअ पच्चक्ख महाजलदेवय ।

धयवडु भग्गु भरिवि दुव्वायहो हल्लोहलिउ चित्तु संघायहो ।

झल्लोज्झल्लिउ सलिलु रयणायरि सयलुवि जणु बुद्धंतउ सायरि ।

ताहिं समासि एण साहारिउ जामहि बंधुयत्तु ओसारिउ ।

घत्ता । पणवंतइ लोइ जइ उवसमु न करंति सइ ।

तो वुड्डइं आसि हुअ सव्वहं खयकालगइ ॥ १५ ॥

एहावत्थ जाय जणविंदहो वेलाउलि उत्तरिवि समुदहो ।

आएं अम्हि धरिवि निरु तज्जिय थिय कुलकित्तिकलंकहो लज्जिय ।

कहिमि को वि काहमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
 अम्हइं दुक्खु दुक्खु तन्हाविय ओसहमित्तु गासु गिन्हाविय ।
 आणेविणु सुहिसयणहिं दक्खिय कन्नकुमारि भणिवि जणि अक्खिय ।
 पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
 गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
 एवहुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
 सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो ।
 निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
 वड्डिउ गरुआवेसु नरिंदहो जोइउ समुहं कुरुडभडविंदहो ।
 ओसारेवि बेवि दिट्ठबंधहो अणुहवंतु फलु दुन्नयरंधहो ।
 घत्ता । गयउरु सविलक्खु अंसुजलोल्लियलोयणइं ।
 सुहिसयणसएहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥
 घरि घरि हट्ठि हट्ठि जणु जूरिउ भग्ग मडप्फरु हिक्खरिखिरिउ ।
 हा विहि जाउ सुट्टु विच्छायउ जं जम्महोवि न केण्हिं नायउ ।
 जो राउलि पुरपउरे महायउ तासु मलित्तु केन्न घरि आयउ ।
 जंपइ कोवि न एयहो अग्गे एउ सव्वु दुप्पुत्तहो सग्गे ।
 कोवि चवइ परिवड्डियखेरउ एउ पवंचु सरुवहिकेरउ ।
 भविष्यत्तु बुल्लाविउ राएं सहं माणि वड्डियअणुराएं ।
 करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंबियकायहं ।
 तं निसुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।
 अह अम्हहंमि एउ किं जुज्जइ जं इउ एवहुंतरु किज्जइ ।
 घत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।
 जं थोइलयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥
 मणमलित्तु किं कासुवि भावइ अह पुव्वक्किउ कम्मु करावइ ।
 जामहिं कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।
 दुक्करु कज्जाकज्जुवियारहं राउलु दप्पसाडु दुव्वारहं ।
 जं पड्डुपुरउ वियारि न भंजइ तं इहरत्ति परत्तिवि छिज्जइ ।

एवहिं महु सम्माणि जुज्जइ निक्कउ पुरपरिवाडिए किज्जइ ।
जइवि तुम्ह पहुसत्तिए छज्जइ तोवि सुंदरु जं पुरु पडिवज्जइ ।
तउ सम्माणु जइवि मइं पाविउ पुरु अवरहि जइवि संभाविउ ।
तोवि मज्झु मणु एउ न माणइं नउ सोहइ विणु पउरहो आणइं ।
न लहमि सुद्धि देहजणिगारिय विमुहिं पउरि जणणि वंधारिय ।
हसइ नरिंदु पलंबियसाडहं सुहियउ होइ पवंचु किराडहं ।
न चवहिं किंपि अणुज्जुअवित्तिहिं न चलहिं एउवि इक्कु विणु नित्तिहिं ।
घत्ता । सुणिवद्धनिओइ इहपरलोयविसुद्धमइ ।
धणवालवि होवि न करहिं खणुवि पमायमइ ॥ १८ ॥

दशमः सन्धिः ।

सइं चरहिं लएवि नरनाहिं पउरहो समउं ।
तं निसुणहु जेम सम्माणिउ धणवइतणउं ॥
पहुपसायपडिवन्ननिरंतरु सलहइ जाम नरिंदु महानरु ।
इत्थंतरि वरपुरिस पधाइय पट्टणि चारु चरिवि संपाइय ।
पुच्छिय कहहु केम को अच्छइ पिसुणहं काइं कासु को पिच्छइ ।
काइं कासु दुच्चरिउ समप्पइ घरि पच्छलु काइं को जंपइ ।
दुच्चावारु काइं को माणइ अइसयवंतु काइं को जाणइं ।
तं निसुणेवि कोवि चरु बोह्लिउ पट्टणु सयलु देव आहल्लिउ ।
घरि घरि नियकम्मइं परिचत्तइं घरि घरि अंसुजलोल्लियनित्तइं ।
नयरु सवालविद्धु थिउ सियहरि अच्छइ मिलिउ थाणि सिरियाहरि ।
कयविक्कय सरोस विग्भाडिय आवणि आवणि मुह भमाडिय ।
कियइं देवमंदिरइं अपुज्जइं जायइं पुरवंदिणइं अणुज्जइं ।
जंपइ सयलु लोउ इक्कमुहु हाहाकारु करइ वंकइ मुहु ।
भणिवि निविट्ठु एक्कचउ किज्जइ विणु धणवइ न नयरि निवसिज्जइ ।
जइ अवरहु खमिउं नहु राणं तो नीसरहं समउ संघाणं ।
घत्ता । तं वयणु सुणेवि आएसिउ करणाहिवइ ।

१ C adds इय भविसत्तकदाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए भविसयत्तराजसभापवेसो नाम दसमो सन्धी परिच्छेओ । २ B पराइय

कोक्काविवि लोय परिओसइ सच्छंदगइ ॥ १ ॥
 नरवइ पउरुपमुहुं मेलावइ करहु किंपि जं तुम्हं भावइ ।
 भविसयत्तु सव्वइ अवगन्नइ पउरहोतणउं वयणु परिमन्नइ ।
 एवहिं एयहो संति समारहो सहुं सयणिहिंमि दिहि पइसारहो ।
 तं निसुणिवि पुरपमुहिं वुच्चइ देवसिद्धि सम्माणिवि मुच्चइ ।
 भविसयत्तु नियकुलि पइसारहो बंधुअत्तु बंधिवि नीसारहो ।
 सो खलु पावकम्मु मयमत्तउ कुलफंसणु दुव्वसणासत्तउ ।
 अहरइ जासु विणासियधम्महो सो अणुहवउ फलइं दुक्कम्महो ।
 तासु विडंबणाइं जं किज्जइ तेण पउरि कोवि न दसिज्जइ ।
 जं पुणु धणवइ बंधण पावइ एउ देवपट्टणहो न भावइ ।

घत्ता । मिह्लेविणु सिद्धि पुज्जहि भविसयत्तु भवणि ।

नवि अग्नि देव दिहि संपज्जइ पउरयणि ॥ २ ॥
 जं विन्नत्तु पउरसंघाए तं जि तेम पडिवज्जिउ राए ।
 एत्थंतरि, करमउलि करेप्पिणु भविसयत्तु विन्नवइ नवेप्पिणु ।
 अहो नरवइ नरिंदसयपरिमिय अहो पुरि पउरलोइ सुहकम्मिय ।
 अन्नवि किंपि जाम्ब न विसप्पइ ताम्ब य तुम्ह पुरउ विन्नप्पइ ।
 तं नवि संबिहाणु हयगीवहो जं संभवइ नाहिं जगि जीवहो ।
 अद्धसरीरु लोइ जो सज्जइ जहिं एरिसउ सोवि पडिवज्जइ ।
 तहिं अन्नहो किर को वीसासउ चंचलु नेहु पियम्मु असासउ ।
 एह कुमारि भणिवि जा उत्ती अम्हं जइवि आसि कुलउत्ती ।
 मज्झि समुद्दहो जइवि न भुंजिय पंचहं सयहं जइवि मणि रंजिय ।
 जइवि कोवि गुणदोसु न नज्जइ तोवि नाहिं महु मणु पडिवज्जइ ।
 दुम्मइदोसविडंबियकायहो निवसिय तीस दिवस घरि आयहो ।
 कल्लइं जणु जंपणउं करेसइ कुलहं कलंकसंक वियरसइ ।
 आणहुं ताम सावि सहमंडवि बोल्लावहो महल्ल तिय तंडवि ।
 करहु परिक्ख कावि जा जुज्जइ घरि संगहमि सीलि जइ पुज्जइ ।
 अह खंडियचारित्त पियम्महो तो अणुहवउ फलइं नियकम्महो ।

घत्ता । तो पउरयणेण भविसहो वयणालाव थुअ ।

अहो चंदहो जोन्ह किं मइलिज्जइ दूरि हुअ ॥ ३ ॥

तो राए जयलच्छि विलासिणि पउरिं चंदलेह पियभासिणि ।

बेवि ताम परिचिंतियलक्खउ कज्जाकज्जवियारणदक्खउ ।
 विविहवियप्पसएहिंमि गूढउ कुडिलवयणु पडिवयणअमूढउ ।
 पुन्निमइंदरुंदमुहवंतउ विणिणवि विहिंमि ताउ आणत्तउ ।
 दीवंतरहो जुवइ जा आणिय जा खलबंधुयत्ति अवमाणिय ।
 ताहि गंपि मुहकमलु निरिक्खहो वयणि वयणवियारु परिक्खहो ।
 विणएं इत्थु लएविणु आवहु चरियविसेसु पउरि संभावहु ।
 तं निसुणिवि जयलच्छि ए वुच्चइ सरलसहावहं जइवि न रुच्चइ ।
 अम्हइं तोवि पवंचु करिब्बउ सोवि तुम्हि खलु हियइं धरिब्बउ ।
 विहसिवि हत्थुत्थुल्लिउ राएं विहसिउ तं जि पउरसंघाएं ।
 मल्हंति विन्निवि संचल्लउ मयपरिमलगंजोल्लियगत्तउ ।
 कीलंतहं तं भवणु पईसिवि दिट्ठ जुवइपरियणु मं भीसिवि ।
 हे जुवाणजणमणविहारणि पुरु संदेहि चडिउ तउ कारणि ।
 मुहइ तुज्झु गउ छेयहो माणउं लइ जोयहि दप्पणु अप्पाणउं ।
 माणिणि माणि तरुणु कुसुमाउहु वलिवि न दिट्ठु कज्जु विवरासुहु ।
 बंधुअत्तु राएं सम्माणिउं भविसयत्तु जणि भग्गहो आणिउं ।
 जइवि तुज्झ चिरु आसि पियल्लउ परिहरि तांवि तासु आयल्लउ ।
 अह तउ पक्खवाउ तउ तंडवि तो करि वयणु गंपि सहमंडवि ।

घत्ता । तो पढमउं ताहिं सव्वंगइ रोमंचियइं ।

पुणु झसिवि गयाइं नाइं विसाएं खंचियइं ॥ ४ ॥
 तं निसुणिवि चिंतवइ महामइ माइ कज्जु विवरेरउ दीसइ ।
 अह एहउ जि किन्न संभावइ जं महु करइ तं जि जणु थावइ ।
 लइ पइसरमि पउरजणविंदहो वयणु करमि अत्थाणि नरिंदहो ।
 अवसरु अत्थि मरणसंकेयहो जइ पइज्ज निव्विडइ न छेयहो ।
 खेविउ एत्तिउ कालु पियासइं एवहिं लज्जाकज्जु विणासइ ।
 इउ चिंतंति वियक्खणजुवइहिं ओलक्खिय उवलक्खणसुअइहिं ।
 न किउ वयणु संचलिय मडक्कइ पइपरिहवदुब्बवयणचडक्कइ ।

घत्ता । परिहरिवि निओइ ससुरजिट्ठदेवरवि सय ।

पइपरिहवरोसि विप्फुरंति पहुपुरउ गय ॥ ५ ॥
 तो वेगिं जयलच्छि पधाइय सहमंडवि अत्थाणु पराइय ।
 नरवइ नियड होइ आहासइ देव देव निरविक्ख महासइ ।
 अम्हइं विसरिसवयणवियप्पिय आवइं निरु आवेसवियप्पिय ।

जाम्ब न डहइ महासइ साविं अणुणह ताम परमसम्भाविं ।
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।
 विंघणसील कामसरमुट्ठि व दुहिदुप्पिच्छ कुइयपहुदिट्ठि व ।
 घोरंधार पलयघणवुट्ठि व असरिसरूव महानिवतुट्ठि व ।
 फाडियनित्तचीर जयलच्छि व अकयकडक्कव महाजलिमच्छि व ।
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
 मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।
 जयजयकारु घुदु जणविंदिं विणणं आसणु मुक्कु नरिंदिं ।
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहडुत्थि वसुंधरि ।
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संबोहइ ।
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
 तो राएं धणवइ छड्डाविउ भविसुवि तहो कमकमलहो लाविउ ।
 बंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।
 विन्नि गामछेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
 कमलमहासइ सियपियवयणिहिं कोक्किवि सम्माणिय सहं सयणिहिं ।
 पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
 पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।
 सहं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
 घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
 घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइं संभालइं ।
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

सरसपियम्मभावि गच्छंतहं पुणु पुणु गयणमग्गु पिच्छंतहं ।
 ताहं विहिंमि पियसंगपियासइ नं दिणमणि अत्थमिउं हैयासइ ।
 घत्ता । पैडिवन्नियसारि परमनेहसब्भावरय ।
 मउलावियनित्त कुलवहु वरवासहरू गय ॥ ८ ॥
 तो विप्फुरियवियक्खवणसत्तिण कंचणमाल वुत्तु पट्टपत्तिण ।
 हैले सुंदरि उवसोह लहि सम्भारहो वहु रइभवणवासि पइसारहो ।
 उट्ठिय सा विसमउअरविलयहिं कयमुहपत्तिपसाहियतिलयहिं ।
 मज्झणभवणि ताहं तसु अंगिय विविहाभंगणेहिं अब्भंगिय ।
 बहुपरिमलजलेण संमज्जिय घुसिणुव्वत्तणेण उव्वत्तिय ।
 कुंचियकुरुलकेसपरियत्तिय निम्मलपरमणेहआसत्तिय ।
 कुंकुमरसिण पसाहिवि अंगइं परिहाविय वत्थइं देवंगइं ।
 वरतरुणिहिं तरलावियनयणिहिं कीलइ कामुक्कोवणवयणिहिं ।
 मुद्धहिं मयरद्धउ संचारिउ दप्पणि तोण तिलउ पइसारिउ ।
 रसणि अणंगु अहरि कलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।
 घत्ता । सिंगारिवि सोह कमलाएविहिं दक्खविय ।
 आसीस भणेवि ताहंवि रइहरि पट्टविय ॥ ९ ॥
 सा वहु तं मणनयणाणंदिरु सहं कंति पइट्ट रइमंदिरु ।
 सव्धावसर जेत्यु सुहमंगहो लब्भइ रइसमिद्धि दिहि अंगहो ।
 चित्तु विचित्तुवि जहिं सम्माणउं जित्तु अणंगु अंगि रइ माणउं ।
 जं महमहइ घुसिणकप्पूरिं मयपरिमलपरिवासियदूरिं ।
 जहिं तंबोलकुसुम सुपवित्तइं विविहकंचिवासणाहिं निहित्तइं ।
 जलु भिंगारि द्वारि मुत्ताहलु दप्पणबिंबु केलिकोऊहलु ।
 पवणु गवक्खि संखि हरियंदणु विंभउ नयणि वयणि परिउंवणु ।
 पुलउ कवोलि जित्तु पडिवज्जइ जरइ जाणु सिद्धिणिं करु छज्जइ ।
 तहिं इक्कंतभवणि सुहसन्नइं बेवि तूलिपल्लंकि निसन्नइं ।
 घत्ता । सुमरेविणु ताणं पियविच्छोयमहादुहइं ।
 सविलक्खमणाइं थियइ बेवि मउलियमुहइं ॥ १० ॥
 निब्भरु गाढालिंगणु चप्पिवि थिय उच्छंगि चडिवि मुहु झंपिवि ।

सुहकरि फंसि वयणु पडिवज्जइ मुहि गलिअंसुपवाहिं नज्जइ ।
 नाह बलिक्किउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।
 कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
 कहिं वीसरिय मुह सहुं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।
 जिणि एवहु दुक्खु विसहाविउ खलदुव्वयणविडंबण पाविउ ।
 एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंति अंगिं ।
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
 निरु लज्जावणिज्जु अविसिट्ठउ एहउ मइं न क्याइवि दिट्ठउ ।
 घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायछवि ।
 मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
 तो फेडिवि वयणहो वत्थंचलु मुहि तंबोलु ग्वित्तु बहुपरिमलु ।
 फुसिवि अंसु लोयणइं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।
 हे सुंदरि मं जाहि विसायहो सव्वहो मणुअजम्मि संजायहो ।
 सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्मं उप्पज्जइ ।
 रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
 जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
 पिण चित्तविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
 हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।
 एवहिं तउ परिपुत्तमणोरह एयारसमइ हूअ महागह ।
 चिरु विच्छोयकालि मुह दूसह निसुणहिं कहहि सयल पुव्वक्कह ।
 तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम ।
 घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
 धणवालं लोइ कव्वसमुच्चइ संधि किये ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।
 निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।
 दुवई । पुणरवि भविष्यत्तु सकलत्तउ पहुभोवालराइणो ।

१ C adds इय भविष्यत्तकहाए पयडियवम्मत्थकाममोक्खाए बुहपणवाळकयाए पंचमिकलवण्णणाए भविष्यत्तभविषाणरुत्तपियक्खेडावण्णणो णाम एयारहमो संधी परिच्छेओ सम्मत्तो ।

कोक्किवि सपरिवारु सम्माणितं अहियमणाणुराइणो ।
 महएविए सइं भविसाणरुअ जोइय जुवईयणि सारमूअ ।
 दरसिवि अंतेउरि पिंडवासि पुज्जिय कुलमंगलसय निवासि ।
 सम्माणिय वत्थाहरणु देवि आलत्त तिलयसुंदरि भणेवि ।
 पुणु दिट्ठु कुम्बरु जयलच्छिगेहु पड्डु पभणितं नउ सावन्नु एहु ।
 दीसइ पड्डु पंडित गुणवरिट्ठु अन्नमि महु निरु लोयणहं इट्ठु ।
 देवस्सेव्वउ सुउ जुअराउ जेम राणं पडिवज्जित तं जि तेम ।
 बहुगुण परियाणिवि पत्थिवेण नियसुअ सुमित्त तहो दिन्न तेण ।
 कोक्काविउ धणवइ सुहिसणाहु परिओसिं परिचित्तिउ विवाहु ।
 घत्ता । जयमंगलघोसिं मणपरिओसिं तुंगगइंदि समारुहिउ ।
 सुहिवंधवलोणं गरुयविहोणं भविसयत्तु नियगेहि गउ ॥ १ ॥
 दुवई । चुंबिवि उत्तमंगि सकलत्तउ निम्मच्छिवि सवासहिं ।
 घरि पंकयसिरीहिं अहिणंदितु बहुमंगलसहासहिं ॥
 दुम्मणमणेण उब्भंतएण नियसुएण विएसि वसंतएण ।
 जिणसासणदेविउ जाइं जाइं अंतरि विविहइं ओवाइयाइं ।
 चिरु कमलइं सिट्ठइं जाइं जाइं दिन्नइं पड्डुपडहरवेण ताइं ताइं ।
 अन्नमि भवियहं जा कामवेण सुअपंचमि चित्तिय सुहनिहाणु ।
 चिरु चिन्न आसि जा विहुरकालि उज्जमिय सावि सुहिसुहवमालि ।
 जिणभवणइं पंच करावियाइं उत्तुंगसिहरसिरिगावियाइं ।
 जिणहरि जिणहरि पंचंतराइं अंतरि अंतरि सिहरइं वराइं ।
 दरिसिउ पंचविहु बहुपुयारु वरपत्तकलसभिगारसारु ।
 जिणहरि जिणहरि न्हवणइं कियाइं जिणहरि जिणहरि दिन्नइं धयाइं ।
 जिणहरि जिणहरि भावियमणेण नीसेसरयणि जग्गिय जणेण ।
 घत्ता । पंचव्विहवत्थइं पंचमिसत्थइं चिंधपडायालंकियइं ।
 दरिसियइं अणेयइं बहुविहभेयइं केणवि गणिवि न सकियइं ॥ २ ॥
 दुवई । एउ एत्तिउ करेवि गुणवंतहो जिणसासणि अलंघहो ।
 पुणु विणएण दिन्न वरभोयणु चउविहसवणसंघहो ॥
 जो देइ दयावरु रसहिं सुसारु दाणु तिसुद्धिविसुद्धउ ।
 सो अविचलु जाणु सुरहिंपहाणु होइ सुरिंदु समिद्धउ ॥
 सलोणं सम्मिद्धं न देहे विरुद्धं वरं सालिभत्तं सुअंधं सुसिद्धं ।

तथा देह सुस्सारमुग्गा यवत्ता नरा पावहो जेण भोया विचित्ता ।
 घयं देह नासाय पेयं पसत्थं न सो पावए किंपि भावेण दुत्थं ।
 पुणो कचरा पप्पडा दिन्नमेया जयं ताण को वन्नए दिव्वतेया ।
 सुराईहिं दहिएहिं लित्तं पवित्तं वरं आमुरीयं सुहं देह दत्तं ।
 वरासन्नणाचारु साहूण दाई नरो सो लहुं भोयभूमीहिं जाई ।
 मुणीणं मणिट्ठं गुडं सेयखंडं सया दितए भुंजए भोयखंडं ।
 कसायंबिला तीवणा तिक्खसारा गुडेणं पि गाढा जईणं पियारा ।
 सुहासेयमंडायखंडा सुअच्छा तुमं इच्छसी सग्गभोग्गाइं वच्छी ।
 गुणाधारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।
 ससत्तीए भत्तीए जो देह दाया महीमूलसग्गम्मि सा होइ राया ।
 कवित्था सुदक्खा महानालिएरा गुरू माहुलिंगा वरा पक्खसारा ।
 सहारंवसंजायया भव्वअंबा अहो एवमाई करेविं अउव्वा ।
 सुसाहूण जो देह ए मच्चलोए न छडुंति पासं सया तस्स भोए ।
 नरेणेच्छजुत्तं दहीयंपि खीरं दिढं निच्च जो देह ताही सरीरं ।
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
 मुणीणं तथा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पउरेण भिन्ना ।
 तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंइए सुरविमाणं ।
 सुहा वचरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
 जहा जेण दत्तं तथा तेण पत्तं इमं सुच्चए सिट्ठलोएण वुत्तं ।
 सुपायन्नवा कोइवा जत्त माली कहं सो नरो पावए तत्थ साली ।
 सिरीखंडकप्पूरएलाइं दिन्ना सुहासुद्धिहे पोप्फला जेण दिन्ना ।
 भवे तस्स वाया अलीमाणयारी मुरूवेण कामो सिरी कन्नधारी ।
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिह्वरो दाणइंदो ।
 यत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
 भणु भाविं दितउ मुणिपयभत्तउ सग्गहो को न पडुत्तउ ॥ ३ ॥
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

परिओसिउ जणु सुवियक्खणाइं कमलइं नवकमलदलक्खणाइं ।
 पुणु पुव्ववेरि हियवइ धरेवि पइ वुत्तु पुत्तु अंतरि करेवि ।
 तुहुं मज्झु पुत्तु हउं तुज्झ माय पट्टाणाइं पेसिय इत्थु आय ।
 कुलमंडणु तुहुं धणवइहिं गोत्ति दिण कइवि वसिउ महुतणइं पोत्ति ।
 एव्वहिं वड्डारहिं निययवंसु कीलहि कुलसरवरि जेम हंसु ।
 एत्तिउ महु दुक्खु दुआसि देहि जं तुहुं न समप्पिउ निययगेहि ।
 भंडारिउ पालेव्वइ निउत्तु न समप्पइ तं तह जइ अजुत्तु ।
 इय जंपिवि निग्गय घरहो देवि अहिमाणु माणु हियवइ धरेवि ।
 तहिं पच्छइ सा भविसाणुरूअ संचल्लिय बहुगुणसारभूअ ।
 देहि णियउ भडारिए करमि काइं अम्हाण विहिमि एकइं हियाइं ।
 न हु सक्कमि सहिवि सवत्तिकूलि निवसिउ मइं तउ पायमूलि ।
 घत्ता । तो कमलइं वुच्चइ पिम्मसमुच्चइ को जाणइं छेयंतरइं ।
 अह जइ मइं मन्नइं नवि अवगन्नइं तो तउ परिहउ नउ करइ ॥ ४ ॥
 दुवई । न मुवमि पइमि जाहं जइ तुहुवि मणि संकेउ एहओ ।
 जाणमि हउं मि दुसहु को सक्कइ सहिवि सवत्तिवेहओ ।
 एम्वं भणेवि दोवि संचल्लउ अहरफुरंतवत्तओ ।
 लीलागामिणीउ भविसत्तहो मामहु सालु पत्तओ ।
 नववहुमुहनवल्लपियदंसणसुहस्वेण भासिओ ।
 हरिचलयत्तगेहि विहडप्फडु जणु कोड्डेण धाइओ ।
 हलि हलि पिच्छ पिच्छ मन्नरवहु कमलइं समउ आइया ।
 दुहिया सुयहो सुन्ह पिक्खेविणु लच्छि मि मणि न माइया ।
 ताहिवि दिट्ठि रत्त पोत्तंतरि सुएवि न कहिमि वच्चए ।
 सासुमहत्तराण पयजुयलउ करकमलेहिं अंचए ।
 कोऊहलवसेण हरियत्तु वि वत्थंतरि विलुक्कओ ।
 जइवि अपिच्छणिज्जु तो पिच्छमि कुलवहुवयणपंकओ ।
 पढमसमागयाइं कुलवहुअहिं जं जं किंपि किज्जए ।
 तं किउ ताहि तेहिं वरजुवइहिं मंगलगेउ गिज्जए ।
 तो विहसेवि वुत्तु हरियत्ते पइ किउ पुत्ति चंगओ ।
 जं सज्जणह मज्झि नरनाहहो कड्डिउ नाहिं अंगओ ।
 मज्झि महत्तराण न कयाइवि वंकावि वंकु वुच्चए ।

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुचए ।
 घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।
 परिवड्डियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥
 दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।
 होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।
 किर वड्डु इउ भूवालु इत्थु सामणु अन्नि गणण कित्थु ।
 तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।
 अहो तहोवि वयणु किउ अप्पमाणु गय घर जंपेविणु साहिमाणु ।
 एवहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्रमि पसत्थु ।
 तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।
 तो सहिवि न सक्किय एक्कनारि कमलहि सहि भविसत्तहो बालहारि ।
 वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।
 आयहो आपं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।
 घत्ता । जो पहु परिवारहो विक्कमसारहो सो किं अवहिए संचरइ ।
 परसच्चु इच्छज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥
 दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुचए ।
 तहवि हुअ परिवाडि पिकखेविणु जुत्ताजुत्तु वुच्चए ।
 राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।
 निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।
 थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।
 एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।
 उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।
 मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।
 परि तुहुंवि किंपि नउ मुणाहिं भूडु अच्छहि सरूवरणरणइं छुडु ।
 तहिं चरिउ कोवि नउ कहइ तुहु अइरेण जाइ दुंभवसणमुद्धु ।
 घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तडउ ।
 जं वुत्तु सरूवइं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥
 दुवई । नियघरमम्मभेयपहुलज्जिउ रंजिउ ताहिं वयणहिं ।

भविसत्तोवि क्यणि बत्थंचलु देविणु हसिउ नयणहिं ।
जं हसिउ ताएं घर मम्मवेहु परियच्छिबि तातहितणउं गेहु ।
लइ सच्चउ जंपइ कणयमाल हउं वंचिउ आयहिं सयलकाल ।
तहिं चरिउ मज्झु केणवि न सिट्ठु सरलत्तणेण मइं नवि गविट्ठु ।
लइ होउ किंपि न विणट्ठु कज्जु सामिणि सम्माणमि गंपि अज्जु ।
तो वुत्तु हसेविणु कणयमाल मंतणइं तुहु मइं ग्वित्त माल ।
हरियत्तगेहि लइ जाहुं बेवि अवराहु खमावहं पिउ चवेवि ।
संचलइ कयनिच्छउ करेवि हरिबलघरु संपाहयइं बेवि ।
तेहिंमि किउ घरगमणाहिवासु जामाएं पणभिय सिरिण सासु ।
मइ न मुणिउं कारण किंपि एउ कंचणमालइं उवइट्ठु भेउ ।
घत्ता । जं दुम्मइमोहिं मणिसंखोहिं जं अवगणिय तुम्ह सुय ।
तं रोसु न किज्जइ मज्झु खमिज्जइ भणु पडिवज्जइ जेम धुअ ॥ ८ ॥
दुवई । तो कमलइं वलेवि अवलोइउ मुहुं कल्लणमालहो ।
कयसहिपक्खवाय परितुट्ठहि निरुवमगइ तमालहो ।
तो विहसेविणु कुवलयदलच्छि महियलु लिहंति उल्लवइ लच्छि ।
लीलाविलास जामाय होति तं जुत्तु अजुत्तु वि जं करंति ।
परियाणिवि तुहुं वि सहाउ ताहि पणएं परिओसिवि लेवि जाहिं ।
दि जं दुक्खिउ किंपि किउ पुन्वि आसि अणुहविउ ताए तं तुम्ह पासि ।
ओसारिवि पुणु नियदुहिय वुत्त संवरहि माणु लइ जाहि पुत्त ।
किज्जइ न माइ अइदीहु रोसु उप्पज्जइ वलिवि महंतु दोसु ।
एयहो आयहो जइ न गय गेहि तो होइ अहिउ अवमाणु देहि ।
जो आराहिज्जइ कयविसेसु तहो उप्पाइज्जइ नाहि रोसु ।
थिय जं अबहेरि करेवि बाल तं वुत्तु समासइं कणयमाल ।
घत्ता । तो ताए वियड्डुइं पणुणगुणड्डुइं सहि ओसारिवि संठविय ।
नियसन्न समारिवि जणु ओसारिवि कंतहो नियडि परिट्ठविय ॥ ९ ॥
दुवई । सहि चित्तंतराइं परियाणिवि जंपइ ताहि सक्खिणा ।
मा कयसावलेउ पिउ जोअइ अड्ढकडक्खपक्खिणा ॥
तेणवि दरिसिवि वम्महवियारु करि धरिवि पयंपिउ सोवयारु ।
माणिणि तउ इत्थु न कोविदोसु जिम तुहुं तिम सव्वहो चडइ रोसु ।
निकारणि मइं तुहुं निरु किलिट्ठ नयविणयसीलगुणसयवरिट्ठ ।

पइचरियइं चरियइं पुन्वि जाइं महु एवहिं हियउ डहंति ताइं ।
 चरियालु हउंमि कम्मेण मूहु उच्चलिउ नवल्लपियम्मल्लु ।
 पच्छइ पुणु कवडु करेवि ताएं मोहिउ सरूवदुइं खलाइं ।
 तहिं चरिउ अणुज्जुयदोस इहु महु कंचणमालइं अज्जु सिट्ठु ।
 कवडें मंतेविणु दुट्ठमंतु हउं ताएं खलइं दुव्वसणि खित्तु ।
 एवहिं परियाणिउं मइंमि कज्जु मुइ मच्छरु मणु संठवहि अज्जु ।
 घत्ता । जं मज्झु पराहवि अमुणियलाहवि सुंदरि दुहु अणुहविउ पइं ।
 इय एउ मुहुत्तिं पणयनिउत्तिं तं फुडु जाणिउं अज्जु मइं ॥ १० ॥
 दुवई । जं एमवि न दिनु पच्चन्तरु वयणिहिं सघणनामहिं ।
 तं दुव्विसहु सहिवि नउ सक्किउ सल्लिउ कामबाणहिं ॥
 तो अवलोइवि तहिं वयणभंगु पय धरिवि निवेसिउ उत्तमंगु ।
 तं निएवि पसन्न महाचरित्त जंपिय हरिसंसुजलोहसित्त ।
 लइ खमिउं खमिउं पुव्वावराहु पय मिल्लि मिल्लि मं करहि गाहु ।
 उक्खिवइ न सक्कइ तणु तुलेवि ऊसरइ केम थिउ पय धरेवि ।
 पणवंतिहि कंठि विलग्गु हारु उत्थल्लिउ सिरधम्मिल्लुभारु ।
 पंगुरणिं मिल्लिउ उत्तमंगु परिचित्तिवि नाइं नवल्लसंगु ।
 करजुयलउ पियभालयलि छुट्ठु मणिचूडु कणयकुंडलिहिं गृट्ठु ।
 हलि कणयमाले कीलणपमाए विग्गुत्तएण धुत्तेण माए ।
 तं निसुणिवि सावि समोसरंति दरवियसिउ काणच्छिउ करंति ।
 उट्ठावइ पियवयणइं चवेवि किय घरसम्माणु पसन्न देवि ।
 जंपिवि गुणदोस हियंतराइं तोसवियइं वेवि महत्तराइं ।
 पुज्जिउ जामाइउ गउ निवासिं वइसारिवि कंचणमालपासि ।
 सम्माणिय वत्थाहरणु देवि परिओसिय वहु हियवउ भरेवि ।
 घत्ता । परियणु अप्पाइवि दिहि उप्पाइवि संफासिवि अहिमाणगिरि ।
 सहुं कंचणमालए कुलवहुआलइं गय पइमंदिरि कमलसिरि ॥ ११ ॥
 दुवई । तो मंगलसएहिं घरु आयहो ससयणकयपयत्तहो ।
 चउक्कंधसिहरि वासहरु पसाहिउ भविसयत्तहो ॥

पडिवन्नइं वियालि वरविलयहिं सिजावत्ति किय नायभोय पल्लंकतूलि
 सुहसंजविय ।
 पच्छाइय पडिपट्टि कुंदसमुज्जलेण कणयकिरणपरिवीढें सिंचिय निच्चलिय ।
 जा समरसंगयमिहुणह रहचड्डुणु सहइ जा सुअंधमयपरिमलवासिं
 महमहइ ।
 सा वरसिज्ज समारिवि दिन्न पडिगाहय धूववत्ति उद्दीविय दीविय
 कणयमय ।
 पण्णु फुल्लु हरियंदणु घुसिणु समाहरिवि सजलंतरि भिंगारहं सन्वट्टउ
 धरिवि ।
 एम नवर वरजुवइहिं वरवासहरु किउ निसि पओसि पडिवन्नइं कुम्बरु
 कीलंतु गउ ।

गाथा । एवं वरवासहरं पसाहिओं साहिऊण घरवइणो ।
 सामियसुअस्स पत्ती मंजविया रहविहारम्मि ॥ १ ॥
 तो सासुआइ सुन्हा भणियाओ चुंविऊण भालयले ।
 ए पुत्ति पिण ललिण सुहण ओ वच्च वासहरं ॥ २ ॥
 भणियं च तओ तीण अम्मे मे रइसुहेण पज्जत्तं ।
 अन्नासत्तं कंतं को सक्कइ उज्जुअं काउं ॥ ३ ॥
 भणियं च पुत्ति माणं नो कीरइ विप्पिण अणुप्पन्ने ।
 मुद्धे अइट्ठसलिले एत्थेव न मुच्चण खेडी ॥ ४ ॥
 घत्ता । अणियंतहो कंतहो लज्ज वहतहो माणिणि माणउं जा करइ ।
 तहिं तेण जि दोसिं अंतरि रोसिं सो पिउहत्थहो उत्तरइ ॥ १२ ॥
 दुवई । तं परमत्थवयणु पडिवज्जिवि चल्लिय मयणमंजरी ।
 रसणादामरामरंग्वोलिर गय रहभवणि सुंदरी ॥
 नियकंतिं पिक्खिवि वुन्न वुन्न परिपुच्छिय पणइणि किं विसन्न ।
 परिपुन्नमणोरह तउ सुहेण इउ इत्तिउ चित्तिउ आसि केण ।
 परमेसरि जा तउ चिरु मणोज्ज इह मुह एह सा नायसेज्ज ।
 जं विलसिउ दूसहु दुहनिहाणु तं विहिमि पुव्वकम्मेहिं जाणु ।
 तं वयणु सुणेवि वरंगणाइं सविलक्खु हसिउ दुम्मणमणाइं ।
 अच्छंतु ताम चिरु कीलियाइं हसियइं रमियइं सुहपीलियाइं ।

एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।
 सिंगारु सिज्ज संपय विचित्त अणुहवउ कहवि दियहइं सुमित्त ।
 पुणु पच्छइ होसइ अवर कावि अन्निं पिल्लिन्वी अन्न सावि ।
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
 अंबउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
 दुवई । तो कंदप्पदप्पमाहप्पें आलिंणिय किसोयरी ।
 पुन्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
 महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो बाहिरउ जाउ ।
 पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
 अलियउ परियड्ढहि काइं माणु महु परियणि पिए पइं किउ समाणु ।
 लब्भइ सहाय सम्माणु कांसु पणइणि परिणंतहं कवणु दोसु ।
 जिम जिम बहु संपय होइ अम्ह निम तिम वड्ढइ परिवारु तुम्ह ।
 आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ वेवि ।
 पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।
 रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
 घत्ता । एत्तहिवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंधरिउ ।
 धणवइसुहसेविए कमलाएविए पुणुवि पुन्वसुहसंधि किउं ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियमुअजुइण ।
 अक्खमि सुहिविंदहो धीय नरिंदहो जिम परिणिय धणवइसुइण ॥
 दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।
 धणवइ धणसमिद्धु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥
 वरकणयवीदु आसणु भणेवि बइसारिउ पच्चासन्नु देवि ।
 अहो जं भडभिउडिं जोइओसि कुरुडहं ग्वलखुदहं ढोइओसि ।
 आएसिउ जं महि आहणेवि लइ लेहु भरहु बंधहु भणेवि ।
 तं महु म रुसिज्ज महाणुभाव तक्कालसरुविं होंति भाव ।
 अह तुम्ह केम लग्गइ मलित्तु पर दुप्पुत्तिं दुन्वसणि गित्तु ।

१ C adds इय भवित्तत्कहाए पयडियधम्मत्थकाममोक्खाए बुधधणवालकयाए पंचमिफलवण्णणाए भविताणुरूक्कमलाएवीगहआगमणवण्णणो णाम बारइमो सन्धी परिच्छेओ सम्मतो ॥

जं कवडु किंपि किउ तं खलेण अणुहवउ सोवि तं तहो फलेण ।
 एवहिं समसील समिद्ध जाय तुहुं महु न सिद्धि हउं तुम्ह राय ।
 तउ नंदणु नउ सावहु एहु कुलमंडणु रिउजयलच्छिगेहु ।
 चिंतिज्जइ किज्जइ तेम तेम अहियहिं पमाणहो चडइ जेम ।
 किज्जइ विवाहु मंगलपवित्त रिज्जउ गयउरि परिणिवि सुमित्त ।
 घत्ता । एयइं आलावइं ललियसहावइं चवइ जाम भूवाहु पहु ।
 तो बहुगुणसारिं सहं परिवारिं भविसयत्तु संपत्तु लहु ॥ १ ॥
 दुवई । अहो संवरहो मंतु किं कारण तुंगतुरंगवाहणं ।
 पुरि पइसरइ संघट्टिवि बारि नवल्लसाहणं ॥
 जो सयलसिंधुसायरहो पालु जसु पोयणपुरवइ सामिसालु ।
 जो सयलकलाकलगुणनिउत्तु दुद्धरमइंदकंधरहो पुत्तु ।
 जो विउसवियक्खण संपहारि सो अच्छइ पहु चित्तंगु बारि ।
 आयउ न सुणहं केणवि छलेण तेहिंमि पइसारिउ तक्खणेण ।
 किउ अब्भुत्थाणु नराहिवेण अहिणउ पाहुहु अल्लविउ तेण ।
 अवरुप्परु कुसल करेवि तेहिं करु करहं समप्पिउ पत्थिवेहिं ।
 परिओसु तोसु दिहि तुम्ह देहि परियणि परिवारे नरिंदगेहि ।
 परिपेसणु तउ नरवइ मणेण किं कारण किउ आगमणु जेण ।
 घत्ता । तो पुलयसणाहिं सिंधवनाहिं परिपुच्छिवि सहं मंतिउ ।
 अत्थाणि नरिंदहो ससुहडविंदहो अंतरि सावलेउ चविउ ॥ २ ॥
 दुवई । अहो नरवइ पणट्टपरचक्के तउ निरु साणुराइणा ।
 सुणु सन्वायरेण अप्पाहिउ जं अवणिंदराइणा ॥
 अहो पहु पयंडरायाहिराय पयपालणपरिवज्जियपमाय ।
 अणुहयविविहकारणकयत्थ दुच्चवारवइरिवारणसमत्थ ।
 परिवारपउरपरियणि अथट्ट कामिणिघणथणचड्डुणविघट्ट ।
 अहिमाणमाणगुणसावलेव पोयणपरमेसर भणइं एव्व ।
 मइं वसविहेउ किउ पुव्वएसु गिरिगहणु सायरंतरपवेसु ।
 सो नत्थि जो न महु देइ कप्पु सो नवि मइं जासु न दलिउ दप्पु ।
 सो नवि पहु नियसंपयवरिट्ठु खंधारिमज्झु जो नवि पइट्ठु ।
 हउं नवर तुद्धु एक्कहो न वंकु अच्छहि कुरुजंगलि निरवसंकु ।
 घत्ता । हयगयरहवाहणु इउ महु साहणु पेसहि जाम ताम उवहि ।

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥
 दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिह्मिमिपालहो ॥
 सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
 अन्नवि संदिट्ठु नराहिवेण नरवइपोयणपरमेसरेण ।
 सुहपत्ति कावि दीहरभुण्ण आणिय दीवहो धणवइसुण्ण ।
 महएविहि सा हियवइ पइट्ठ पट्ठवि मग्गेविणु गुणवरिट्ठ ।
 अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
 चरपुरिसिं केण वि कहिउ तासु पट्ठवि पुज्जिवि नरवइहिं पासु ।
 तं वयणु सुणेविणु पत्थिवेण धणवइहिं समुहुं जोइउ निवेण ।
 भविसत्तहो मुहु पुणु पुणु निणवि विहसिउ सरोसु करि वयणु देवि ।
 चित्तंगु भणिउं लहु ताम जाहु पुरवरबाहिरि आवासि थाहु ।
 अम्हइं चित्तेविणु संपहारु जाणेविणु नियपरिवार चारु ।
 सम्माणि दाणि अहवइ नियाणि उत्तरु देवउ तुम्हं विहाणि ।
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।
 पसरिवि वित्थारें सहुं खंधारिं आवासिउ बाहिर पुरहो ॥ ४ ॥
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
 सहुं अन्नहिंमि सक्कसामंतहिं थिउ मंतणइं राणओ ।
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु काइं ।
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
 अच्छउ जं तं चिनिउ विसालु खणमिति अण्णु पडिवन्नु कालु ।
 अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि बइसारिउ न जाम ।

घत्ता । मेहेसरुपुव्वहं नरसयथुव्वहं रज्जु करंतहं वरनयरे ।

अत्थाणि य नयणहिं अविणयवयणहिं कोवि न जंपिउ इत्थु घरि ॥५॥

दुवई । तो अहियावलेउ मंडलवइ विज्जुज्जलकिवाणओ ।

थिरु गंभीरु धीरु पव्वयघणु जंपइ खसपहाणओ ॥

चित्तंगहु इत्थु न कोवि दोसु तहो उप्परि अम्हहं कवणु रोसु ।

सामियसंदेसउ लेवि आउ पडिवयणु कहिवि णिग्गउ वराउ ।

सुहिण ण विढप्पइ पारियच्छि सुंडीरहं खंडइ वसइ लच्छि ।

जो जित्थु कालि रणि अहियदप्पु तहो तित्थु दिंति मंडलिय कप्पु ।

तहो वयणिं जइ थिय करेवि खंति तो लइय तुम्हि वेदिवि न भंति ।

दुव्वयणहों पहरिउवउ पहाणु अहिमाणु माणु सुहडहं पहाणु ।

एत्थंतरि भणइं अणंतवालु हउं आणं देक्खमि पलयकालु ।

अवणीसरु परिवड्ढियपयाउ सामंतसयइं मेल्लेवि आउ ।

घत्ता । तहो समरि भिडंतहं निसुडियगत्तहं पर होसइ तं फुडु मरणु ।

अह सिढिलियखग्गहं पयडियमग्गहं अवसेसहुं पव्वउ सरणु ॥ ६ ॥

दुवई । जं पच्छिमसमुदु आसंधिवि दुद्धरु दंडु पेसिओ

तं तुम्हइं समाणु नउ कुसलि परउब्भेउ तेसिओ ॥

कुरुजंगलु फेडिवि पइसंतहं तुम्हहं विणु न छज्जण ।

कच्छाहिवहो समरे संघट्टहो कहो न मरट्ट भज्जण ।

उच्चाइव्वउ विग्गहु न ताम परबलहो परमाणु न दिट्ठु जाम ।

चित्तंगु विसज्जहु पिउ चवेवि जं जं मग्गइ तं तंपि देवि ।

अप्पुणु अच्छहो मज्झत्थ होवि पेक्खहो किं भिडइ न भिडइ कोवि ।

जइ कच्छाहिवइ पइट्ठु इत्थु ता अन्ने केणवि गणण कित्थु ।

अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु ।

महणवि भणइं इउ अलिउ मंतु परिणइं सुमित्त पर भविसयत्तु ।

जं इक्कवार पडिवल्लु लोइ ऊसारु तासु सुंदरु न होइ ।

अल्लुवि जं मग्गिउ तंपि तासु दिज्जंतु करइ माणहो विणासु ।

चित्तंगिं जंपिउ जं निगाणि तं विहमिउ करइ पयावहाणि ।

ववगयपयाव नासइ सहत्थु जं जाणहं तं चिंतवह एत्थु ।

घत्ता । तो कुवल्लयदिट्ठिं धणवइसिट्ठिं ईसि हसेविणु अल्लविउ ।

अहो बहुमइवंतहो वयणि अणंतहो चंगउ वयणु परिप्फुरिउ ॥ ७ ॥

दुवई । आणं कारणेण बहुमंतिहु वयणिं मंतु सिज्जण ।

जेण कयावि कहिंमि परचक्कहो वयणिं न उच्छलिज्जए ॥
 केणवि अणित्तिं चंचलधुत्तिं सन्निय माय महासइ ।
 न कहिंव्वउ पइपुत्तहो सवजणसुत्तहो तोरि वसिंव्वउ मइं वासइ ॥
 हउं सुट्ठु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रुच्चइ ॥
 थिय हियइं धरेप्पिणु तुम्हिं करेविणु उत्तरु किंपि न वुच्चइ ॥
 मुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
 ताइं वि अविद्यप्पिं बहुकंदप्पिं पेरिवि दुम्मइ पेसिया ॥
 तहिं बुद्धिं करंतिहिं जारु धरंतिहिं फलु संबज्झइ जेहओ ।
 जं वुत्तु अणंतिं आपं मंतिं एत्थुवि तं फुडु तेहओ ॥
 धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुहं विप्फुरंतु ।
 अहो धणवइ तुहं बहुबुद्धिवंतु पडुपंगणि किं जंपहिं अजुत्तु ।
 सहमंडवि पर मो चवइ एम जो परवलि भिडइ कयंतु जेम ।
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्ठबंधु ।
 जो वइरिवरंगणहिययसल्लु समरंगणि जो मुहलोहमल्लु ।
 तुहं पुणु नरनाहहो जइवि मनु वाणियउ वुत्तु पुणु काइं अजु ।
 तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निडुरियवयणु ।
 अहु दिहु तुम्हिं आयहो अगनु वाणियउ वुत्तु पुणु काइं अजु ।
 घत्ता । कुलकित्तिविणासणु मइलियसासणु किं बुल्लाविउ एहु ग्वलु ।
 नोसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥
 दुवई । एक्कुवि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।
 अजुवि नियजणेरु परिणिदिउ दुववहु जिह पलित्तओ ॥
 अहु एहु सुट्ठु दूरयारि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
 मइं मंडिउ रणभरधुरहो ग्वंधु महु सिरि सेणावइपट्ठबंधु ।
 सहमंडवि मइं उल्लविउ एम हउं परवलि भिडमि कयंतु जेम ।
 हउं वइरिवरंगणहिययसल्लु समरंगणि हउं मुहलोहमल्लु ।
 अहु अजुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
 तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
 नोसारिवि घल्लहो धरहु वारि परिवारहो एउ पयावहारि ।
 जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

तं निसुणिवि परिओसिउ नरिंदु अवलोइउ निघसामंतविंदु ।
 परिचितइ नउ सावन्नु एहु अवयरिउ वीरु पच्छन्नदेहु ।
 सच्चउ रणभरधुरधरणखंधु लइ किज्जइ आयहो पट्ठबंधु ।
 घत्ता । पडिवायपमाणि सहुं सम्माणि लहु थाउं नियमुयबलहो ।
 अतुलियमाहप्पि जयजसदप्पे एहु सामि कुरुजंगलहो ॥ ९ ॥
 दुवई । सारासारसयलपरिवारहो आएं भेउ भिन्नओ ।
 जाम न लेइ मंड उद्दालिवि ताव रमइं जि दिन्नओ ।
 चिंतंतहो नरनाहहो अणंतु मुहुं निणवि वयणु जंपह फुरंतु ।
 अहो भविसयत्त तउ भडकडप्पु सामियसम्माणि कहु न दप्पु ।
 को जाणइं कज्जहं गइ विचित्त इय वयणाहिं होज्जहिं सुदिहु मित्त ।
 अहो सामंतहो पडिभडवमाले गयउरि कुरुजंगलि सामिसाले ।
 रक्खेज्जहु होविणु साहिमाण महु पुणु महिवालहोनणिय आण ।
 फेडेव्वउ मइं दुव्वयणसल्लु तहो साहणि हउं मुहलोहमल्लु ।
 नीसरिउ एम जंपिवि सरोसु सन्नहिवि सुहडसाहणु असेसु ।
 चित्तंगहो साहणि गउ तुरंतु किं अच्छहो संचल्लहो भणंतु ।
 घत्ता । संचालहु साहणु हयगयवाहणु रह संजोत्तिवि करहु चल ।
 थडि मिलिवि नरिंदहो समुहडविंदहो भिडहु होइ संजायबल ॥ १० ॥
 दुवई । विहडिउ संधिकज्जु नरनाहहो गउ संगामि निच्छओ ।
 वयणुवि नउ सहंति दप्पुव्वभड कोविपडिच्छओ ॥
 नरवइवल्लहु धणवइहिं पुत्तु देविणु सुमित्त रणभरि निउत्तु ।
 तिसहुं जंपंतहं चडिउ रोसु हउं मिलिउ तुम्ह संवरिवि कोसु ।
 चित्तंगिं सो पव्वयनरिंदु पिउ जंपिवि सम्माणिउं सविंदु ।
 पभणिउं तुहुं एत्थवि थाहि ताम हउं मिलिवि नरिंदहो एमि जाम ।
 इउ भणिवि पुणुवि गयउरि पइहु दीवियउज्जोएं नरिहिं दिहु ।
 जाणाविउ थाइवि रायवारि तेहिंमि पइसारिउ संपहारि ।
 तेणवि अवलोइउ भविसयत्तु सो पमुहुं करिवि नरनाहु वुत्तु ।
 अक्खेव्वउ काइं नराहिवासु तहो पोयणपुरपरमेसरामु ।
 पहु चवइ गंपि कहि एम तामु जइ सच्चउ तुहुं बहुमइवियासु ।
 भणु तुम्हहं अम्हहं कवणु रोसु नउ देहं न मग्गहं कप्पु कोसु ।
 पइं मग्गिय जा महुतणिय कन्न सा मइं धणवइनंदणहो दिन्न ।

तं वयणु सुणिवि चित्तंगण पढु पभणिउं रोसवसंगण ।
 घत्ता । अहो कल्लहो कारणि काइं महारणि जाय तुम्ह विवरीय मइ ।
 अज्जवि पियवत्तइं एक्क सुमित्तइं हउं परिओसमि पुहइवइ ॥ ११ ॥
 दुवई । तो सुंडीरु वीरु वणितणुरुहु तहो वयणेण संसिओ ।
 बहुगीढवराहु दप्पुब्भडे भड भेसिवि समुट्ठिओ ॥
 अहो कालिं चोइउ काइं एहु खज्जइ जिह पवणंतरियदेहु ।
 खलु वारवार जंपइ अणिट्ठु अमणूसु एउ घरु एण दिट्ठु ।
 पुणु पुणुवि सुमित्तहि कयपणीह कप्पेविणु करयलि धरहु जीह ।
 उक्खणिवि नयण छिंदेवि नासु मुंडिवि सिरु खरि संजवहो दासु ।
 पिकखेवि कुमारहो वयणु कुहु चउपासिउ भडु किंकरिहिं रुहु ।
 धणवइ विणिवारइ महुरघोसु आयहो उप्परि किज्जइ न रोसु ।
 पडिभडह दउ पडिसहु होइ आयहो पहरंतहो जसु न होइ ।
 चित्तंगु नवर जंपइ सगव्वु मन्निवि तिणसमु अत्थाणु सव्वु ।
 घत्ता । इयवयणपवाहिं सहं नरनाहिं कहिं महु जाहि अणिट्ठियउ ।
 पर एण न मारमि रोसु निवारमि जं आणसि पट्ठविउ ॥ १२ ॥
 दुवई । दुव्वयणइं चवंतु पढुसन्नइं दप्पुब्भडसकाहहिं ।
 अरि अरि जाहि भणिवि गलथल्लिउ थल्लिउ पवरजोहहिं ।
 निग्गउ चित्तंगु अणंतु लेवि जुअरायकडइ संपत्त वेवि ।
 अत्थाणि नरिंदहो कहिय वत्त जिम गय जिम जंपिय जेम पत्त ।
 न नवइ भूवालु महापयंडु नउ देइ कप्पु मिच्छइ न दंडु ।
 तउ पक्खवायवयणिं कलेवि ओसारिउ तेहिं अणंतु सोवि ।
 पंचालवयणु दअइं सुणेवि ओसरिउ सुहड तिणसमु गणेवि ।
 नरवइहिं नवर उप्पन्नु रोसु अवलोइउ नियभडबलु असेसु ।
 दरिसहु कुरुजंगलि पलयकालु कुरुवइ उक्खिणहु समूलडालु ।
 गयउरि पायारपओलिभंगु दर मलहु छुहिवि बलु चाउरंगु ।
 हयभेरिपयाणउं नवर दिनु धरदल मलंतु संचलिउ सिनु ।
 घत्ता । एत्तहिंवि महल्लहो अणिहयमल्लहो मुरकरिकरदीहरभुअहो ।
 गयउरपुरवालें सहं भूवालें बडु पढु धणवइसुवहो ॥ १३ ॥

त्रयोदशः सन्धिः ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवणणाए भविसदत्तरज्जपट्ठबन्धो णाम तेरहमो संघी परिच्छंओ ।

परिवड्डियगआवहं तुलपयावहं गयउरपोयणपत्थिवहं ।
जण कहमि महाहउ जयसिरिलाहउ विहिमि कढिणकक्कसभुअहं ॥
दुवई । गिरि व दुलंघु ससि व पढनिम्मलु हत्थि व दिन्नदाणओ ।
तहिं कुरुजंगलद्धि महिमंडलि हउ भविसत्तु राणओ ॥
तो करिकरपवरहुअभुण्ण नरनाहु वुत्तु धणवइसुण्ण ।
जइ हउं जि देव पइं किउ पयत्थु तो नियउ देहि उत्थल्लि हत्थु ।
उहालमि कच्छाहिवहो रज्जु सो तउ अणिट्ठु भलु अकयकज्जु ।
जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु अमंगु ।
लइ सो जि झडप्पमि पढमु ताम संचिवि पडिवक्खि न मिलइ जाम ।
पच्छण्णु सो वि गउ तं सुणेवि आयउ असंगु ग्वंधारु लेवि ।
संपेमिउ दूउ विचित्तभेउ कच्छाहिउ तुम्हहं वसविहेउ ।
तहो उप्परि पढु मं करउ रोसु पइसरइ सरइ पंचालदेसु ।
आवइ वि न तुम्हहं पासि ताम मोडिउ न दंडु महिवइहि जाम ।
सम्माणिउं भडु आणंदु जाउ थिउ कुरुवलु परिवड्डियपयाउ ।
घत्ता । रयणिहिं पच्छन्नहिं वियणियवन्निहिं पिक्खिवि पढुपरिवारसिय ।
रिउचरहिं भमंतहिं चारु चरंतहिं अवक्कपु आलाव किय ॥ १ ॥
दुवई । पभणइं महंमि दिट्ठु सो राणउं अंतरि भवणि पत्तओ ।
अहुग्घाहु निणवि उवलक्खिउ कंतइं सहं चवंतओ ॥
उव्वहइ समरसंगमकणेरि परिवड्डइ रणभरभारखेरि ।
विलिहंतु सुहइ संगामसीह भविमत्तहो कडुहिं पढमलीह ।
अन्निक्कु भणइं रणि लोहजंघु पढुकज्जि भिडइ वइरिहिं अलंघु ।
अन्निक्कु भणइं सिहउरमल्लु भडु वइरिवरंगणहिययसल्लु ।
अन्निक्कु भणइं कंतिउरनाहु उव्वहइ समुब्भडभडपवाहु ।
अन्निक्कु भणइं पढुभविसयत्तु महं निसुणिउं सहं जणणिण चवंतु ।
महु तासु अंगपाहरिउ इट्ठु तहु संगि हउ अंतरि पइट्ठु ।
सहु मंतिहि थिउ मंतणइ जेत्यु णीसेसरयणि महं गमिय तेत्थु ।
तहु जित्तिउ बलु माहप्पु दप्पु तेत्तिउ नरवइहि न भडकडप्पु ।
घत्ता । अवलेविं वट्ठइ रणु परियट्ठइ परिओसइ परिवारजणु ।
पढुपत्ति विसेमइ चर परिपेसइ अच्छइ परबलि दिन्नमणु ॥ २ ॥

दुवई । जा चिरु आसि महिम भोवालहो परिणयणयनिउत्तहो ।
 परिवड्डियपयाव सा वट्टइ एवहिं सिद्धिपुत्तहो ॥
 एत्तहिवि करिवि परबलु सुदिट्ठु अत्थाणि नरिंदहो चरिहिं सिट्ठु ।
 पारक्कउ कच्छाहिविण देव थंभिउ सुक्कें घणजालु जेम ।
 तउ आणए सो णियभत्तिवंतु परबलहो परिट्ठिउ जिह् कयंतु ।
 अवरुप्परु कडुयालाव हूअ अवरुप्परु तज्जिय विहिंमि इअ ।
 अन्निक दिसइ पंचालु थक्कु होसइ संगामु कणक्कचक्कु ।
 तं निसुणिवि परिओसिउ नरिंदु संपेसिउ नियसामंतविंदु ।
 बिण्णिवि पन्वयवइ लोहजंघु हरिवाहणु पिहुमइ रणि अलंघु ।
 पंचहिं सामंतहिं पुलइअंग पडिगाहिवि थिय बिण्णिवि अभंग ।
 घत्ता । तो चलकरवालि रणि पंचालिं झत्ति झडप्पिउ वइरिबलु ।
 तं कच्छनरिंदिं महणगिरिंदिं महिउ जेम सायरहो जल्लु ॥ ३ ॥
 दुवई । हरिवइलोहजंघकच्छाहिवपंचालहिं भिडंतहिं ।
 अग्गिमवंधु वसुह् मेल्हाविउ पिल्लिवि दंतदंतहिं ॥
 संचालिउ परबलि माणसल्लु पाडिउ अणंतु मुहलोहमल्लु ।
 ओसारिउ अरिवारणमइंदु थिउ गलियगव्वु सामंतविंदु ।
 मोडिउ मइंदु चित्तंगु भग्गु किउ भवणु भमिउं वल्लु चाउरंगु ।
 चूरिय रह् दोग्वंडिय तुरंग वरभडहं छिन्न करयल सग्वग्ग ।
 केणवि भूवालहो कहिय वत्त परमेसर वइरिहु कह समत्त ।
 तउ आण वहिवि सव्वहं निवेहि पंचालमच्छकच्छाहिवेहिं ।
 पइसरिवि झडप्पिउ वइरिसिन्नु पडिभडहं भंगुरावत्तु दिन्नु ।
 अग्गिमवंधहो मोडिउ मरट्ठु कडु आविउ विवरामुहु पयट्ठु ।
 निज्जीव जाय करिसारि सज्ज ओहट्ट जोह् परिहरिवि लज्ज ।
 विहडिय रडंत मायंग तुंग हिंडिय सुत्तामण वरतुरंग ।
 जो आउ आसि आसणि रउहि सो घल्लिउ पहुचिताममुहि ।
 घत्ता । तो पहुपरिओसिं विजयपघोसिं परियणु परमामोण थिउ ।
 थुइ वयणरविंदहो वंदिणविंदहो कुरुवहं जयजयकारु किउ ॥ ४ ॥
 दुवई । केणवि कहिउ गंपि पोयणपुरि तहां अवणिंदरायहो ।
 वट्टइ देव सुहडकडमहणु तहिं नरवइनिहायहो ॥
 तिं वयणिं आहल्लिउ नरिंदु संगिलिउ सयलसामंतविंदु ।
 अहो तुरिउ किंपि चितवहो अज्जु तं होसइ दसंथविउ कज्जु ।

वारंतहो मज्झु असम्मण उच्चाइउ विग्गहू समउ तेण ।
 गंभीरु धीरु गुणसारभूउ सुपसन्नकित्ति पट्टविउ दूउ ।
 भणु अज्जवि एम गयारि वुज्झु भूवालि सहुं किज्जइ न जुज्झु ।
 नं वयणु सुणिवि गउ दूउ तित्थु पंचालदेसि ग्वंधारु जित्थु ।
 तो वुत्तु तेण अवणिदजाउ सामंतमंतिमंडलसहाउ ।
 तउ तापं रापं वुत्तु एम संवरहि जुज्झु करि संधि देव ।
 नां भणइं वीरु विप्फुरियदेहु किर संधिहि अवसरु कवणु एहु ।
 घत्ता । जो भिउडि निहट्टिवि भड दलवट्टिवि आसंधिवि अहिमाणजउ ।
 तहो माणु धरंतहो संधि करंतहो परसुहडत्तणु जाइ ग्वउ ॥ ५ ॥
 दुवई । पट्टचित्तंगु जेहिं अवगणिगउं मन्निउ गरुअविग्गहो ।
 देह सुमिन्न जेहिं उच्चायउ भविसत्तहो परिग्गहो ।
 कथपक्खवाय धल्लिउ अणंतु परिखुहिउ उत्तरावहु सतंतु ।
 कच्छाहिउ जहिं उव्वहिवि आउ उत्थरि समरि बहुनरनिहाउ ।
 दलवट्टिउ अग्गिमग्वंधु जेहिं भणु कवण संधि किर समउ तेहिं ।
 गउ दूउ कहिउ तं निरवसेसु अहिओय चडिउ पोयणपुरेसु ।
 पेसिउ असेससामंतचकु पुरि अप्पुणु पर एक्कंगु थकु ।
 मंगदु समरभूमिहिं न माइ ग्वयकाले समुदजलोहु नाइ ।
 हयभेरिपयाणउं दिनु जाम रणु मंडिउ कच्छाहिविण ताम ।
 सन्नद्ववद्वपरियरभडेहिं पारहु जुज्झु नियनियथडेहिं ।
 मेइणिकारणि पहरंति जोह हम्मंति हणंति निवडकाह ।
 तो नवर कुरुडकडक्खरेहिं सुहडहं पोयणपुरवक्खिणहिं ।
 कहु आविउ कच्छाहिवहो सिण्णु मिल्लिय रणमहि ओसारु दिनु ।
 घत्ता । वलिवंडइं चप्पिवि सुहड झडप्पिवि ओसारिवि आसंतसय ।
 जलदुग्गइं लंघिवि रिउ आसंधिवि आहणंत गयउरहो गय ॥ ६ ॥
 दुवई । तो पडिभडवमाले निहसंतिण थिरगंभीरकायहो ।
 तक्कालाणुसारु परियच्छिवि अक्खिणउ चरिहिं रायहो ॥
 अहो पट्टवहुमाणभडावलेव आयउ पारक्कउ जिणिवि देव ।
 तहो साहणि जं किउ दप्पसाहु आरोसिउ तहिं हिमगिरिकवाहु ।
 पट्टविय समरसंगमि अमोह एक्खयकन्नपंगुरण जोह ।
 सहलवयण नरनारसीह अब्भोदभडत्तणि धवललीह ।

पहरंतिहिं तहिं किय नर दुखंड रणमहि मिलाविय मंडमंड ।
 पासहिं हणंति नउ मुहि भिडंति नियडेवि नट्ट दूरे वि न जंति ।
 पइसरइ सरइ परबलु अणंतु पहु करहि किंपि संवरहि मंतु ।
 तं सुणिवि पडिय पडिवक्ख खेरि किय सन्नसमाहय समरभेरि ।
 नियनियआवासहो गय नरिंद कडिय तुरंग सज्जिय गइंद ।

घत्ता । रणरसपक्वत्ति धणवइपुत्ति पडिगाहिवि सिय गयउरहो ।

अत्थाणु विसज्जिवि भडसय तज्जिवि दिन्नु खंधु रणभरधुरहो ॥ ७ ॥

दुवई । गुडिय महागइंद पक्खरिय तुरंगमजुत्त रहवरा ।

भड सन्नड बडदिहपरियर दूरुक्खित्तरणभरा ॥

तओ तम्मि काले भडछडवमाले महाजोहकूरे दुहुक्कंततूरे ।

बले अप्पमाणे सुसन्नज्झमाणे रणे नीसरंते भयं वीसरंते ।

महावाणिवरगे पुरे हट्टमगे समाहुत्तकोवा पयंपंति लोया ।

अहो दप्पयंतो पमाणं चडंतो पसायं चवंतो वियप्पंतचित्तो ।

इमे अंतराले रणाहुत्तकाले नरिंदस्स वारे भिसं दुप्पयारे ।

पहुक्को गइंदो मिलंतालिविंदो तओ भविष्यत्तो महारिडि पत्तो ।

अमोहो पसत्थो गइंदासणत्थो अदप्पो अमाया जसामेइ ताया ।

रणे उच्छहंता समासेइ मंता ।

घत्ता । सज्जियजयमंगले घोमियमंगले पिक्खिवि पुत्तहोतणिय मिय ।

धणवइहरियत्तहिं पहमियवत्तहिं छडिय वणि वावार किय ॥ ८ ॥

दुवई । तो सुमहत्तराण कर मउलिवि नरवइ मुहुं नियच्छण ।

परियणि पिंडवामि अंतेउरि तुम्हई थाहु पच्छण ॥

चर पेसिवि सुविहियसंपहारु रणि जाणिवि समविसमाणुमारु ।

तक्कालसरुविं धरिवि मंतु पुरि पउरि करिक्खउ सुप्पयत्तु ।

पडिवज्जिय तंपि महानरेहि मंगलपसत्थ जंपिय सरेहि ।

पुणु जणणिसमुहुं सुपइव्वयाउ अहिणंदिवि दिट्टउ वरनियाउ ।

तेहिंमि जंपियइं मुहासियाइं निम्मच्छणाइं विविहइं कियाइं ।

कमलइं नवकमलदलक्खणाइं जिणसेसकुसुम करि धरिवि ताइं ।

अवलोइवि भालंकारु पुत्तु नवकुंदकुसुमदमणाइं वुत्तु ।

घत्ता । चिरु महुं पुच्छंतेहिं विणउ बहंतिहिं जं आपसिउ सुणिवरिण ।

तं चडउ पमाणहो निव्युइठाणहो जिणसासणदेविहु बलेण ॥ ९ ॥

दुवई । तो भविसाणुरूअ अवलोएवि संभासिय नरिंदिणा ।
 अच्छरकोडिसहिय रइमंदिरिं नं सइ सइ सुरिंदिणा ॥
 तो भविसइ भवियत्तहो सुआइं मालइमालाकोमलभुआइं ।
 कुवलयदलदीहरलोयणाइं मालूरपिकपीवरथणाइं ।
 अप्पिय चूडामणिनायमुह सुहिसमुह दिट्ट दुरियहं रउइ ।
 मणिमउडि कुंदि कुसुमइं करेवि वियसंति संति उल्लवइ देवि ।
 तोणीरहं तुहु अणुप्पमाण होसंति अणिट्ठिय ममरि बाण ।
 सरधारिहि वरिसिवि जेम मेहु जसधवलधूलि धूमरियदेहु ।
 भुअवलवलेण परवलु जिणेवि आवहि वइरियजयलच्छि लेवि ।
 तो चलतरलावियलायणाइं कंदप्पदप्पपियमाणणाइं ।
 अवलाइउ पिउ पियसंभमाइं नरवइभूवालतणुअभवाइं ।
 तेणवि बहुकज्जकयक्खणेण रइसन्नइं सम्माणिय मणेण ।
 नीसरिउ सरिउ जमरमि तुरंतु सज्जणदुज्जणहंमि भउ करंतु ।
 निज्जावओ व भउथडसमुहि नरवइ आरुहु महागइंदि ।
 घत्ता । रणभूमि सरंतहं चारु चरंतहं समरकज्जे उज्जुअमइहु ।
 वरकरिणिहु करिणिउं सुहइहं धरिणिउं सिक्ख दिंति नियनियपइहु ॥१०॥
 दुवई । पभणइं कावि कंत पिय वट्टइ अवसरु अप्पमाणहो ।
 निक्कउ करहि अज्जु समरंगणि पट्टसम्माणदाणहो ॥
 कोवि भणइं रणि चडिवि पमाणहो निक्कउ करमि सामिसम्माणहो ।
 कोवि भणइं पिण पइं वि न भुंजमि जइवि न तिलयनाहु रणि रंजमि ।
 कोवि भणइं नवि बंधमि फुल्लइं जाम न वइरिमुहइ ओहल्लइं ।
 कोवि भणइं अहं सइ आवट्टमि अहं जुयरायदंडु दलवट्टमि ।
 कायरयरिणि कावि परिवेयइ होउ बलिक्रियाण पट्टु सेवण ।
 जित्थु अऊरइ कालि मरिज्जइ काइं तेण विहवेणवि किज्जइ ।
 सामिणि मा ए सवक्खु सरिज्जहि महु कंतहो जंघाबलु दिज्जहि ।
 सांवि भणइं किं सामिणि बुच्चइ महु जंघाबलि कुवि न पट्टुचइ ।
 कैम पमाउ दूरि वगंतहो परसंसउ पओलि निगंतहो ।
 एम समरुवाचारु विहट्ठिवि निग्गय नरवरिंद संघट्ठिवि ।
 घत्ता । अवलाइउ साहणु हयगयवाहणु भविसयत्त भूवालपट्टु ।
 थिय समरु समुड्ढिवि रणपिट्टु मंडिवि पडिगाहिवि जयलच्छि लहु ॥११॥

दुवई । पिहुमइलोहजंयपंचालहिं कच्छाहिवनरिंदहिं ।

पणविय कुरुव वेवि अन्नेहिमि बहुसामंतविंदहिं ॥

भविसत्तु वुत्तु कच्छाहिवेण पहु अम्ह कुइउ कज्जेण केण ।

कुरुजंगले जो पइसइ असंतु तहो अम्हहं वइरु महामहंतु ।

भूवालहो जो जंपइ असेव तहु अम्हहं अवसिं सावलेव ।

एवहिं वट्टइ अहिसेउ तुम्ह देहि नियउ कवणु आएसु अम्ह ।

तं वयणु सुणेविणु भविसयत्तु पभणइं रणरसकंटइयगत्तु ।

अहो साहु सच्चविउ सच्चु पक्खालिउ पइं दुक्करु पवंचु ।

भूवालकज्जि सच्चउ सहिट्ठु तउ चरिउ चरेहिं चिरु चरहिं सिट्ठु ।

एवहिं धणधन्नरमाउलेहिं तउ आणउ अहिवेलाउलेहिं ।

घत्ता । एत्थुवि पडिवालहिं समरु निहालहिं पासट्ठिउ पक्खिन्नछलि ।

हउं जाम निहट्ठिवि रणि संघट्ठिवि करउ कुलक्खवउ वइरिबलि ॥ १२ ॥

दुवई । तां पञ्चयनरिंदहरिवाहणपंचालाणुरायहिं ।

पणविउ कुरुनरिंदु अन्नेहिमि बहुनरवइनिहायहिं ॥

तां भणइं नविप्पिणु लांहजंघु जसुतणउं वयणु सच्चहं अलंघु ।

अहो देव देव पडिभडवमालि नउ एह नित्ति संगामकालिं ।

पढमउं पहरंतण सामिसालि परिभमियविसमभंडणकरालि ।

भडथडु अप्पं परिहोइ जाम पाइक्कहो पसरु न होइ ताम ।

तं मंतिहु वयणु सुणेवि तेण अवलोइय नर हरिसियभुण्ण ।

दिट्ठइं सम्माणइं जोह जाम चप्पिय रणमहिं परबलिण ताम ।

पसरइ साकेयनरिंदमिन्नु रोमंचउच्चकंचुअपवन्नु ।

हरिग्वरखुररवि ग्वाणी ग्वणंतु गयपयपहारि धर दर मलंतु ।

हणु मारि मारि कलयलु करालु सन्नइवइभडथडवमालु ।

तं निणवि मघणु अहिमुहुं चलंतु धाइउ कुरुमाहणु पडिग्वलंतु ।

घत्ता । कलयलगंभीरइं दिन्नसरीरइं हयरणभेरिभयंकरइं ।

कुरुपोयणवल्लहं अणिहयमल्लहं भिडियइं वलइं समच्छरइं ॥ १३ ॥

दुवई । तां हरिग्वरखुरगसंघट्ठिं छाइउ रणु अंतोरणे ।

णं भडमच्छरग्गिसंधुक्कणधूमनमंधयारणे ॥

धूलीरउ गयणंगणु भरंतु उट्ठिउ जगु अंधारउ करंतु ।

नउ दीमइ अप्पु न परुसग्वग्गु न गइंदु न तुरउ न गयणमग्गु ।

तेहइवि कालि अविमोह हुंकारहु पहरु मुअंति जोह ।
 किवि आहणंति दिसि बहु मुणेवि गयगज्जिउ हयहिंसिउ सुणेवि ।
 किवि कोक्किवि पडिसहो चलंति अमिसुट्टिण नियलोयण मलंति ।
 धावंतु कोवि अहियाहिमाणु गयदंतहि भिन्नु अपिच्छमाणु ।
 कथइ पहराउरअयसमोह गयघड पयट्ट निहणंति जोह ।
 रउ नट्ट विहंडिउ भडग्वलेण महि मुहिय वणसोणियजलेण ।
 घत्ता । तो गयघडपिल्लिउ सुहडहिं भिल्लिउ अवरुप्परु कप्परियनणु ।
 मरजालोमालिउ पहरकरालिउ भमरावत्ति भमिउं रणु ॥ १४ ॥
 दुवई । तो इक्कवयकन्नपंगुरणहिं सुहडहिं नारसिहहिं ।
 दढदाढाकरालमुहभासुरलोलललंतजीहहिं ॥
 ग्वज्जंतु भमिउं करवुहं सिन्नु ओसारु निविडगयघडहिं दिन्नु ।
 तेहइवि कालि सोंडीर वीर पहरंति सुहड संगामधीर ।
 केणवि कासुवि अमिधाउ दिन्नु उरु सिरु सग्वग्गु भुअदंडु छिन्नु ।
 अमि वाहइ कोवि गलद्धसेसु हत्थेण धरेवि पडंतु सीसु ।
 केणवि आरोडिउ लंबकनु वंचेवि फरसु कुंतेण भिन्नु ।
 केणवि रणि तज्जिउ एक्कवाउ विज्जाहरकरणिं दिन्नु घाउ ।
 केणवि दुक्कंतु ललंतु जीहु दो खंडिवि पाडिउ नारसीहु ।
 कथइ कडु आविय गयहं पंति परिभमिय सुहडसीसइं दलंति ।
 कथइ पहराउर दुन्निवार हिडिय तुरंग पडिआसवार ।
 कथइ मराहु वणसोणियंधु मुरहिउ करि नरकेसरिहि गंधु ।
 एहइ वट्टंण रणि अमक्कि मंतणउं जाउ महिवालचक्कि ।
 अहो अच्छइ हुं काइं निरावसन्न कुरुवइहि ओसारिय लंबकन्न ।
 मंछुइ दुज्जउ भूवालराउ दीसइ धणवइसुउ बहुपसाउ ।
 तं मंतिवयणु हियवइ धरेवि उट्टिय सयलवि समहरु करेवि ।
 घत्ता । महिवइसामंतिहिं समरि भिडंतिहिं कुरुवइसाहणु ओसरिउ ।
 दिढपहरकरालिउ समरसजालिउ रणमहि मिल्लिवि नीसरिउ ॥ १५ ॥
 दुवई । भग्गइ सामि सिन्नि पइसंतण पसरिवि निययमंडले ।
 निरु खलभलिय गामपुरपट्टण तहिं कुरुभूमिजंगले ॥
 गयउरजणु हल्लोहलिउ सुट्टु नायरियहिं हाहाकारु छुट्टु ।
 विहडप्फड धाइय पयअसत्थ परिमुक्ककेस विहडियनियत्थ ।

नियनियघरसिहरहं चडिउ लोउ जंपइ अणिउ संपयविहोउ ।
 लइ नहु कज्जु अत्थमिउ राउ बलु भज्जइ नीमाहारु साउ ।
 परबलु गहगहइ महोच्छवेण दीसइ न किंपि धूलीरवेण ।
 धणवइ परिचितिवि अप्पसाउ सन्नहु सुहडसाहणसहाउ ।
 परिरक्खणु किउ पुरवरि सकोसि परियणि अंतेउरि पिंडवासि ।
 इत्थंतरि पइसिवि वरिहिं सिद्धु अम्हेहिं सयलु संगामु दिद्धु ।
 विहडिउ सयत्थु उप्पन्नु भंगु वइरिद्धु बलु मोडिउ चाउरंगु ।
 परथक्कउ परिवद्वियपयाउ तउ नंदणु भूवालं सहाउ ।
 सन्नहु करिवि करिसारिसज्जु नउ जाणहं होसइ केम अज्जु ।
 घत्ता । एत्तहिवि णरिंदि वइरिमइंदि अवलोइवि नियबलु नविउ ।
 विह्णियभुयदंदि रणभरचंडि अप्पणु सइं सन्नाहु किउ ॥ १६ ॥
 दुवई । सन्नज्झंति निलयदीवाहिवि समरि सुमित्तताइणं ।
 घल्लिवि कवउ लइउ कुंताउहु पहुभूवालराइणं ॥
 पणविप्पिणु पंकयसिरिसुण्ण नरनाहु वुत्त हरिसियभुण्ण ।
 तुहं नाय ताम पिक्खंतु होहि दिद्धु पवणु हउंमि परबलजलंहि ।
 जा अग्गिमन्धि अणंतवालु तहो करमि अज्जु रणि पलयकालु ।
 अल्लुमि चित्तंगहो दलमि दण्णु चिरु पइसिवि मग्गिउ जेण कण्णु ।
 अन्नहंमि असन्नहं करिवि सन्न मोडिवि महिवइ उक्खिणमि कन्न ।
 जंपंतु एम चल्लिउ नरिंदु आरोहिं कन्नारिउ गइंदु ।
 निं सहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिंद ।
 पहुमइहरिवाहणलोहजंघ अन्नवि नरवइ जे रणि अलंघ ।
 घत्ता । नरवरंहिं परज्जिवि गुण निम्मज्जिवि धणुहरसरसंधाणु किउ ।
 अक्खयतोणीरिं रणि सुंडीरिं परबलु सरहिं कडन्तरिउ ॥ १७ ॥
 दुवई । नियबलु निणवि सरहिं भिज्जंतउ रणसंगरि पयत्तहो ।
 वरदुग्घोद्धि चडिवि उडायउ महिवइ भविसयत्तहो ॥
 जुअराणं तज्जिउ मिट्ठिपुत्तु अहो तुम्ह गोत्ति एउवि अजुत्तु ।
 पहु रंजिवि जं परिणिय सुमित्त अवसाणु तामु इत्तडउ मित्त ।
 विहमंतु पयंपइ निलयराउ हउं फेडमि तुहु सुमित्तवाउ ।
 तं वयणु सुणेवि विरुद्धण पेसिय सरधारणि कुद्धण ।
 ते लीलइं धणवइसुण्ण छिन्न अन्नेक्खसरहिं पयरक्ख भिन्न ।

हउ चावदंडु पाडियु^३ धयग्गु वणितणुरुहभएण गइंदु भग्गु ।
 अन्नहिं गयउरि आरुहइ जाम सिरि लउडिपहारिं हयउ ताम ।
 घत्ता । गयघाउ सहेविणु चेय लहेविणु उट्टिउ असिवरु लेवि करि ।
 तो खेयरकरणिं असिवावरणिं झत्ति झडप्पिउ वहरिअरि ॥ १८ ॥
 दुवई । नरवइ जीवगाहि जंपाविउ सहं भविसत्तराहणं ।
 तो सक्केयजोह रणु मिल्लिवि झूरिउ मणि विसाइणं ॥
 जो जासु भिडिउ सो तेण मुक्कु थिउ परबलु सहं संकेयचुक्कु ।
 विणु इक्किं पडिउ तमोहजालु कहु सहु विसमट्टिउ सामिसालु ।
 पट्टुपासि पट्टुक्क नरिंद सच्च निप्फंद निराउह गलियगच्च ।
 परिओसिउ पट्टु भूवालुराउ गयउरि लोयहं सोहलउ जाउ ।
 नायरजणु रणु पिक्खिवि सविंदु जयकारइ जणवल्लह नरिंदु ।
 तां नवर तेण धणवइसुएण रणसिरिरामालिं गियभुएण ।
 संवरिवि लयउ भंडारु कोसु परियणु अंतेउरु पिंडवासु ।
 परिवारु सयलु किउ इक्कवासि दुम्मणु निविट्टु नरवइहिं पासि ।
 विणु चमरहिं चामरगाहिणीउ जलि सुक्कइ जं जलवाहिणीउ ।
 नउ सोहइ दुम्मणु पिंडवासु कज्जलजलमइलियगंडवासु ।
 थिय छत्तधार छत्तइं मुएवि तूरियवाइत्तइं परिहरेवि ।
 अरि चोर जेम्ब चालिवि सविंदु परिओसिं गउ गयउरि नरिंदु ।
 तां मंतिउ मंतु महानरेहिं आयहिं दिज्जहिं नियलइं पएहिं ।
 घत्ता । बहुनरपरियरियउ मणि मच्छरियउ अच्छइ मउलियमुहकमलु ।
 जइ कहवि विलुट्टइ तो दलवट्टइ सयलुवि अम्हहं तणउं बलु ॥ १९ ॥
 दुवई । अहो जण मणि सयज्जु परिचितहो मं घरवासि दम्महो ।
 ग्वणपरियत्तविसमसमसंकुलगइ संसार धम्महो ॥
 तित्थंकरु रिसहु जिणिंदु आसि तहो पुत्तु बाहुबलि तेयरासि ।
 नरलोयकोडिपुन्वाउमाणु सयपंचसवायधणुप्पमाणु ।
 जिउ समरि जेण भरहेसरोवि जसु चरणिहिं पडिउ सुरेसरोवि ।
 जो तहिं सताणि महानरिंदु जसु सिरिण नवइ सामंतविंदु ।
 मंडलवइ जासु करंति सेव बंदिग्गहि पाविउ सोवि केम्ब ।
 जो गिज्जइ गेयवियक्खणेहिं परिभमइं सोवि सहं रक्खणेहिं ।

जसु परियणु महिमंडलु पवासु सो अण्णं सहं अहिलसइ गासु ।
 कीलंतउ जो रमणिहिं सहासि सो निंद लहइ कह बंदिवासि ।
 तहो दरिसिय एहावत्थ जेण किं बुच्चइ तासु कुलक्कमेण ।
 उप्पण्णउं चिरु वणिवरहं गोत्ति परिवट्ठिउ मामहं सालि पुत्ति ।
 वाणिज्जं गउ सत्त्वायरेण वंचिउ सावत्ति भायरेण ।
 परिहविण गंपि नरनाहु दिट्ठु तेणवि सम्माणिउं किउ वरिट्ठु ।
 हुउ बहुमंडलवइनरवरिंदु उच्चाइउ नियसुहिसयणविंदु ।
 एहउ जाणेविणु मच्चलोइ मं करहु गच्चु संपयविहोइ ।
 पारंपरकच्चहं लहिवि भेउ मइं झंखिउ सरसइवसिण एउ ।
 घत्ता । झाणिं संगामहो दुप्परिणामहो अवसिं नासइ अप्पहिउ ।
 घणवइवणिउत्ति रइवि णिउत्ति पुणुवि तस्स मिच्छा मि किउं ॥२०॥

चतुर्दशः सन्विः ।

संगामनियत्तण विसमिसमत्तण दीहरथोरपलंबमुउ ।
 अहिसिंचिउ राणं मणि अणुराणं अज्ज रज्जि घणवइहिं सुउ ॥
 दुवई । अहिसिंचिवि कुमारु वरजुवइहिं पुज्जिउ सेयवासहिं ।
 सियचंदणविलित्तु परिअंचिवि जयमंगलसहासहिं ॥
 तओ दंसियं सज्जणाणं सुहइं सुघोसं समुप्फालियं नंदिसइं ।
 समाओसिओ पोसियंदो विपक्खा विहोएण भोएण काउं समक्खा ।
 पसाहा वियादा वियासा सुमित्ता पसत्थेहिं वत्थेहिं सित्ता पवित्ता ।
 अविट्ठां विमुद्धीकया कोइलावा समालीढघोलंतकंचीकलावा ।
 समिंदीवरच्छी समुत्तुंगनासा समावत्तजंघा वारोएणसा ।
 नियंबे विसाला सुवित्थेन्नमज्झा घणंधत्थणा दक्खिणावत्तगुज्झा ।
 जुवाणं जणं वम्महंती महंती महामत्तमायंगलीला वहंती ।
 सलायव्व लावन्ननीरे तरंती जणे साहिलासोहसोहा धरंती ।
 पुरे सा बहू सो वरो तं विहोएं निणउं न सो जस्स जायं न मोयं ।
 घत्ता । सा धीय नरिंदहो सज्जणविंदहो मज्झि सुवेसालंकरिय ।
 जयमंगलघोसिं सुहिपरिओसिं भविष्यत्ति करयलि धरिय ॥ १ ॥

१ C adds इय भविष्यत्तकहाण पयडियधम्मत्थकाममोक्खाए बुहधणबालकयाए पंचमिफलवण्णणाए
 भविष्यत्तसंगामजयवण्णणो नाम चउरहमो संधी परिच्छेओ सम्मत्तो । २ A अविष्ठा ३ B सुविषिणमज्झा

दुवई । पाणिगहणि जाए जामायहो अहियमणाणुराइणा ।
 जं चित्तिउ मणेण नीसेसु वि तं तहो दिनु राइणा ॥
 तहो अप्पिउ कुरुजंगलहो अहु धणकणयसारमंडणसमिहु ।
 राउल्लु विचित्तु वित्थारसारु रक्खणपडिरक्खिउ सीहवारु ।
 सीहासणु चमरइं आयवत्तु पल्लंकतूलि रहभवणि पत्तु ।
 सुहलक्खणु जयमंगलगइंदु पडिवन्नसेव सामंनविंदु ।
 मणपवणगमणु ह्यवरु तुरंगु भंडारु कोसु बल्लु चाउरंगु ।
 विलयउ पियवयणइं वाहिणीउ वरजुवइउ चामरगाहिणीउ ।
 कच्चोलथालपरियल्लु असेसु अंतेउरु पेसल्लु पिंडवासु ।
 असिमसिमहल्लमंतिण णिओइ काहारखोरभडभंडभोइ ।
 अनुवि जं जं महरायचिण्ह तं तं नरनाहिं तासु दिण्ह ।
 पुव्वक्कयसुहकम्मइं फलेण वर वसविहेय कय भुयबलेण ।

घत्ता । दोहलयनिमित्तु परिपुच्छिवि भविसाणुमइ ।

तं निमुणहु जेम गउ तं दीउ नराहिवइ ॥ २ ॥

दुवई । पंकयसिरिसुमित्तपियसुंदरिभविसमहाणुरूवहिं ।

पेसिय संकहियइ भविसत्तहो बहुमइसारभूअहिं ॥

ओसारिवि परियणि पिंडवासि वइसारिउ पट्टु एकंतवासि ।

दाहिणइं पट्टि भविसाणुरूअ वामइं सुमित्त गुणसारभूअ ।

अगगइ तिन्निवि सुमहत्तीउ कमलच्छि लच्छि पियसुंदरीउ ।

पणविवि नरनाहिं दिनु कल्लु जंपिउ जणणिण बहुगुणपसन्नु ।

पइं चंगउ किउ ववसाउ वच्छ आणिय घरि जयसिरि बहुअ सच्छ ।

जं जंपिउ पट्टुअत्थाणि जेम निव्वाहिउ तं जि नियाणि तेम ।

चित्तंगि सहुं जंपिउ कराल्लु घल्लिउ दर मल्लिवि अणंतपालु ।

तं नवर सयल्लु पइं किउ सदप्पु भुअबलेण जइवि तहो हउ कडप्पु ।

नरनाहिं वसुमइ तइ निउत्त पालिन्वी कुसलत्तणेण पुत्त ।

अमुणिय बीमासु पमाउ लोहु तिण्णिमि संपयहं करंति दोहु ।

एक्किक्क पहाण महानरिंद पइ आणिय अवमाणिवि सविंद ।

घत्ता । नउ सुंदरु एउ जं परिरक्खिउ भमइं अरि ।

सम्माणिवि पेसि अह नियलहिं पच्छन्न करि ॥ ३ ॥

तं वयणु तासु हियवइ पइहु कोक्किउ अंतरपरिवारु इहु ।

धणवइ हरियत्तु महाणुराय मंतणइं परिट्ठिय बेवि ताय ।
 पुच्छिउ भूवालु पसन्नमाणु इयकालहो एयहो किं पहाणु ।
 तेणवि अवलोइउ वयणु तासु वरतिलयदीवपरमेसरासु ।
 अहु कारणु नउ सावन्नु एउ जं कज्जइ तं संघडइ हेउ ।
 नरवइ महिवाल महाहिराउ तहो पुत्तु तुम्ह उक्खेवि आउ ।
 अनुवि चित्तंगु महानिउत्तु सिंधुवइ सीहकंधरहो पुत्तु ।
 अरिवारणसीहु अणंतपालु चंपाहिउ चंपहि सामिसालु ।
 अवरवि नरिंद अमरिंदतेय सयलवि एक्किक्कपहाण एय ।
 परियण सभिच्च अप्पिय कलत्त अच्छंति बारि तउ रुल्लुधुलंत ।
 विसहिवि अवत्थ खेवंति कालु न मुवंति विहुरि नियसामिसालु ।

घत्ता । किं किज्जइ इत्थु वियडि परिट्ठिय कज्जगइ ।

आढप्पइ जं जि तंपि न एवहिं संभवइ ॥ ४ ॥

जइ मुच्चइ तो पडिवक्खि जाइ जइ बज्जइ तो हियवइ न माइ ।

अहं हम्मइं तो जसहाणि होइ अच्छंतु एम सुंदरु न लोइ ।

अहं एणवि काइंमि न किउ जुत्तु आरोहिउ केमरि सुहु सुवंतु ।

लइ लेहु ताम नियलइं पणहिं परिवेढिवि मत्तमहागणहिं ।

जइ रूसइ तो हम्मइं वलंतु अहं विसइ तो अच्छइ ग्वलंतु ।

किउ निच्छउ आवासिय तलेर सज्जिय गयसाहणु भमियरेर ।

निग्घिण चिलाय नर कूरकम्म आरुह गइंदहिं वद्धचम्म ।

विहडप्फड धावंति जणेण परिवेढिउ नायरियायणेण ।

हा हा निक्कारणु जाउ कज्जु मंछुहु मारिच्चउ वहरि अज्जु ।

कोवि जंपइ जइ मुच्चइ जियंतु तो पुणुवि एइ होइ विसंतंतु ।

घत्ता । अरि सप्परिवारि वेढिज्जंतए गययडिहिं ।

सविलक्खु हसेवि जंपिउ अवरुप्परु भडिहिं ॥ ५ ॥

अहं वट्टइ कज्जु समप्पमाणु अकियत्थु जाउ मरणावसाणु ।

वहरिहिं आढत्तइ सामिसालि किं करहु निराउहं सामिसालि ।

वरि तहिं जि आसि मुअ हणिवि गत्तु मं दिहु सामि अवमाणियंतु ।

अन्निकु भणइं लइ होउ चारु वणि सीहु वट्टइ किं हत्थियारु ।

भुअदंड बेवि पवहंति जाम को दुक्कइ सामिहि समुहु ताम ।

हल्लोहलि हूवउ वहरिविंदु पिक्खइ तवंगि थिउ नरवरिंदु ।
 तो लेविणु पोयणपुरहो वत्त चर बिण्णि पराइय चारुगत ।
 परिपुच्छइ नरवइ साणुराउ कहिं वट्टइ सो महिवालु राउ ।
 कित्तिउ बलु कित्तिउ सुहडविंदु मंतणउं काइं मंतइ नरिंदु ।
 पणविप्पिणु तेहिंमि सुट्ठ एम्ब तहो पासि नाहिं बलु किंपि देव ।
 जे जे पहाण सामंत केवि ते ते तहो नंदणु आउ लेवि ।
 अच्छइ नरवइ वहरायभट्ठु तं पट्ठणु हल्लोहलिउ सुट्ठु ।
 घत्ता । हिंडंतिहिं तित्थु घरि घरि सुच्चइ तउ चरिउ ।
 रिउघरिणिणं नाह नयणिहिं कज्जलु अबहरिउ ॥ ६ ॥
 चरवयणु सुणिवि रिउनिम्महेण वुच्चइ सुमित्तमणवल्लहेण ।
 तज्जंतहं तज्जिउ मुहकरालि पहरिउ पहरंतहं भडवमालि ।
 एवहिं वहरायपब्भ तेय कोक्खिवि सम्माणहं सयल एय ।
 तं निसुणिवि धाइय नर सधम्म विणिवारिय किंकर कूरकम्म ।
 आणित्तं मं भीसिवि वंदिसत्थु सइं जंपिउ पेसलु तह पमत्थु ।
 पइसारिउ सज्जणु भव्वलोउ दरिसिउ नियसंपयपयविहोउ ।
 भोयणु भुंजाविय बहुरसेण सक्कारुक्खेत्त महालसेण ।
 दिन्नइं वरवत्थविलेवणाइं जायइं पसन्नसन्नइं मणाइं ।
 घत्ता । एक्किक्क पहाण जइवि सकुंडल मउडधर ।
 नउ पावहिं सोह विणु जयलच्छिणं तोवि नर ॥ ७ ॥
 सम्माणिवि सप्परिवारु सत्तु जोविउ अणंतु चित्तंगु वुत्तु ।
 अहो साहु साहु सुहडत्तणेण उज्जालिय लीह भडत्तणेण ।
 तं किउ जं जंपिउ तित्थु कालि दरिसाविउ अप्पउ भडवमालि ।
 पुण्वज्जिय रणि जयलच्छि होइ पहरिवि जुज्झइ पाइक्कु लोइ ।
 संवरिवि जाहु नियसामिसालु आविज्झहि पुणुवि लहेवि कालु ।
 तो नवर भणइं अवणिंदजाउ अहो नरवइ तउ पसरउ पयाउ ।
 अम्हइं पुणु सुहडत्तणु अचंडु छुट्ठु न गय समरि सयत्तंडु खंडु ।
 तउ अप्पिवि सहं जीविउ सरीरु विसहिउ निरोहपरिहउ गहीरु ।
 घत्ता । जो चप्पिउ जेण तासु तेण सहं कवण तुडि ।
 मइलियइं न होति फुल्लु सइत्तणु चारहडि ॥ ८ ॥
 रणि भण्णु मडप्फरु जेण जासु सो जीवउ सेव करेवि तासु ।

एवहि तुहुं अम्हहं सामिसालु खेवहं तउ आण करेवि कालु ।
 अणुहुंजि सिंधु सायरइ दोवि चंपहि चंपाहिउ करहि कोवि ।
 पोयणपुरवरि नियकरण देहि पन्वयमंडलियहं कप्पु लेहि ।
 एवहिं तउ आणइं अम्ह तेउ सो भंजहं जो तइ अणविहेउ ।
 तं निसुणिवि पंकयलच्छिजाउ सम्माणइं सयलवि कयपसाउ ।
 अरिदप्पसाड कीलइं रमेवि जं जासु तं जि तासइं खमेवि ।
 अप्पिउ परिवारु सपिंडवासु करितुरयजोहभंडारु कोसु ।
 अंतेउरि सइं भविसाणुरूअ सम्माणु करइ गुणसारभूअ ।
 संपेसिय गय सयलवि नरिंद नियनियनयरिहिं थिय सुहडविंद ।
 घत्ता । वणिउत्तें होवि गयउरि पुन्वसुकयजुएण ।
 मंडलिय जिणेवि लइय लच्छि धणवइसुइण ॥ ९ ॥
 जयजसपसरपसाहियगन्ति भविसिं रायलच्छि माणंतिं ।
 बहुकालि बहुसिय संभाविय बहुनरवइ नियसेव कराविय ।
 अग्वलिउ सालंकारु सणेउरु पसरिउ पिंडवासु अंतेउरु ।
 सीहवारु सीहासणु छत्तइं एम्बमाइ अन्नइंमि विठत्तइं ।
 एम तासु बहुभोयासत्तहो हुअ गुरुहार धीय भवियत्तहो ।
 सा दुलंभ दोहलय सरंती पुच्छिय रहमंदिरि विलसंती ।
 कहहि देवि जा नयणाणंदिरि तिलयदीवि ससिपहजिणमंदिरि ।
 घत्ता । जइ जाइवि तित्थु पुज्जमहिम जिणवर करमि ।
 तं सिज्जइ केम तेण नाह हियवइ धरमि ॥ १० ॥
 तं निसुणिवि नरवइ चिंताविउ गहणु समुदत्तरणु मणि भाविउ ।
 किम तं तिलयदीउ आसंघमि दुत्तरु किम रयणायरु लंघमि ।
 तइयहं गय पिल्लिय दुब्बाएं आणिय माणेसरिण सहाएं ।
 एवहिं पुणु दुलंघु तहिं संगउ अंतरु जलदुग्गसु थलदुग्गउ ।
 जइ आयहो दोहलउ न पुज्जइ तो पुरुसाहिमाणु नउ जुज्जइ ।
 एम जाम चितवइ महाइउ तक्खणि सो मणवेउ पराइउ ।
 तेण वुत्तु पडिहारु समासए अवसरु जाणावहि पट्टासाए ।
 सोवि तासु थिउ नयण कडक्खेवि सुवियक्खणु वि न सकइ लक्खेवि ।
 गउ पट्टपुरउ अवक्खए खेविउ मुहि वत्थंचलु देन्वि निवेइउ ।
 देव देव अच्छरिय महंतरु अच्छइ बारि मउडकुंडलधरु ।

किं सो असणिवेउ संपाइउ किं माणेसरु जक्खु पराइउ ।
 किं सुरु कोवि सुरत्तणु पालइ अवसरु सीहबारि पडिवालइ ।
 तो आणाविउ णवर णरिदिं लहु पइसारि वुत्तु साणदिं ।
 घत्ता । आवाहिउ आउ राएं अब्भुत्थाणु किउ ।
 तहो तेण नवल्लु पाहुडु करयलि अल्लविउ ॥ ११ ॥
 खयरिं सविणएण पिउ जंपिउ दिन्निं दिन्वाहरणु समप्पिउ ।
 नरनाहिं देवाविउ आसणु जंपिउ थोउ थोउ संभासणु ।
 को तुहुं कवणिं कज्जे आयउ दीसहिं पगुणगुणहिं अग्घाइउ ।
 तं निसुणेवि तेण उवलक्खिउ नियकुलु नाउं थाउं तहो अक्खिउ ।
 हउं मणवेउ नाम विज्जाहरु निलउ मज्झ वेयडूमहीहरु ।
 केणवि कोऊहलसविसेसिं आयउ मुणिवरवयणाएसिं ।
 जइ तुहुं धणवइसिद्धिहि नंदणु कमलाएविहि नयणाणंदणु ।
 जइ भविसाणुरुअमहएविहिं अंतरि अत्थि किंपि सुहसेविहिं ।
 जइ संकेउ एउ णउ पुज्जइ तो आएसु देहि जं किज्जइ ।
 अह नउ मिलइ एउ अहिणाणउं तो सच्चहं अवसाणु पहाणउं ।
 घत्ता । तं वयणु सुणेवि नयणिहिं किउ हरिसंसुजलु ।
 मुहि करयलु देवि पुणु ओरालिउ मुहकमलु ॥ १२ ॥
 तिं वयणिं पट्टमणि आमोएवि महएविहि मुहकमलु पलोएवि ।
 जंपिउ विज्जाहरिण समाणउं सुंदर मिलइ सच्चु अहिणाणउं ।
 एत्तिउ महु मणि पर वामोहउ तुहुं जयलच्छिविहूसियदेहउ ।
 जम्माउव्वु अइट्टविसेसणु किं कज्जिं महु मन्निहिं पेसणु ।
 तो विहसिउ वेयडूहो राणउं अत्थि इत्थु वित्थरिण कहाणउं ।
 जइ नियमेण सुणहिं आयच्छलु जइ सच्चउ जिणसासणि वच्छलु ।
 जइ मुणिवरवयणइं पडिवज्जहि जइ दुक्कहजणवयणहो लज्जहि ।
 जइ जम्मंतरवयणइं पुच्छहि जइ अप्पाणउं पउ परियच्छहि ।
 तो संवरहि विचप्पवियारणु अत्थि पुव्वसंबंधं कारणु ।
 घत्ता । तो कुरुवनरिंदु जंपइ अवगन्निवि गहणु ।
 पडिवन्नपयत्थु किं किज्जइ तं तुरिउ भणु ॥ १३ ॥
 नहतिलयाहिवेण तो बुच्चइ जं तउ ठाइ अम्म तउ रुच्चइ ।
 महएविहि दोहलयनिमितिं हउं आयउ मुणिवयणनिउत्तिं ।

लइ आरुहहि विमाणि रवन्नइं पवणुहुअपडायसंछन्नइं ।
 तिलयदीवि चंदप्पहनाहहो करहु न्हवणु चंदप्पहनाहहो ।
 पुज्जिवि वम्महवारणुकेसरि पिक्खिउ कुरुजंगलपरमेसरि ।
 सरहसु तं पडिबन्नु नरिंदिं लइउ समउ सहं सज्जणविंदिं ।
 तं संकेयतूरु अप्फालिउ दसदिसि वहकयंउ ओरालिउ ।
 तहो सदिं सुहिसयण पराइय सहं लच्छिए पंकयसिरि आइय ।
 हरिबल पत्त समउ परिवारिं धणवइ पउरपमुहपब्भारें ।
 भूवालु वि जुअराय पियच्छिए पियसुंदरिए समउ जयलच्छिए ।
 घत्ता । सम्माणिवि सिट्ठि पुरयणमणइं बहुच्चरिउ ।
 परितुट्ठ भणेवि तेहिंवि एंवकारु किउ ॥ १४ ॥
 तओ ताडिया किंकरेहिं सखेरी नरिंदस्स बारे महाणंदभेरी ।
 गया कन्नकन्नंतरेहिं नराणं समाएसणे पेसणे तं घराणं ।
 हुआ तेण सोऊण बुद्धा समिद्धा महाणंदिया उच्चरोमंचविद्धा ।
 अहो राउले कोवि आओ अउच्चो नरो वा सुरो वा परो वा सगच्चो ।
 बलं दावए तस्स राओ सराओ जयाणंदभेरीरओ तेण जाओ ।
 गया सीहवारे इमं जंपमाणा न लंघंति रायाहिरायस्स आणा ।
 समोहा सरोहा सजोहा पयंडा कयासारिसिज्जा गया लीलंगंडा ।
 चलंता वलंता पढंते थुणंता तुरंगा खुरगगेहिं खोणी खणंता ।
 जणो रायमग्गे पसिद्धं पएसा पसाहेइ सव्वायरेणं सुवेसा ।
 घत्ता । पुरि आवणसोह दरिसिय नयणाणंदिरहिं ।
 उल्लोचसयाइं रहयइं जिणवरमंदिरहिं ॥ १५ ॥
 तो नरिंदु आरुहु महागइ सहं सुरनाहु नाइ अइरावइ ।
 पासिहिं बिहिंमि वेवि सुहसेविउ तिलउब्भमसुमित्तमहएविउ ।
 अन्नेत्तहिं भूवालु नरेसरु जो कुरुजंगलद्धि परमेसरु ।
 दिढदीहरपलंबमुवपंजरु पियसुंदरिसुहपंकयमहुयरु ।
 अन्नित्तहिं जुअराउ ससाहणु भूवालहो नंदणु गयवाहणु ।
 पंकयसिरिवि समउ परिवारिं हुअ जंपाणि अहियसिंगारिं ।
 हरियत्तु वि सबंधु सपरिग्गहु चल्लिउ सज्जि निययसुपरिग्गहु ।
 उहयकुलेहिंमि जे सुहिसज्जण ताहिंमि करिवि हियय सव्वग्गण ।
 जिणमंदिरहिं असेसहं जाएवि जिणहरि पुज्जमहिम निज्झाइवि ।

घत्ता । महदाणइं देवि नायरजणजणिअच्छरिउ ।

जयत्तूररवेण लीलइं नयरहो नीसरिउ ॥ १६ ॥

पुरहो पयाहिण देवि सुसाहणु पुणु संचल्ल महागयवाहणु ।

चंचिवि थोवंतरु आसन्नइं हुअइं जाइं तहिं ठाइ विहिन्नइं ।

विज्जाहरु नरिंदु इक्कासणि भविस सुमित्त वेवि अवरासणि ।

एम विहोएं ताम निविट्टइं नायरियायणेण चिरु दिट्टइं ।

जयजयकारु करंतिं लोएं चडिउ विमाणु गयणि अब्भोएं ।

नहि जंतइं पिक्वंतिं महियलु जलकल्लोल दिंतु सायरजलु ।

जणु पिक्वंतु ताम थिउ रम्मइं जाम हुअइं नयणहंमि अगम्मइं ।

खंचिवि तिलयदीवि अवइन्नइं चंदप्पहजिणभवणि पवन्नइं ।

घत्ता । तहिं जाएवि तेण धणवइसुइ किउ आयरिण ।

जिणन्हवणविहइ पारंभिय सव्वायरिण ॥ १७ ॥

पञ्चदशः सन्धिः ।

सिरिचंदप्पहनाहु दीवंतर भविसनरिदिं ।

अहिंसिउ कल्लाणि परमेसरु जेम सुरिदिं ॥

विज्जाहरु वेयडुगिरिंदहो संवाहइ अहिसेउ जिणिंदहो ।

पयघयदहिमंगलजलकलसिहिं बहुनिम्मच्छणाइं सविसेसिहिं ।

धूवफुल्लबहुदीवंगारइं रमणइं रमिय अणेयपयारइं ।

नियविज्जाबलेण पवियप्पइ सइं सुमित्तमहएविहिं अप्पइ ।

भावयत्तदोहलयनिमित्तिं पिक्ववइ मणवयकायपवित्तिं ।

भविसयत्तु जिणपडिम पसंसिवि पुरउ परिट्टिउ नाहु नमंसिवि ।

उत्तारियउ असेसउ मालउ बहुपरिमलसुअंधसोमालउ ।

सुरतरुपसुहपसुअहं ईयउ नरसुरविज्जाहरकररइयउ ।

उत्तमसंगि जइवि पवत्तिउ तोवि सिरि करिवि वासि पक्खित्तउ ।

घत्ता । निम्मज्जेवि जगनाहु गुरुवयणु वियप्पिवि सारु ।

कयमहिमारंभि पहु अंचइ विविहपयारु ॥ १ ॥

मणवयकायनिवेसियचित्तिं पवरधूववासेण विचित्तिं ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए भविसदत्ततिलयपुरि दोइलयणिमित्तगमनं नाम पंद्रहमो सन्धी परिच्छेओ सम्मतो ॥ २ A निम्महंवि.

देविणु दीवजुत्ति अंगारइ रणरणंतघंटाटंकारइ ।
 उच्चल्लिवि पसन्नथुइवयणि अणुवासिय परिवसियवयणि ।
 सुविहिण मंगलग्गि पज्जालिय पुरउ तिवार भूमि पक्खालिय ।
 अंगु मलेवि सुअंधामोएं निम्मज्जिउ परिवत्तरतोएं ।
 पुणरवि धूवविलेवणवन्नण परिवारिण देविणु अवगन्नइ ।
 सिद्धमन्नि अहिसेउ पवाहिवि दसवि दिसाहिवाल आवाहिवि ।
 दहिधयपायसखइयनिओएं पुप्फक्खवयफलदलसंजोएं ।
 तंवयपत्ति करिवि अणुराएं उच्चल्लिउ आरत्तिउ राएं ।

घत्ता । जलकुसुमंजलि देवि बहुयुत्तुग्गिन्नगिरेण ।
 अक्खवयफलघुसिणेहिं निम्मच्छिउ नाहु नरेण ॥ २ ॥
 पुणु कप्पूरकरंबियतोएं पुणरवि दिन्नु तिवारामोएं ।
 पुणु वरसुरहिंवीरि उप्पन्नउं कुंकुमरसचामीयरवन्नउं ।
 जणवइ घाणिंदियहिं सुहाविउ मारुअरुअवेयणविच्छेयउ ।
 जं सोरंभु रंभवणमग्गु व निहु समिहु सुयणसुहिसंगु व ।
 ववधवंतु मणिकुंभकयंबिहिं झलझलंतु धारापडिविविहिं ।
 हयपडुपडहभेरि मणमोएं जयजयकारु करंति लोएं ।
 घउ निवडइ वच्छत्थले नाहहो न्हवणारंभि विहइसणाहहो ।
 सोहइ कलसमुहइं मिलंतउ जिणकल होइ कंतिरिहंतउ ।
 घुलिवि अंगि थिरु होविणु थक्कइ जिणवच्छयलु मुणवि न सक्कइ ।
 अह भणण दुब्वासणसंगहो न तरइ तरिवि जिणेसरअंगहो ।
 जम्मणमरणपलाव सरेप्पिणु नं थिउ जिणवरु हियइ धरिप्पिणु ।
 अह सत्त्वंगइं भरिवि जिणिंदहो कहइ नाइ भविष्यायणविंदहो ।
 अहो महु अज्जु नाउं सुहु पत्तउ जं एवडु महत्तणु पत्तउ ।

घत्ता । उच्चत्तिवि पयकोसु अहिणंदिवि तिहुअणसारु ।
 दिन्नु विलेवणु मन्नु उक्खेविउ धूवंगारु ॥ ३ ॥
 पुणु हिमसंग्वसरयससिधवलं थिरमंथरपवाहपहधवलं ।
 किन्नरगीयगेयगंभीरिं न्हविउ जिणिंदु सुरहिवरखीरिं ।
 पुणु कुंदुज्जलकंनिवयंसिं रिद्धि समिद्ध मणोहरफंसिं ।
 जिणु अहिसिंचिउ सुरसंभहिणं दडवडरवड पडंतिं दहिणं ।

पुणु गंधोवण सुपवित्तिं घणघुसिणुज्जलकंतिविचित्तिं ।
 पुणु समलद्वएण आमोएं पुणु पक्खालिउ निम्मलतोएं ।
 पुणु मणिकंचणकंतिकयत्थहिं निम्मलपुल्लपवित्तपसत्थहिं ।
 जलकलसिहिं अहिसित्तु नरिंदिं नं कल्लाणकालि अमरिंदिं ।
 पुणु तणु लुहिवि पोत्तसंचारिं सइं समलहु घुसिणवणसारिं ।
 बहुपरिमलकुसुमइं ओमालिवि झुणि आलत्त सिरिण संचालिवि ।
 गुमुगुमंतसरमहुरमइंदहिं बहलकुंदवचकुंदतकुंदहिं ।
 यत्ता । अहिसिंचिवि जगनाहु ग्वणु अच्छइ नरवइ जाम ।
 मुणिवरचारण विणिण संपाइय जिणहरि ताम ॥ ४ ॥
 ते विनिविट्ट करिवि जिणवंदण मुणिवर जयनंदण अहिणंदण ।
 पणविवि सविणणण नरनाहिं पय पुज्जिय महएविसणाहिं ।
 तेहिंमि थुइपहरिसु मणि खंचिवि दिन्नासीस पाणि आउंचिवि ।
 जंपिउ पिउ पेसलु निरविक्खवउ धम्महो विद्धि असुहकम्मक्खवउ ।
 सलहइ मुणिवरिंदु ललियंगउ अहो नरवइ उज्जमु किउ चंगउ ।
 खीरि वीयरउ जा न्हावइ सो तित्थयरगोत्तु संभावइ ।
 जो जिणमहिममहोच्छउं देक्खइ पुज्जइ पुज्जिज्जंतु पदेक्खइ ।
 दंसणानाचरित्तसमिद्धिण भावइ मणवयकायविसुद्धइ ।
 सो इहरत्ति परत्तिवि रिज्जइ जं चिंतइ मणेण तं सिज्जइ ।
 यत्ता । विहसिवि भणइं नरिंदु विणु विणयनिओएं देव ।
 मणवयकायविसुद्धि अम्हारिसु पावइ केम ॥ ५ ॥
 जिणपुज्जाविहाणु सुनिउत्तहिं किज्जइ जइ विनिवेसियचित्तहिं ।
 तोवि चंचलु मणु केम धरिज्जइ इंदियचोरहं मंतु न दिज्जइ ।
 घाणु सुयंधमाणु विणिओयइ चक्खु सरूवहं समुहुं पलोअइ ।
 परमु परामरिसेव्वउ इच्छइ जीहाहारविसेसइं वंच्छइ ।
 कन्नहिं गेउ सुहावउ रुच्चइ एक्किक्कउ तं लेविणु मुच्चइ ।
 पंचहिं अणुदिणु जं पेरिज्जइ तं मणु निच्चलु केम धरिज्जइ ।
 भणइं मुणिंदु जइवि मणु चंचलु तो संवरिवि धरिव्वउ निच्चलु ।
 चक्खिग्वहिं रूवनिरिक्खणु रुच्चइ जिणपडिविक्खरुवि सा मुच्चइ ।
 कन्नहिं पर जिणआगमु सुम्मइं जीहइं पगुणगुणत्थुइ थुव्वइं ।

घाणुवि सासूसासपमाणहो दिव्वउ जिणवरधम्मज्झाणहो ।
काएं काओसग्गु धरिव्वउ पंचहं एम वियारु हणिव्वउ ।

घत्ता । पुव्वक्कयसुकएण लब्भइ धणु संपय लोइ ।

पुणरवि किज्जइ तंपि पट्ठु सावयधम्मि निओइ ॥ ६ ॥
तं निसुणिवि सविणयविणयकाउ परिपुच्छइ कुरुजंगलहो राउ ।
परमेसर सीलचरित्त रम्मु ठिउ केम गिहासमि परमधम्म ।
सुअणहो इच्छंतहो धम्मसारु उचारइ जो सवायहं सारु ।
तो अट्ठ मूलगुण केम होंति गुरु पंचाणुव्वय केम ठंति ।
गुणवयइं तिन्नि वुचंति काइं किम वुचहिं चउसिक्खावयाइं ।
जिणसासणि जे बहुगुणविहेय वज्जरहि नाह इह वीसभेय ।
अक्खइ अहिणंदणु परमसाहु विणएं आयन्नइं तिलयनाहु ।
अहो चंगउ पुच्छिउ पइं पयत्थु जगि जीवहो सव्वहो इउ सयत्थु ।
परिणविउ जइवि पारंपरेण पुच्छिव्वउ तांवि महानरेण ।

घत्ता । धम्मक्खाणविसेसि परिपुच्छणि भत्तिपराहं ।

मणवयकायनिओइ कम्मक्खउ होइ नराहं ॥ ७ ॥
महु मउज्जु मंसु पंचुंवराइं खज्जंति न जम्मंतरसयाइं ।
दिज्जंति न कहुवि हियत्तणेण पट्ठु चित्तिज्जंति वि नियमणेण ।
अन्नहोवि असंतहो अहियदोसु न करिव्वउ मणि अहिलासु तोसु ।
ते अट्ठमूलगुण एम होंति विणु तेहिं अन्नउत्तर न ठंति ।
सुणु नरवइ पंचाणुव्वयाइं उव्वसंति गिहासमि धम्मि जाइं ।
छज्जीवनिकायहो दयविहाणु बहुभेय एउ पढमउं पहाणु ।
वीयउ बोलिज्जइ नउ अमच्चु न करिव्वउ डिंभु न मणि पवंचु ।
तइयउ वउ लेवि अलोहसारु न करिव्वउ परदव्वावहारु ।
धण धन्न सुवन्न पवन्न वत्थु घरु ग्वित्तु चउप्पउ दुपउ वत्थु ।
अवियप्पु अपत्थिउ जइवि आउ हुउ कालिं जइवि निरम्मणाउ ।
पिक्खइ महिमंडलि पडिउ जंपि जइ लेइ अदत्तादाणु तंपि ।

घत्ता । तइयउ निहणइं लोहु वीयउ परिसेसइ माय ।

दुद्धरमयणवियारि वउ सुणहि चउत्थउ राय ॥ ८ ॥
अह तं मयणवियप्पवियारिं भज्जइ तिउ णियसुद्धिपयारिं ।
जुवइउ होंति चयारि वियप्पहो मणु मोहंति मिलिवि कंदप्पहो ।

माणुसिदेवितिरियगइसंभम चित्ति कट्टि पाहाणि सविब्भम ।
 चउंहिंमि नारिहुं मणवयकायहिं कियकारियअणुमोयणभेयहिं ।
 पंचवि इंदियाइं जो खंचइ अखलिय बंभयारि सो बुच्चइ ।
 जो पुणु तासु अणुव्वउ पालइ सो अन्नहिं संगमु न निहालइ ।
 नियदारहो संतोसिं अच्छइ अन्नन्नइं विविहइं न नियच्छइ ।
 जो एउं जि करेवि न सकइ सो सग्गइं दारइं परिसक्कइ ।
 जा तियवेस भणिवि जणु जाणइं तहि धणु देइ अंगि रइ माणइं ।
 जा पुणु अत्थहो करु न समप्पइ तहि कंदप्पवियारु न जंपइ ।
 घत्ता । मणु पसरंतु धरेइ परिहरइ विरुद्धउ जणवयहो ।
 वज्जंतहो घरवासु वउ एउ चउत्थउ सावयहो ॥ ९ ॥
 पंचमइं अणुव्वइ वच्चमाणु जउ लेइ परिग्गहु अप्पमाणु ।
 जे नउ परिचिंतिवि नियउ लेइ तित्थियहो समग्गलु नउ धरेइ ।
 जिणपुज्जमहिम दाणइं करेवि उवभोयभोयकीलइं रमेवि ।
 तहविहु नउ निट्ठइ धणु ग्वलेण परिवड्डइ वयहो महाफलेण ।
 परजुवइउ जो जांवइ न लोइ अहिययक तासु सोहग्गु होइ ।
 जो नियउ अदत्तादाणु लेइ ववसायसयहिं तहु तं फलेइ ।
 जो चवइ सच्चु निच्छयमणेण सो मेरुसरिसु दीसइ जणेण ।
 जो जीवहु इच्छइ नउ पमाउ अणुदिणु परिवड्डइ तासु आउ ।
 जो मारइ जीउ निरावराहु इहरत्ति परत्तिवि सो अणाहु ।
 जो जंपइ जणवइ दुप्पवंचु वंचइ सयणइं बोल्लिवि अमच्चु ।
 धणु हरइ कूडविन्नाणजाणि करि तासु तं जि लग्गइ नियाणि ।
 घत्ता । चोरइ जो परदव्वु दुव्वसणविडंबियकाउ ।
 सो मारिज्जइ लोइ ग्वरविरसंतु रसंतु वराउ ॥ १० ॥
 जो परतिय परिहरिवि न सकइ सो इहरत्ति विचरिउ कलंकइ ।
 सुअणहिं कण्णु अकन्नहिं सीसइ जणि चंडालु नियाणु अ दीसइ ।
 फलु पच्चक्ख एउ इह लोएवि दुग्गइगमणि पडइ परलोइवि ।
 पंचाणुव्वयाइं संखेविं कहियइं जिह सिट्ठइं पुरएविं ।
 अहु नरिंद साहम्मियसंगय एव्वहिं अक्खमि तित्थि गुणव्वय ।
 दिसिविदिसइं गमणइं फुड्ड माणहो उप्परि पच्चक्खाणु पमाणहो ।
 पहरणपासबंधदुच्चारहं कुक्कुडमोरनउलमज्जारहं ।

एम्बमाह अन्नहमि अणिट्ठं न करिच्चउ संगहु पाविट्ठं ।
 भोयपभोयमाणु जं किज्जइ तं तइयउ गुणवउ जाणिज्जइ ।
 जे गुरुपुज्जदाणसंजमरय अणुदिणु जे करंति जीवहो दय ।
 तेहिं समाणु सणेहु करिच्चउ अणुवि मणु मज्झत्थु धरिच्चउ ।
 घत्ता । इय एमाइविहीए गुणवयइं नराहिव सिट्ठइं ।
 सिक्खावयइं चयारि सुणु जेम जिणागमि दिट्ठइं ॥ ११ ॥
 पहिलउ भवियणमणआणंदणु जिणहं तिकालु करिच्चउ वंदणु ।
 जं बहुसंखहिं दिणु मणु खंचइ तं बीयउ सिक्खावउ वुच्चइ ।
 बीयउ पुणु पोसइउववासइं बहुवयसंजमनियमपयासइं ।
 तइयउ सिक्खावउ जो पालइ दाराविकवणु जइहु निहालइ ।
 चउथउ पुणु सल्लेहण भावइ सो परलोइ सुरत्तणु पावइ ।
 अहो इहपरलोयहो परमसिक्ख इय बारहविह सावयहं दिक्ख ।
 आहारि विगइफासुयपवित्ति दिणमेहुणिनिसिभोयणनिवित्ति ।
 सणनिंबपमुहकुसुमाइं जाइं नउ असइ कयाइवि फासुआइं ।
 गुरुवच्छलु परपेसलसहाउ साहम्मियसत्थु महाणुभाउ ।
 जणि मंदकसाउ विसुद्धलेसु भुंजइ भोयणु मुणिभुत्तमेसु ।
 अरहंतु देउ गुरु परमसाहु निग्गंथ मोक्खमग्गहु पवाहु ।
 पडिवज्जइ अधिकु असारु सव्वु इय एहउ मणि आसन्नभव्वु ।
 जो पुणु मइदुग्गहु दूरभव्वु सो मन्नइं मणि विवरीउ सव्वु ।
 तो वियसियसियवयणारविंदु मणवेयहु मुहुं जोवइ नरिंदु ।
 घत्ता । धम्मक्खाणु सुणेवि महएविहिं मणु आमोइउ ।
 धणवइअंगरुहेण करसंपुट्टु सिरि संजोइउ ॥ १२ ॥

पोडशः सन्धिः ।

पंकयसिरिसुएण मुणिवरु परमागमसारु ।
 परिपुच्छिउ पुणुवि मणवेयहो भवसंचारु ॥
 सलहिवि मुणिवरिंदु नरनाहिं पुच्छिउ सविणयवयणपवाहिं ।
 परमेसर सियलद्धमहावरु एहु मणवेउ नाम विज्जाहारु ।

१ C adds इय भविसत्तकहाए धम्मत्थकाममोक्खाए बुहयणवालकयाए पंचमिफलवण्णणाए भवि-
 सयत्ततिलयपुरि धम्मक्खाणसवणो णाम सोलहमो संधी परिच्छेओ सम्मतो ।

मरुवेयहो नंदण सुपहाणउं गिरिवेयडूसिहरि पुरि राणउं ।
जम्माउळु अहव गुणवच्छलु किं कज्जें महु जाउ सबच्छलु ।
भणइं मुणिदु नरहं उवसंतहं वच्छलु को न होइ गुणवंतहं ।
अहो नरवइ विणु चिरसबंधि न नवइ कहुवि कोवि अणुबंधि ।
अन्नहिं जम्मि जेण जो दिट्ठउ इहलोइवि संतोसु मणिट्ठउ ।
अह इत्थुइ सणेहसाहारणु अच्छि पुव्वजम्मंतरकारणु ।

घत्ता । तं निसुणेविणु कोऊहलभरियसरेण ।

अइअसगाहेण परिपुच्छिउ पुणुवि नरेण ॥ १ ॥
तों दरिसियजिणधम्माणंदिं तं कहणहं आढत्तु मुणिंदिं ।
अत्थि देसि पल्लवि सुपसिद्धी पुरि कंपिल्लु नाम जणरिद्धी ।
तित्थु आसि मंडलवइ राणउं इंदवाउ नामेण पहाणउं ।
तह महणवि नाम गुणमंजरि विमलु मंति वावरइ वसुंधरि ।
तासु तित्थु कंपिल्लनरिंदहो रज्जु करंतहो ससुहडविंदहो ।
वासवदत्तु नाम सुपहाणउं दियवरु जाइ समुन्नयमाणउं ।
तासु विमलमंतिहि असहंतहो करइ सेव सुपरिट्ठियमंतहो ।
जा सुकेस तहो पाणपियारी गुणमंजरिहि सावि दिहिगारी ।
जा तहो धीय तिवेइय वुच्चइ सावि ताहिं महणविहिं रुच्चइ ।
जे तहो वासवदत्तहो नंदण जणणिसुकेसहिं नयणाणंदण ।
नाउ सुवक्क दुवक्क महाइय तेवि नरवइहिं चित्ति सम्माइय ।

घत्ता । पडुसम्माणेण पुरि परिभमंति पडुपत्तिहिं ।

मत्थासल्लु तहो विमलमहामइमंतिहिं ॥ २ ॥
एक्कदियहिं कंपिल्लहिं राणं वासवदत्तु वुत्तु अणुराणं ।
सिंहलदीवि महानरविंदहो पाहुडु लेविणु भीमनरिंदहो ।
पेसहिं दिक्खिअवि कोवि पसत्थउ जो इयकज्जहो करणसमत्थउ ।
तेणवि कांक्खि विनयजामाइउ बइसारिउ पडुपुरउ महाइउ ।
तासु राउसंदेसउ अक्खइ विमलमंति बुद्धिए उवलक्खइ ।
अहु पडुं अन्न कोवि तहिं पेसहिं अप्पुणु सइं परिवारु गवेसहि ।
एत्तिउ कह कुसलत्तणु आयहो जं देसइ पडिउत्तरु रायहो ।
अहो महारायसहहिं जंपंतहं तणु थरहरइ मंदमइवंतहं ।

घत्ता । सिरु विहुणेविणु तो वासवदत्तें वुचइ ।

पहु तउ मंतीहि अइदप्पे कोवि न रुचइ ॥ ३ ॥

तं निसुणेवि मंति आहल्लिउ थिउ अहिमाणवियप्पे सल्लिउ ।

चिंतइ अंतरि गरुअकसाणं खलु अंतरिउ केम उम्माणं ।

ताम न देमि मंतु महारायहो जाम्ब न फेडिउ जीवणु आयहो ।

राउवि तं तहो वयणु सुणेप्पिणु थिउ सवियप्पु वयणि करु देप्पिणु ।

एत्तहिं विमलमंति आसंयइ इत्तहि वासववयणु न लंघइ ।

पेसिउ अग्गिमित्तु अवलाइवि बहुपाहुडइ नवल्लइ ढोइवि ।

ताहि तिवेयहि तहो अणुराणं जीवणु दिहु विसेसिं राणं ।

वासवदत्तु न नमिउं पमाणं विमलुमंति थिउ बड कसाणं ।

घत्ता । वहविं कालेण पइविरहमहादुहखेविय ।

धीय सुकेसहिं उब्बाहुलु करइ तिवेइय ॥ ४ ॥

सावि सुकेसआस नउ पूरइ वासवदत्तहो पुरउ विसूरइ ।

पइं बइसारिवि पुरउ नरेसहो घल्लिउ जामाइउ परएसहो ।

तहो विओइ तउ दुहिय तिवेइय अच्छइ रुणुरुणंति दुहखेइय ।

चवइ सुवक्कु दुवक्कु वि जंपइ सुहियइं पारियच्छि ण विटप्पइ ।

जइ नरवइहिं कज्जु नउ किज्जइ तो तं जीवणु अन्नहो दिज्जइ ।

एवहिं राउलु अंगहो आयउ जीवणु पुरुवि अम्ह संपाइउ ।

तो अन्निककदियहो नरविंदहो जाय बोल्लु अत्थाणि नरिंदहो ।

अज्जवि अग्गिमित्तु नउ आवइ किं कारणु जं सुइरु चिरावइ ।

किं पाहुडु न लयउ अणुराणं भीमिं सिंहलदीवहो राणं ।

किं अंतरि चरइहिं विम्भाडिउ किं मारिउ किं दूरहो धाडिउ ।

घत्ता । वुत्तु दुवक्केणं नवनाडिनिरोहु करेप्पिणु ।

विहिं तिहिं दियहेहिं सो एसइ पाहुडु लेप्पिणु ॥ ५ ॥

सुमारिवि वइरु लयउ वायाच्छलु विमलु मंति उल्लवइ अवच्छलु ।

सहमंडवि फुडुवयणहिं तज्जइ अहो राउलि एहउ न चविज्जइ ।

तहु तुरियउ आगमणु नं दीसइ अन्नमि अकुसलु किंपि सिलीसइ ।

तं निसुणेवि दुवक्के जंपिउ बहुगीठावराहु नउ जंपिउ ।

तुम्हइं करहु मंतु बहुभेयहिं आगमसन्थपुराणहिं वेयहिं ।

अम्हहिं जं जंपिउ तं होसइ पुणरवि विमलुमंति उग्घोसइ ।

अहो दुवक्क किं बहुवित्थारिं हउं जाणमि नियमइअणुसारिं ।
 सो तिहुं दिणहं मज्झि नउ आवइ अज्जवि दियहा केवि चिरावइ ।
 किं अलियउ वेयारहि राणउं णाणहो पच्चउ होइ पहाणउं ।
 तुहुं धिट्ठत्तणेण पहु जंपहि सुवियक्खणहं मज्झि विग्गुप्पहि ।
 घत्ता । वुत्तु दुवक्केणं तुज्झुवि मज्झुवि तुडि किज्जइ ।
 जोवि हु अलियउ होइ तहो जीव लोइ फेडिज्जइ ॥ ६ ॥
 बेवि सरोस निवारिय राएं तुम्हहं बिहिंमि काइं पडिवाइं ।
 पुच्छुहु अन्न कोवि जो जाणइ सो तुम्हहं विवाउ पत्ताणइं ।
 पहुवयणेण बेवि गय तित्तहि जक्खभवणि सो खुल्लउ जेत्तहि ।
 पुच्छिउ बिहिंमि पणामु करेप्पिणु महुरालावहिं हियउ हरेप्पिणु ।
 अहो सुहि तउ दंसणि अणुराइय अम्हहं पहुआएसि आइय ।
 हुवउ भवीसु लोइ तुहुं जाणहिं फेडहि भंति मणहं पत्ताणहिं ।
 सिंहलदीविं गुरुअणुराएं पेसिउ अग्गिमित्तु जो राएं ।
 सो तहिं अज्जवि काइं चिरावइ कारणु काइं जेण नउ आवइ ।
 घत्ता । तो आएसिउ तेण सरलसहावसरूवें ।
 अकयवियप्पेण दक्खिन्नपरव्वसिह्वें ॥ ७ ॥
 राएं जो आएसि पेसिउ तेण असेसु कोसु विद्धंसिउ ।
 अच्छइ अविणयमइउब्भंतउ जूअकीलवरवेसासत्तउ ।
 सामिहितणउं कज्जु अवहारिउ तं धणु तेण जूए संघारिउ ।
 एसइ दिणि तीसमइं असंगहो जरक्कप्पडणेवत्थपरिग्गहो ।
 तं निसुणेवि सुकेसहि नंदणु मउलियवयणकमलु थिउ दुम्मणु ।
 विमलुमंति पफुल्लियवत्तउ उट्ठिउ पुलयपसाहियगत्तउ ।
 बेवि नरिंदत्थाणु पराइय राएं अणुराएं निज्झाइय ।
 पुच्छिय बेवि करिवि उवलक्खणु काइं कहइ नेमिन्ति वियक्खणु ।
 घत्ता । विमलु महामइ थिउ तुण्हि करेविणु पक्खइ ।
 वासवन्दणु पहुपुरउ समारिवि अक्खइ ॥ ८ ॥
 मासिं कहिउ तेण तहो आगसु अह को जाणइं तं परमागसु ।
 जइ तीसमइं दियहि सो एसइ तो तं तहु फलु पायडु होसइ ।
 जं संदेहु कहिउ तहो विप्पि राणउं तं दसिउ दुवियप्पि ।
 पुच्छिउ विमलुमंति सुमहत्तरु तेणवि तहो वज्जरिउ सवित्थरु ।

थिउ वासरइं गणंतु महाइउ दिणि तीसमइं सोवि संपाइउ ।
 निहणु जेम तेम उवइट्टउ लज्जइं नउ रायउलि पइट्टउ ।
 छुइ छुइ दिनु तिवेयइं आसणु जंपिउ थोउ थोउ संभासणु ।
 छुइ छुइ पुलयपसाहियगतहो किउ अहिवायणु वासवदत्तहो ।
 छुइ छुइ वयणु सुकेसहि जोइउ छुइ छुइ सुहिसालयहिं पलोइउ ।
 छुइ छुइ लइय पुत्ति अणुरंगिउ छुइ छुइ तणु विलयहिं अब्भंगिउ ।
 घत्ता । ताम नरिंदेण उब्भडभडभिउडि य तज्जिय ।

कुरुडमहाभड लइ लेहु भणंति विसज्जिय ॥ ९ ॥

पिक्खवि भडपवाहु विहुणंतउ अप्पहु अग्गिमित्तु पभणंतउ ।
 तं वासवकुडुंबु आहल्लिउ जामाइयपरिहविण विचल्लिउ ।
 वासउ चवइ वयणविहाणउं अइयारिं आरोसिउ राणउं ।
 दिट्ठ सुकेयहिं कंतु भयावणु जाउ तिवेयहिं वयणु दयावणु ।
 परिहउ लयउ दुवक्कसुवक्कहिं पइसि पहु पभणिउं पियवक्कहिं ।
 बहुअवराहु जइवि किउ आएं तोवि खमिब्बउ अम्हहं राणं ।
 तिं वयणिं पहु ताहंमि कुड्डउ जो जित्थइ सो तित्थइ रुड्डउ ।
 घरु भंजिवि परियणु विब्भाडिउ सकुडुंबउ वासउ निट्ठाडिउ ।
 अग्गिमित्तु बंधेविणु आणिउं पिट्ठिवि मज्जारहिउ निमाणिउं ।
 नियलइं देविणु गुत्तिहि घल्लिउ पहुपरिवारु सयलु आहल्लिउ ।
 अहो वीसासु कवणु विहवंतरि राउले पिसुणपवेसिपरंपरि ।
 पहुपसाइ उप्पज्जइ जं सुहु तहु अवराहु तंजि तित्तउ दुहु ।

घत्ता । मंतिविरोहेण जं वासवसुअ निम्माणिय ।

एण निमित्तेण धणवालं संधि समाणियं ॥ १० ॥

सप्तदशः सन्धिः ।

जीवहो संसारि फुडु कम्मइं कम्महो कारणु ।

भउ दरिसिउ जेण विप्पहु तं जि जाउ सरणु ॥

सो दुवक्कु निम्माणिउं राणं निग्गउ तत्थहो गरुअकसाणं ।

नं तासिउ गइंदु मयराणं गउ खुल्लयहो पासि वइराणं ।

१ C adds इय भविस्तत्कहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए भविसदत्तमणोवेगपुब्बभवसंबंधपेम्मवण्णणो णाम सत्तदहमो सन्धी परिच्छेओ सम्मत्तो ।

बोल्लाविउ कयविणयविसेसिं तवसि तेण तहो परमाएसिं ।
 पाविउ अग्गिमित्तु सुविडंबहो पलयकालु किउ अम्ह कुडुंबहो ।
 तं निसुणेवि सोवि अणुकंपिउ तसिवि तस्स मिच्छामि पयंपिउ ।
 अहोहो महाणुभाव अणित्तउ आएसिउ तं मइमि अजुत्तउ ।
 अम्हहं एउ न होइ करिच्चउ अज्जवि पायच्छित्तु चरिच्चउ ।
 आएं आसि एम होइच्चउ अह इत्थु वि न विसाउ करिच्चउ ।
 सुहदुक्खइं कयधम्माहम्मिं मणुअहं होति पुराइयकम्मिं ।
 घत्ता । संसारि असारि जीउ असासउ चलु विहउ ।
 तं किज्जइ मित्त जं पाविज्जइ परमपउ ॥ १ ॥
 पट्टपरिहवदुहदुम्मियचित्तिं पियवच्छलवयणामयसित्तिं ।
 पणचिवि अब्भत्थिउ अन्नाणिं रंजिउ राउ जेण पइं जाणिं ।
 तं उवणसु मइमि जाणावहि पट्टसहुं परिओसहु आणावहिं ।
 खुल्लउ भणइं एउ जइ जाणहिं ता तिहुवणु परिओसहु आणहिं ।
 तिण्णिमि लोय तुलिज्जहिं आएं कवणु गहणु किर इक्के राएं ।
 तं तहो वयणु तेण परियाणिवि लइ दिक्ख जिणवयणइं जाणिवि ।
 परमागमजुत्तिणं विहरंतउ मरिवि सुहम्मसग्गि संपत्तउ ।
 सावि सुकेस जणणि तहोकेरी पट्टपरिहवबहुदुक्खजणेरी ।
 वासवघरिणि तिवेयहि माइय पुत्तविओयसोयदुहघाइय ।
 घत्ता । जिणवयणु सुणेवि अज्जावय तउ करिवि मुअ ।
 तियलिंगु हणेवि पढमइं सग्गि सुरिंदु हुअ ॥ २ ॥
 जणणि सुकेस हूअ सूरप्पहु पुत्तु दुवक्कु जाउ सोमप्पहु ।
 बिण्णिवि तहिं सोहम्मि वसेविणु वेसायरहं भोय भुंजेविणु ।
 सो दुवक्कु सोमप्पहु सुरवरु हुउ चएवि मणवेउ मणोहरु ।
 गिरिवेयडुसिहरि ससिकंतए पुरि आवासतिलइ सियवंतए ।
 विज्जाहरमरुवेयहो नंदणु एहु सुतउ मणनयणाणंदणु ।
 जणणिहि पुव्वगुणिहिं अग्घाइउ संजमधरु मुणि पुच्छिवि आयउ ।
 सा सुकेस जा जाय रविप्पहु सा होसइ तइ तउ नंदणु सुप्पहु ।
 अच्छइ तउ घरिणिहि गवभंतरि तहोतणु विज्जावच्चु परंपरि ।
 तेण एहु दोहलउ न भंजइ तुम्हहं सेव करइ मणु रंजइ ।

घत्ता । तं सुणिवि तियाहि अंगगइं रोमंचियइं ।

सुमरेवि कयाइं पुव्वभवंतरसंचियइं ॥ ३ ॥

तो कयविणयविहइसणाहिं पुच्छिउ पुणुवि नाहु नरनाहिं ।
परमेसर तहो काइं विहायउ जो पाडुडइं विणासिवि आयउ ।

हुउ मणवेउ दुवक्कु महंतउ सोवि सुवक्कु कवणगइ पत्तउ ।

जा सविसुद्धचरित्त महासइ सावि तिवेइय काइं करेसइ ।

भणइं सुणिदु सुवक्कु विओएं दुग्गहगमणि पडिउ सुहिसोएं ।

बहुभवगहणु भमेविणु आइउ अजगरु मेरुकडइ संजायउ ।

वासवसुइण सुदम्मणवंतए इट्ठविओयसोयसंतत्तइ ।

दिट्ठु गंपि कंपिल्लहि राणउं तुहु चिर सामि अम्ह पिउराणउं ।

अह भत्तारु मज्झु मिल्लावहि अह गयवरदंतहिं पिंल्लावहि ।

घत्ता । तं निसुणेविणु ताहिं अहरु फुरंतउ दिढवयणु ।

मिल्लाविउ विप्पु दरिसिउ बहुसम्माणधणु ॥ ४ ॥

तेणवि तं चिरु बलिवि न जोइउ नियमणु मरणमहन्न विढोइउ ।

करयलि धरिवि तिवेय खमाविय जामि कंति चिरु मइं संताविय ।

तं निसुणेवि जलोल्लियनित्तइं पइ पभणिउं विहलंघलगत्तए ।

बहुकालहो परएसहो आयउ पुणु राएं गुत्तिहिं संपाइउ ।

एत्तियकालहो जाउ समागउ एवहिं मरहिं निरारिउ चंगउ ।

हउं पर पइं जम्मु वि अवगणिय विविहनवल्लजुवइ पइं मणिय ।

एवहिं लडु नाह आवग्गउ हउंमि करमि जं गोत्तहो चंगउ ।

तिं साहसिण सोवि आणंदिउ तं जुअलउ पुरलोएं वंदिउ ।

घत्ता । कड्ढाविय कट्ट चउपासहिं सुहिसयण हुअ ।

गलि लग्गिवि तासु अप्पउ हुअवहि डहिवि मुअ ॥ ५ ॥

साहुकारु करंति लोएं निग्गउ जीउ ताहं अणिओएं ।

सलहइ जणु सक्कियत्थइं एयइं बेन्निवि नवर हुअइं वणि केयइं ।

पुणु तहिं मरिवि अयाणियसन्नइं वणि तावसइं बेवि उप्पन्नइं ।

विण्णि भवंतर भुंजिवि भोयइं पुणु विहडियइं अदिट्ठविओयइं ।

जो चिरु अग्गिमित्तु दिउ होंतउ सो इउ तिलयदीउ संपत्तउ ।

हुउ माणेसरु जक्खु महाइउ तुहु सविमाणु जेण उच्चायउ ।

जा मुअ तेण समाणु निवेइय तिन्नि भवंतर भमिय तिवेइय ।

कालंतरिण सावि ससिरोहिणि नहि उडुयणहं मज्झि हुअ रोहिणि ।
घत्ता । बहुकालिं सावि तं विमाणु मिल्लेवि चुअ ।

नामेण सुतार होसइ तुम्हं तणिय सुअ ॥ ६ ॥

तं निसुणिवि गंजोल्लियगत्तउ मुणिचलणइ वंदिवि सकलत्तउ ।

पुणरवि तिं पएस परिसकइ धणु आहरण लेवि जं सकइ ।

तहिं वणकील करिवि बहुभोग्गइं सविमाणइं आयासि वलग्गइं ।

गयउरि अवइन्नइं सुपहिट्ठइं साणंदिं पुरलोणं दिट्ठइं ।

पट्टणि आवणसोह कराविय नरवरिंद विहडप्फड धाविय ।

कयपेसणहिं समुन्नयमाणहिं पुरउ निरुद्ध जाणजंपाणहिं ।

सुहिसयणहिं बहुतूरनिनहिं पुरि पइसारिय जयजयसहिं ।

सम्माणिउं मणवेउ विचित्तहिं कंकणकडयमउडकडिसुत्तहिं ।

संपेसिय पियवयणइं जंपिवि मुणिवरवयणाएसु वियप्पिवि ।

गिरिवरकडय सोवि संपाइउ उरउ सुवक्कु धम्मपहि लायउ ।

घत्ता । गउ घरु मणवेउ नियवित्तंतु जणहो कहिउ ।

भविमुवि नियगेहि हरिसिं रज्जु करंतु थिउ ॥ ७ ॥

तहो तहिं रायलच्छि माणंतहो सुरलीलइं बहुकालु गमंतहो ।

तहिं भविसाणुरूअमहएविहि पुत्त चयारि हूअ सुहसेविहि ।

सुप्पह कणयप्पह सूरप्पह चंदरासि समरंगणि दूसह ।

तार सुतार नाम वे दुहियउ पुन्निमइंदरुंदससिमुहियउ ।

एक्कु पुत्तु धरणिंदु सुमित्तहि जाउ रूवगुणसीलविउत्तहि ।

ताहिवि दुहिय तार उप्पन्नी सयलकलाकलावसंपुन्नी ।

घत्ता । वणिउत्तहं देवि कन्नहिं दिन्नइं मंडलइं ।

अणुहूअसुहाइं सयण पणच्चिय गुंदलइं ॥ ८ ॥

एम तासु बहुकालु गमंतहो गयउरि विविहविलास करंतहो ।

पवरुज्जाणि आउ ह्यतमनिसि विमलबुद्धि नामेण महारिसि ।

तहो पुरखोहु करिवि गुरुभत्तिण भविसयत्तु गउ वंदण हत्तिण ।

वरकरितुरयथडय चउपासिहिं परिवेढिउ सामंतसहासिहिं ।

भविससुमित्तपमुहसुहसेविहिं चलिउ समाणु सहिउ महएविहिं ।

हरियत्तुवि समाणु नियलच्छिण धणवइ कमलइं कमलदलच्छिण ।

भूवालुवि कुवलयदलनित्तइं पियसुंदरिण समउ पियवत्तण ।

सुप्पह सूरप्पह सोमप्पह कणयकंति धरणिंदसमप्पह ।
 निग्गउ नरवरिंदु परिओसिं जयमंगलजयतूरनिघोसिं ।
 तारसुतार वसुंधरि जायउ नियनियपइपरिवारसहायउ ।
 नायरलोउ पयडु पइहिदुउ नं मुणिवरु तवतेयाहिदुउ ।

घत्ता । भविसत्तनरिंदु कडयमउडकुंडलधरहिं ।

सुरलोयहु जंतु नं संपेसिउ सुरवइहिं ॥ ९ ॥

वेडिउ पवरुज्जाणु असेसहिं नरनायरणरवइहिं सुवेसहिं ।
 सोहइ अहिणवसिरिसंपुन्नउं देवागमणु नाइं अवइन्नउं ।
 चउपासिहिं उवसोह भमाडिय मेइणि वरवत्थहिं उच्छाडिय ।
 पिक्खवि साहु सयलु आणंदिउ सवणसंधु परिवाडिए वंदिउ ।
 जयमंगलजयतूरनिनइइं नियडंतरि कियाइं नीसइइं ।
 तं तित्तिउ समूहु जणविंदहो सो असंखु परिवारु नरिंदहो ।
 जंपइ कोवि नाहिं अणिउत्तउ निज्झुणु अडरत्ति नं सुत्तउ ।
 नरनाहिं निउत्तपरिवारिं कुंदसमुज्जलेण भिगारिं ।
 सियकच्चोलि लेवि हरियंदणु मुक्क तिवारधार किउ वंदणु ।

घत्ता । सियकुसुमइं लेवि किउ पुप्फच्चणु गुरुपयहिं ।

वलि दीवंगारि धूवइ देवि फलक्खयइं ॥ १० ॥

वंदिय गुरु गुरुभत्ति करेविणु मणवयकायनिरोहु करेविणु ।
 जिम तिं तिम सव्विहिं सामंतिहिं कयकरमउलिं नमोत्थु भणंतिहिं ।
 पुरउ निविदु राउ पणविप्पिणु धम्मसरीरहो कुसलु भणेप्पिणु ।
 भणइं मुणिदु पाणिं आकुंचिवि सविणय विणयतोसु मणि खंचिवि ।
 नरवइ तुज्झु विणयसविसेसहो होउ छेउ संसारकिलेसहो ।
 तं निसुणिवि नरिंदु आहल्लिउ मुहि वत्थंचलु देविणु बुल्लिउ ।
 मइं किलेसु पालत्तणि पिल्लिउ दाइयबंधुयत्ति जहिं घल्लिउ ।
 जहिं मयणायदीवि चिरु अच्छिउ जहिं विओउ वल्लइं नियच्छिउ ।
 एव्वहिं रिद्धि विद्धि दिहि मंगलु वटइ वसविहेउ कुरुजंगलु ।
 इय धरवलइ सक्कसामंतहिं जयजसपसरपसाहियगत्तहिं ।
 महु अविहेउ कोवि नउ छुट्टइ जो नउ आण करइ सो फिट्टइ ।

घत्ता । तो भणइं मुणिदु जहिं निक्खेवउ जमकरणि ।

तहिं माणुसजम्मि निव्वुइ किं चिरु कालु जणि ॥ ११ ॥

चिरु पुर एउ पढमु जिणु होतउ लोउ कोडि पुव्वहं जीवंतउ ।
 एमहिं तासुवि दहमइ भाविं कवणु भोउ भुंजिज्जइ आएं ।
 दसलक्खइं पुव्वइं जीविज्जइ एक्कु लक्खु बालत्तणि हिज्जइ ।
 बीयइ लक्खि पवड्डियअंगउ तरुणितरललोयणसुहिसंगउ ।
 तिहिं जोव्वणवियारु परियत्तइ चउहिं महामइपसरु नियत्तइ ।
 पंचमि सुट्ठुवि थिरु गंभीरहो चलइ तेउ लायन्नु सरीरहो ।
 नरवइ छट्ठइ लक्खि जियंतहो गलइ चक्खु लोयणइं नियंतहो ।
 सत्तमि कन्नहं सुणिवि न तिप्पइ अट्ठमि मयणग्गिवि न पलिप्पइ ।
 नवमइं दंतपंति आहल्लइ खलइ जीह मुहवयणु वियल्लइ ।
 दहमइं जइवि न नासइ अंगउ तो जर भंजिवि करइ अयंगउ ।
 घत्ता । संखिप्पइ आउ दियहिं दियहिं कुसरीरु जहिं ।
 सुट्ठुवि सुहिसंगि निव्वुइ किज्जइ काइं तहिं ॥ १२ ॥
 अहो नरिंद संसारि असारइ तक्खणि दिट्ठपणट्ठवियारइ ।
 पाइवि मणुअजम्मु जणवल्लहु बहुभवकोडिसहासिं दुल्लहु ।
 जो अणुबंधु करइ रइलंपडु तहो परलोए पुणुवि गउ संकडु ।
 जइ वल्लहविओउ नउ दीसइ जइ जोव्वणु जराए न विणासइ ।
 जइ ऊसरइ कयावि न संपय पिम्मविलास होति जइ सासय ।
 तो मिह्लिवि सुवन्नमणिरयणइं मुणिवर किं चरंति तवचरणइं ।
 एम एउ परिघाणिवि बुज्झहि जाणंतोवि तोवि मं मुज्झहि ।
 घत्ता । मुणिवरवयणेहिं सिरिरामालिगियभुअहो ।
 निव्वेउ सरीरि उपज्जइ धणवइसुअहो^१ ॥ १३ ॥

अष्टादशः सन्धिः

मुणिवयण सुणेवि नरवइ संक समुव्वहइ ।
 सच्चउ संसारि जीवहंतणिय विचित्तगइ ।
 मुणिवयणें परिचित्तपमाएं तं सयलुवि परिपुच्छिउ राएं ।
 अवरुवि धम्माहम्मविसेसणु पुच्छिउ मुणिवरिंदु सुहदंसणु ।
 पुणु पुच्छिउ नियपुव्वभवंतरु कुडिलसुहासुहकम्मनिरंतरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्यकाममोक्खाए बुहधणबालकयाए पंचमिफलवण्णणाए भविसयत्तवरगवण्णणो णाम अइदहमो संधी परिच्छेओ सम्मतो ॥

काइं आसि हउं अन्नभवंतरि होसमि काइं विचित्तनिरंतरि ।
 अण्णुवि नियनयविणयनिउत्तहं घरि अवयरिवि नाह वणिउत्तहं ।
 कवण पुब्बि भावण मइं भाविय जेण रायसंपय संभाविय ।
 अन्नमि इक्कदब्बसुहसेविहु अहिउ सणेहु बिहिंमि महएविहु ।
 बहुभिच्चहं विलहंति वसुंधर तं कम्मेण केण परमेसर ।

यत्ता । महु जणणिण नाह पाविवि संपइ विहउ थिरु ।
 किं कारणु जेण विसहिउ इट्ठविओउ चिरु ॥ १ ॥
 अण्णुमि नाह दुलंघि दुसंचरि हउं चिरु भमिउ तिलयदीवंतरि ।
 तइयहं सुप्पहजणणि कुमारी नवजोव्वणगुणरूविं सारी ।
 कहिय सुरिंदिं अक्खरबंधिं तं किर केण पुव्वसंबंधिं ।
 भणइं महामुणि सुअणसमिद्धउ अइरावइ अरिनयरु पसिद्धउ ।
 तहिं नरवइ मरुनामु महोयरु धर महएवि मंति वज्जोयरु ।
 वज्जोयरु त्हो पियकमलक्खण कित्तिसेण तहिं दुहिय वियक्खण ।
 ताहि कंतु असरिसु अवियक्खणु चोरु जारु जूआरु अलक्खणु ।
 दुव्वियड्डु परिवज्जियसुत्तउ भमइं नयरि दुव्वसणिं भुत्तउ ।
 वत्थाहरणुवि ताहि न मिल्लइ सोच्छुहेवि जूअप्फडि खेल्लइ ।
 चच्चरि वेसायणि रइ माणइं सुललिय गब्भेसरि अवगन्नइं ।

यत्ता । कुलविहविं सार रइरसपसरुब्भन्नभुअ ।
 दुप्पयघरवासि झूरइ मंतिहितणिय सुअ ॥ २ ॥
 सा वरजुवइंनिरारिउ लज्जइ धणु विहोउ निप्फल्लु पडिवज्जइ ।
 कोसियतावसनिलइ विहावइ त्हो वयणिं वइराणं भावइ ।
 अण्णुमि जणमणनयणाणंदणु धणयलच्छि धणयत्तहो नंदणु ।
 वणि धनमित्तु नामु तहिं आवइ सोवि ताहि लोयणहं सुहावइ ।
 बालकुमारहो समुहुं पलोअई अणिमिसनयण वयणु अवलोयई ।
 ताह बिहिंमि अहिलसियइं चित्तइं बिहिंमि गयइं संदेहचरित्तइं ।
 नवर ताहि वज्जोअरधीयहि गुणवंतहि जणणहं सुविणीयहि ।
 वम्महसरहं विरोलिउ अंगउ चितंतितिहि तहि सुरयपसंगउ ।
 एक्कइ वाल सुरूविं सोहइ तणु इज्जंति निरारिउ मोहइ ।
 दूसड्डु मयणावेसु विडंबइ गलि लाइवि डिंभउ परिउंबइ ।
 मोइअंगु वियारहिं भज्जइ पट्ठपंगणि पइसंति विलज्जइ ।

सहि गुणमाल नाम तहि पक्खिय नाए वियक्खणाइं उवलक्खिय ।
घत्ता । पिकखेविणु ताहि अंगइं मयणायल्लियइं ।

अविसुद्धमणाइं विविहवियप्पइं वोल्लियइं ॥ ३ ॥

गुणमालए धणमित्तहो कंतइं परिपुच्छिय परिहासपवित्तइं ।
सहियरि निरु विवणम्मण दीसहि किं उज्जवणउं किपि सिलीसहि ।
दुप्पइदुग्घरवासपियम्मइं घरि सिक्खविय किपि किं अम्मइं ।
किं सो कमटु कहिमि संपाइउ तेण अवक्खु किपि उप्पायउ ।
किसियइं तुहु सुद्धि बाहुल्यइं सिद्धिलइ परिभमंति मणिवलयइं ।
केसकलाउ खंधि ओणल्लइ परिमोक्कलु नियंवि आयल्लइ ।
फुट्टइ अहरु सुसइ मुहपंकउ नयणइं नउ जोयंति असंकउ ।
हलि सहि अन्न भंति महु दिज्जइ विणु विरहिं नउ पंचमु गिज्जइ ।
सहि म रुसिज्ज भणमि पइं भत्ति किं अवलोइय केणवि धुत्ति ।

घत्ता । जं चालिउ मम्म बालइं तं अवहेरि किय ।

धणमित्तहो पत्ति पुच्छइ गाहु करेवि तिय ॥ ४ ॥

आसंवइ करु करिण धरेप्पिणु पुच्छिय जं असगाहु करेप्पिणु ।
तं दिसि पासु निइवि परियच्छइं वुच्चइ मंतिसुअइं मइंदच्छइं ।
सहि म रुसिज्ज तुहु फुडु अक्खमि तिलमित्तुवि तउ गुज्झु न रक्खमि ।
तेण तरुणिमणमोहणाचित्ति हउं अवलोइय तउ वरइत्ति ।
अच्छइ तासु पासि मणु मेरउ सुन्नउं भमइं कलेवरु सेरउ ।
तं निसुणिवि धणमित्तहो पत्तिए जंपिउ दरसविलक्खु हसंतिण ।
एक्कुवि तुहुं महु पाणसमिद्धी अण्णुवि हुअ वरइत्तहो निद्धी ।
एवहिं करहि किपि जिं जाणहिं इच्छइं जिम्ब सक्कइ निम माणहिं ।
तुहुं मंतिणहो धीय महारायहो जो परमेसरु नयरहो आयहो ।
महु पइ पुणु वणिवरु एक्कंगउ अण्णुवि जं तउ भाउवि चंगउ ।
जइ सो तुहु निरारिउ रुच्चइ तो कहि महु जं जाएवि वुच्चइ ।

घत्ता । तो मंतिसुआइं थुत्थुक्कारिउ तं वयणु ।

मइ पियसहि तुद्ध अक्खिउ निययसरूवगुणु ॥ ५ ॥

जइ सुंदरि हउं एहउ करेमि तो अप्पउ भूअहं बलि करेमि ।

महु सहिए ताउ रायाहिरम्मु सुविसुद्धइ कुलि निम्मलए जंमु ।

जइ एहउ विचइ महु सरीरि तो झंप देमि जलरवगहीरि ।
 जंपणउं चडइ जइ कुलि मलित्ति तो देहु दहमि हुअवहि पलित्ति ।
 नयणिहिं जोइज्जइ को न लोइ सप्पुरिसि कहो न अणुराउ होइ ।
 सहिं दीसइ जो जो गुणविचित्तु किं तहो तहो खंडिब्वउ चरित्तु ।
 कसणेहिं चलधवलहिं लोयणेहिं अहिलसिउ जइवि खललोयणेहिं ।
 सो इत्थु जम्मि महु तो विभाइ जइ माइ जइवि हियवइ न माइ ।

घत्ता । अणुहुंजहि नाहु जो पुव्वज्जिउ पइं सुहवि ।

महु विसयसुहेण सहि पज्जत्तउ इत्थु भवि ॥ ६ ॥
 अहिणवरंभगवसोमालहिं धणमित्तहो पत्तिहिं गुणमालहिं ।
 फिट्ठ भंति अवलेउ विसज्जिउ अहिउ सणेहु पुणुवि पडिब्वज्जिउ ।
 ताइंवि ताण वेवि अब्भहियइं पडिउवयारसयहिं संगहियइं ।
 विन्निवि नियतायहो दक्खवियइं तेणवि पट्ठपरियणि सम्मवियइं ।
 वज्जोयरिण सणेहिं धीयहिं सयलकलाकलावसुविणीयहिं ।
 फेडिउ अन्नहो पउरि पट्ठत्तणु अप्पिउ धणमित्तहो सिद्धित्तणु ।
 सपउरु पुरु विहडप्फडु धावइ धणमित्तहो मंदिरु संभावइ ।
 वज्जोयरदुहियइं मणमोहिं एक्कहो तहो धणमित्तहो नेहिं ।
 तं घरु सपरिवारु सम्माणिउं सपउरि पट्ठपरिवारिं जाणिउं ।

घत्ता । तहिं विन्निवि ताइं मिच्छामोहमहावसेण ।

कोसियवयणाइं परिभावंति समंजसिण ॥ ७ ॥
 तावसनिलइ ताहं पइसंतहं मिच्छानियमसीलसंजुत्तहं ।
 अवरुप्परुसमिद्धसमवायहं विहिंमि इक्कुगुरुवयणविहेयहं ।
 विहिंमि ताइं कोसिउ गुरु जायउ पयडउ पट्ठणि पुरि विक्खवायउ ।
 कित्तिसेणहो परियणि रुचइ धम्मवहिणि धणमित्तहो वुचइ ।

घत्ता । अण्णिक्कु जुवाणु नंदिमित्तु थिरथोरभुउ ।

धणमित्तहो मित्तु जाउ नंदिवद्धणहो सुउ ॥ ८ ॥
 नंदिमित्तु निजसासणि भत्तउ अणुदिणु आराहइ रयणत्तउ ।
 निययकज्जकारणसंबंधिं घरु सिट्ठिहिं सेवइ अणुबंधिं ।
 धणमित्तुवि तुरंग परिवाहइ सारासारपरिक्खण चाहइ ।
 पट्ठणि सुत्तविसुत्तइं जाणइं दुट्ठइं दुव्विणीय अवमाणइं ।
 अप्पमत्तु कोसिउ अणुअत्तइं कित्तिसेण अणुमग्गि पवत्तइ ।

तहो कोसियहो अमग्गि चरंतहो मिच्छाभावि लोउ लायंतहो ।
 पट्ठणु खुह्णिउ समउ नरनाहिं पणवइ सयलु लोउ असगाहिं ।
 इत्थंतरि जिणगुणअणुराइउ नाउं समाहिगुत्तु मुणि आयउ ।
 तासु परिकखणहेउ विहत्तिण गउ वज्जोयरु वंदण भत्तिण ।
 तेण सयलु परमागमु जाणिवि निउ राणउं बहुगुण परियाणिवि ।
 तहो अणुमग्गि वाउ नरिंदहो सयलु वि वलिउ समाहिमुणिंदहो ।
 घत्ता । वज्जोयरु मंति नियडि निवेसिवि मुणिवरहो ।
 सपुरु सपरिवारु निसुणइं धम्मक्खाणु पहो ॥ ९ ॥
 साहु समाहिगुत्तु सुवियक्खणु सयलहं कहइ धम्मु दहलक्खणु ।
 अहो जण भवमंमारु असारउ चउगइगहणि असंतु अपारउ ।
 ताउ चयारिवि धम्माहम्मि हिंइ जीउ सुहासुहकम्मि ।
 कहिंमि नरइ नारइयहिं दम्मइं इज्जइ बज्जइ हम्मइं ग्वम्मइं ।
 सहइ दुहइं दूसहइं रउहइं जाम ताम तेतीस समुहइं ।
 कहिंमि तिरिक्खगइहिं उप्पज्जइ पाहणु पवणु मलिलु आवज्जइ ।
 इंधणु दहइ कहिंमि सिद्धि जोइवि खेवइ कालु कहिंमि तरु होणवि ।
 तहिंमि सुणिज्जहि जीव अणंता जे न कयावि तसत्तणु पत्ता ।
 कहिंमि कयावि तसत्तणु पावइ तहिंमि किलीणकाय संदावइ ।
 उप्पज्जइ किमिकीडपयंगहिं दंसमसयमच्छरकुलसंगहिं ।
 कच्छमच्छविसमेसमइंदहिं वग्घरिच्छग्घरतुरयगइंदहिं ।
 घत्ता । तिरियत्तणि होवि लितु मुअंतु कलेवरइं ।
 हम्मंतु हणंतु विसहइ दुक्खपरंपरइं ॥ १० ॥

कहव कहव मणुअत्तणु आवइ सुकुलु सुगुत्तु तहिंमि नउ पावइ ।
 १ होइ अणुज्जु अणज्जक्खंडिहिं ववरसमरपुलिंदपयंडिहिं ।
 सुकुलि सुगित्ति जम्मु जइ पाविइ तहवि न परमधम्मु संभावइ ।
 तं पर लहइ महागुरुभत्तिण अह सावयकुडुंवि उप्पत्तिण ।
 वरि चेडउ वि जाउ सावयकुलि मं नरवइवि पावमइसंकुलि ।
 इय इत्तिपयारसंजोणं मणुअजम्मु को लहइ निओणं ।
 जो तं लहिवि सिद्धिलु जिणसासणि सो अंधलउ जाउ निहिंदंसणि ।
 जो तहो दिणुवि जाउ विणु धम्मि तं केणवि पुव्वक्कियकम्मि ।

घत्ता । तो भणइ नरिंदु जीवहो जं परलोयहिउ ।

कहि अम्ह मुणिंद परम धम्मु सो केम थिउ ॥ ११ ॥

पहु पुच्छइ पुलयविसद्वदेहु जाणमि संसारु असारु एहु ।

जाणमि चउगइभवभमणडुक्खु जाणमि माणुसुवि हवेइ रुक्खु ।

जाणमि संजोयहो फुडु विओउ जाणमि अणिच्चु संपयविहोउ । ^{वि}

॥ ५ ॥ जाणमि जरमरणावच्छे एम तं कहि न पडिज्जइ तेत्थु जेम ।

तं निसुणिवि वुच्चइ मुणिवरेण अहो नरवइ किं बहुवित्थरेण ।

वयदंसणिनाणिचरित्तरंमु जो करइ अहिंसापरमधम्मु ।

पडिवन्नवयणु निग्गंथरूवि सो न पडइ तहिं संसारकूवि ।

अह कहमि धम्मु जं जेम होइ परु दीसइ अप्पसमाणु लोइ ।

॥ ६ ॥ अप्पणु संपज्जइ पीड जेण तं परहु न किज्जइ निच्छण्ण ।

घत्ता । नउ हम्मइं जीउ नउ बोल्लिज्जइ अलिउ जणि ।

तह लोइविरुद्धु लोहु न किज्जइ परहो धणि ॥ १२ ॥

परतियपरिहरणि महंतु धम्मु अहिलासु करइ तं तहो अहम्मु ।

जो लेइ परिग्गहु अप्पमाणु अविणासु अणासु अदिन्नदाणु ।

॥ ७ ॥ पर संचइ संचइ एम अत्थु इहरत्ति परत्तिवि तहो अणत्थु ।

जो पुणु संतोसहु नियमु लेइ तहो तं जि धम्मकारणु निणइ ।

जो मज्जु मांसु महु परिहरेइ अण्णुवि निमिभोयणु नउ गसेइ ।

जइ पालइ तो तहो तं जि धम्मु अह सिढिलउ तो अकयत्थु जंमु ।

॥ ८ ॥ जइ पय्हिं पयत्थहिं सद्वहाणु तो तं जि धंमु धम्महो पहाणु ।

अह मन्नइं मणि विवरीउ भाउ तो तं जि तासु परिणवइ पाउ ।

विणिवारइ जइ दिज्जंतु दाणु तो अंतराउ बज्जावमाणु ।

अह देइ दियावइ सिढिलकम्मु नउदेइ जइ वि तो तासु धम्मु ।

जिणपडिम हरइ उवहसइ माहु तो तासु नरयपंथावराहु ।

जिणभवणु करावइ जो पसत्थु तहो धम्मु वित्थयारहो अणत्थु ।

घत्ता । तो पभणइं मंति किं जंपहि मज्झत्थमणु ।

उवसंतहं नाह कहिं जिणसमयसमायरणु ॥ १३ ॥

तो मंतिहि वयणि कियायराहं पुच्छंतहं सयलहं नायराहं ।

पायडिवि समयसंकेउ रम्मु वज्जरिउ मुणिदिं परमधम्मु ।

जिम जिणमइ पंचमहावयाइं अणुवयगुणवयसिक्खावयाइं ।
 सायारमणायारिविणिओइ तउ कहिउ दुविहु बारसविहोइ । इहोइ
 इहरत्ति परत्तिवि बहुपमाय जिम ते सोलहविह चउकसाय ।
 जह तिणिणवि लेसउ तिन्नि वेय बंभत्तणु तिउणियसट्ठिमेय ।
 पंचिदिय पंचपयारु जाणु पंचाणुत्तरु पंचविहु नाणु ।

य पंचार्स्य पंचपयारचैक्क आवासदच्च जीवहं तिच्छक्क । पयित्त
 घत्ता । छक्कवंड विसेस छक्कालाण सारसमय ।

दस धम्मवियप्प अट्ट महामय सत्त भय ॥ १४ ॥
 अट्टविहकम्मसंकेउ होइ सउ अट्टयालपयडिहिं समेइ ।
 तह सत्तत्तकारणकयत्थ नव नोकसाय नव नयपयत्थ ।
 थिउ जेम अणाइ अणंतु कालु अवसप्पिणुवसप्पिणिविसालु ।
 जिम तित्थु निसट्ठि महाचरित्त चउगइभवसंगमगइविचित्त ।
 अट्टाइयदीवांवहिपमाणु नारइयतिरियदेवाउमाणु ।
 पन्नारसकम्मधरा पणस तेरस चरित्त किरियाविसेस ।
 एमाइमुणिदिं कयपयास पायडिय जिणागमि समयभास ।
 इउ पढइ सुणइं जो कयपयासु कम्मक्खउ बोहि समाहि तासु ।
 जिणधम्मसवणु निसुणिवि पवित्तु मुनिवयणि वलिउ नायरहं चित्तु ।

घत्ता । मुणिवयणवियारि सरसवियप्पदिन्नमइहिं ।

अवल्लोइउ मंतिवयणु सुविब्भसु नरवइहिं ॥ १५ ॥
 मुणिवयणु सुणिवि मणगोयरेण नरनाह वुत्तु वज्जोयरेण ।
 अहो देवदेव मुणिवयणु चारु सच्चउ गउ सुअसायरहो पारु ।
 निरविक्खु देक्खु परलोयभीरु वयनियमसीलसंजमसरीरु ।
 उवसंतकसायहं नरह रम्मू जो एण दिट्ठु सो परमधम्मू ।
 कोसिउ तावसु अन्नाणु मुक्खु अमुणियपरमाणु जडु अवक्खु ।
 तणु तवइ जइवि वट्ठेकगाहु अन्नाणु तोवि जुत्तिण अणाहु ।
 गुरु कज्जइ जो बिहुं गुणपवित्तु जसुतणउं वयणु बहुमइविचित्तु ।
 जो पुणु अप्पुणु अवियड्ढु देव सो परहो करइ अवबोहु केम ।
 तं मंतिवयणु परलोयइट्ठु नायरहं नवर हियवइ पइट्ठु ।

घत्ता । कोसियहो विरत्त धम्मसवण निसुणेवि नर ।
तहो आसमि जंति कित्तिसेण धणमित्तु पर^१ ॥ १६ ॥
एकोनविंशतितमः सन्धिः ।

तहो आसमि ताइं दिठ्ठचारित्तवियक्कवणइं ।
अणुरत्तमणाइं तोवि अहिंसालक्कवणइं ॥
तेहिं बिहिंमि पियदंसणलुद्धहिं अमुणियपरमागमि अविलुद्धहिं ।
कोसियनिलइ गमणु न पमायउ चिरपडिवन्नगुणिहिं निज्झायउ ।
सोवि ताहं उवरोहपरंपर हुउ सणेहु सवभावनिरंतरु ।
एक्कहिं दिणि वियालि कीलंति बुच्चइ नंदिमित्तु धणमित्ति ।
अहो गुणमाल बहुगुणभरियहो मणि अच्चरिउ वहइ तउ चरियहो ।
अज्जु गेहि सामग्गु नियच्छइ जाइवि कहहि किंपि जं पुच्छइ ।
घत्ता । तो नंदिसुण जंपिउ सरलसणेहउ ।
अत्थमियइं सूरि तउ घरि मित्त न जामि हउं ॥ १ ॥
तो धणमित्तु झत्ति उरि कंपिउ सच्चउ मित्त एउ पइं जंपिउ ।
दियह मुणवि जा नयणाणंदिरि निसिहि न जाहि कहिमि महु मंदिरि ।
एत्तिउ कालु मित्त नउ लक्खिउ ताम न मुअमि जाम न विअक्खिउ ।
मंछुहु अत्थि कावि तउ निब्बी पणइणि पणयसणेहसमिद्धी ।
रयणिहिं आण ताहि नउ भंजहि सरसपियम्मगुणिहिं मणु रंजहि ।
पभणइं नंदिमित्तु बहुजाणउं रायसिद्धि तुहुं पउरि पहाणउं ।
तउ पुच्छंतहो गुज्जु न रक्खमि निसिहिं न जेण जामि तं अक्खमि ।
भोयणवार तुम्ह जा सारी निसि पओसि सज्जणहं पियारी ।
नित्थु पवित्ति मज्जु नउ जुज्जइ रूसहिं तुहुं जइ तहवि न भुज्जइ ।
अन्नमि तं देखणहं न सक्कमि निसिहिं पओसि तेण नउ दुक्कमि ।
घत्ता । पभणइं धणमित्तु महु अच्चरिउ जाउ मणहो ।
पइवज्जिउ जेण कवणु दोसु निसिभोयणहो ॥ २ ॥
भणइं सुमित्तु नंदिगुणवंनउ निसिभोयणदोसहिं पज्जत्तउ ।
वरि पिउ मज्जु मंसु महु भक्खिउ वरि परतियमुहकमलु निरिक्खिउ ।

१ C adds इय भविष्यत्कहाए पयडियधम्मन्थकाममोक्खाए बुद्धधणालकयाए पंचनिकुलवण्णणाए धणमित्तकित्तिसेणसंबंधवण्णणे णाम एकूणविंसतिमो संधी सम्मत्तो ॥

वरि पंचुंबराइ अहिलसियइं वरि अन्नइंमि अभक्खइं असियइं ।
 वरि जंपिउ अलिउ अलज्जिउ मं रयणिहिं भोग्यणु पडिवज्जिउ ।
 होउ मित्त महु तेण निओणं जं जिम्मइं दीवयउज्जोणं ।
 जहिं पडंति किमिकीडपयंगइं तहो छाहइं बहुपेयपसंगइं ।
 ता वेलइं जो भोग्यणु भुंजइं तं जिणसमइ समाहि न जुज्जइ ।
 तं निसुणिवि धणमिति वुच्चइ तउ इक्कहो पर एउ न रुच्चइ ।
 खंधावारि पहंजणरायहो अंतेउरपरिवारसहायहो ।
 सो न अत्थि जो निसिहिं न भुंजइ तोवि ताहं सुअणत्तणु जुज्जइ ।

घत्ता । अह एणवि काइं एवडुंतरु दिट्ठु पइं ।

तं अज्जु पवित्ति निमिभोग्यणु परिहरिउ मइं ॥ ३ ॥
 निसिभोग्यणु जं परिहरिउ तेण तं नंदिमित्तु तोसिउ मणेण ।
 आसंधिउ जाणिवि सिद्धिलकम्मु नियसंगइं अक्खिउ परमधम्म ।
 तेणवि पडिवज्जिउ तहो पहाउ संजयगुणु सम्माइट्ठि जाउ ।
 जिम सो तिम तहो पिय परमरम्मि धणमित्त सुदिट्ठु किउ अरुहधम्मि ।
 अणुसंगिं ताहं महाविणीय अणुमोइय वज्जोयरहो धीय ।
 भवियण जंपइ वच्छलसहाउ जिणसासणि दरिसइ पक्खवाउ ।
 जिणु पुज्जावइ अन्नइं सएहिं धणु देइं दाणु महिमोच्छवेहिं ।

घत्ता । वयनियमगुणेहिं करइ करंतहं सदहणु ।

अप्पणु न करेइ पर पडिवज्जइ देउ जिणु ॥ ४ ॥
 कुपहकुतित्थइं जइवि न झायइ तो कोसियहो विलउ न पमायइ ।
 जिम सा तिम धणमित्तु वि वच्चइ इक्कवार तहिं गमणु न खंचइ ।
 सो तावसु तवेण विक्खवायउ तहि पुरवरि अपुज्जु संजायउ ।
 जं परिहरिउ नयरसंधाणं जं अवगणिणउं अरि पुरराणं ।
 तं जि कसाउ तेण मणि भाविउ वज्जोयरमंतिहि संभाविउ ।
 जइ फलु अत्थि किंपि तवतेयहो तो हउं हुज्जु विणासणु एयहो ।
 एम कसाणं घोरिं लइयउ कालंतरिण मरिवि पच्चइयउ ।
 हुउ तहि तिलयदीवि भयभासुरु असणिवेउ नामेण महासुरु ।

घत्ता । वज्जोयरु मंति सहु राणं खंधारि गउ ।

न नमिउं पडुक्कजे परबलि भिडिउ पणट्ट मउ ॥ ५ ॥

तहो घरि किउ लोयाचारु जाम हुअ कित्तिसेण निज्जीव ताम ।
 जणणिण छड्डिउ भत्तारसोउ ओलग्गु ताहि घरसयलुलोउ ।
 नउ रुअइ न कंदइ अचलदिट्ठि गउ सपरिवारु धणमित्तु सिट्ठि ।
 किउ पवणसित्तु चंदणरसेण पाविय वयण सहं सज्जसेण ।
 जोइउ धणमित्तहो वयणु इट्ठु ओसरिउ कल्लुण कंदिउ अणिट्ठु ।
 हा भाइ पडिउ दुव्विसहु घाउ अंधारिउ जगु अत्थमिउं ताउ ।
 पसरिउ वामोहतमोहजालु असरणु दुत्तरु पडिवल्लु कालु ।
 पालिज्ज बिहिंमि जणणिहुं सणेहु हउं एवहिं उवसंधरमि देहु ।
 घत्ता । कुलगोंदलि तासु वसिवि सणेहपरंपरइं ।
 अणुहयइं जाइं ताइंमि हुअइं भयंकरइं ॥ ६ ॥
 तहां सरलसणेहि सुहाइं जाइं विलसियइं आसि वियसियमुहाइं ।
 हसियइं रमियइं सुहकीलियाइं उच्छंगसंगसुहपीलियाइं ।
 परिहासइं भिउडिपलोयणाइं लीलइं अद्दासणभोयणाइं ।
 आहरणवत्थमुहमंडणाइं पेसणकवोलमुहचुंवणाइं ।
 मुहससिदप्पणपडिबिंबियाइं कुंचियकुरुलइं सिरि कुंचियाइं ।
 दुल्ललियइं ललियइं लड्डियाइं दुज्जणजणमाणइं खंडियाइं ।
 उज्जाणपवरकीलासुहाइं थुइवयणविंदि विलयामुहाइं ।
 नरवइमंदिरि गउरवसयाइं एत्तियइं जेण जंति गयाइं ।
 घत्ता । जं दरिसिउ जम्मु जाणिवि जणसंसारफलु ।
 अवसाणि तासु जं जीविज्जइ तं विहलु ॥ ७ ॥
 तो भणइं नवर धणयत्तजाउ लोयण फुसेवि गलिअंसुवाउ ।
 सच्चउ पइं जंपिउ एउ माइ उवयारसारसज्जणपमाउ ।
 सुमरंतहं गुणवल्लहविओइ विणु मरणिं मणि निव्वुइ न होइ ।
 अह तं पि सुअणि साहसु न होइ अणुमरणु करणु कायरहं लोइ ।
 सो सुअणु सुअणवल्लहपसंगि उप्पन्न तुहुंमि तहुतणइं अंगि ।
 तउ चरिउ वियक्खणु गुणनिउत्तु जं चवहि दीणु तं निरु अजुत्तु ।
 जाणिज्जइ भट्ठु भंडणि भिडंतु परनरपसंगि महसइचरित्तु ।
 धीरिम जाणिज्जइ मणुअलोइ अह मरणकालि अह सुअविओइ ।
 घत्ता । वज्जोयरधीय धणमित्तहो वयणइं सरिवि ।
 परिहरिवि विसाउ थिय जणेरु हियवइं धरिवि ॥ ८ ॥

वज्जोअरु मरिवि महाणुभाउ हुउ तिलइ जसोहणु नामि राउ ।
 बहुसोउ करिवि तासइं समीवि दलु घल्लिउ ताइंवि तिलयदीवि ।
 परिखिवइ आउ सुहिसयणविंदि अत्थमिण पवरवल्लहनरिंदिं ।
 अणुदिणु सेवइ धणमित्तगेहु नउ मुअइ सोवि सज्जणसणेहु ।
 कित्तिसेण धणमित्तहो चित्ति गमइं कालु सुविसुद्धचरित्ति ।
 नंदिमित्तु मित्तत्तणु दाविवि नियसुहि जिणवरधम्मु कराविवि ।
 अप्पणु पुणु तवचरणु चरिप्पिणु अणसणि पंडियमरणि मरिप्पिणु ।
 दिवि सोलहमइं पुत्तायामिं हुउ सुरवइ विज्जुप्पहु नामिं ।

घत्ता । चम्मट्टि सरीरु निवडिं जाइ मसाणि ग्वउ ।

अह नियमगुणेहिं तेण जि लब्भइ परमपउ ॥ ९ ॥
 जो नित्थु आसि झीणाउमाणु सो चयवि दुक्कु तहो तं विमाणु ।
 उक्कस्स निवद्ध परिप्पमाणु लक्खणचच्चंकिउ नवजुवाणु ।
 सोलहआहरणविहसियंगु सहसत्ति समुट्टिउ विह्ठुणियंगु ।
 चउपासहिं करइ दिसावलोउ पिकखइ रमणीउ सु देवलोउ ।
 विंभिउ परिचितइ मणि कयत्थु को हउं कहिं आयउ आसि कित्थु ।
 नियडइ ठिउ विवरइ अवहिणाणु इउ देवलोउ देवहं पहाणु ।
 अइरावइ अरिपुरि गुणपवित्तु वाणियउं आसि हउं नंदिमित्तु ।
 तउ करिवि मरिवि अणसणि अहीरु आइयउ इत्थु मिह्लिवि सरीरु ।
 इउ जाणिवि पसरिय परमनेहु अवयरिवि ग्वमावइ निययदेहु ।

घत्ता । रुहुरुहउ करेवि पुज्जिउ निययसरीरडउ ।

ग्वंतव्वु वयंसि पइंसहुं दंसणु इत्तडउ ॥ १० ॥
 एत्थंतरि धणमित्तहो मंदिरि पउरमहायणनयणाणंदिरि ।
 दाणु चउव्विहसंगहो दिज्जइ साहम्मियवच्छल्लु वइज्जइ ।
 तो धणमित्तु पडिच्छियपेसणु अणुदिणु उज्जोअइ जिणसासणु ।
 धणयलच्छि धणयत्तहो गेहिणि धणमित्तहो जणेरि सुवि रोहिणि ।
 जिणवरधम्मु करइ पडिवज्जइ अह मलमलिणमुणिंदहो लज्जइ ।
 उवहासइ अमुणियमाहप्पिं विह्वरूवजोव्वणगुणदप्पें ।
 सावि समाहिमुणिंदहो वयणहिं दुज्जयदुसहपरज्जियमयणहिं ।
 जाइजरामरणत्तविणासणि अविचल जाय जिणिंदहो सासणि ।

सुवपंचमिविहि करिवि सुवासिय सत्तसट्ठि वासर उववासिय ।
 पुणु पंचविहु अणेयपयारिहिं किउ उज्जवणु विहवअणुसारिहिं ।
 घत्ता । तो मंतिसुआइं अणुमोइउ तिविहंतरिण ।

हुअ तउ महएवि तेण फलेण महंतरिण ॥ ११ ॥

जेम ताए तिम पइमि विहाविउ अणुमोयणकलेण इउ पाविउ ।

धणयलच्छि धणयत्तु सउन्नउं बहुकालिं पंचत्तु पवन्नउं ।

बिन्निवि हत्थिणायपुरि जायइं मिहुणइं परिवड्डियअणुरायइं ।

सोवि ताहं नंदणु अवसप्पिउ गोडंगणि विज्जुलइं झडप्पिउ ।

संचुण्णिय करोडि सहुं गत्ति विहलंघलि हईं घुम्मंति ।

घोरंधारु जाउ चउपासिं हियवइ धुक्कु धुअंति मासिं ।

सुमरिउ ताणं परमजिणाणं घोसिउ नमु नमु अरहंताणं ।

ता वेलइं तं संबलु लेप्पिणु निग्गउ जीउ सरीरु मुएप्पिणु ।

ताहंमि तणउं पुणुवि संजायउ सो धणमित्तु मरिवि तुहुं जायउ ।

घत्ता । जो जम्मग्भासु आसि पडंतुटंतहो वि ।

सिरि वज्ज हएवि नउ वीसरइ मरंतहो वि ॥ १२ ॥

जा तहो धणमित्तहोतणिय पत्ति गुणमाल नाम तडितेयकंति ।

जा सयलवि जुवईयणि वरिट्ठ वज्जोयरधीयहो मणहो इट्ठ ।

सा मिलिवि असेसहिं सज्जणेहिं छड्ढाविय जलु दुम्मणमणेहिं ।

विलवंति पराइय कित्तिसेण उट्ठंति पडंति लहंति चेण ।

आवीलिउ गुणमालयसमाणु हा काइं एउ खलविहिविहाणु ।

हा पइं विहि हउं विनडिय निरुत्तु हा सुहय तुज्झु किं एउ जुत्तु ।

हा सुंदर पाविट्ठइं चलाइं कहिं पाविओसि विज्जुलखलाए ।

कदंतिहिं दारुणु कलुण सहु उट्ठिउ हाहारउ अहरउहु ।

पिक्खहु सो कहिं पभणंतियाउ सरवरहो तीरि बिन्निवि गयाउ ।

धोवंतिए कुंकुमकज्जलाइं दिन्नइं नाहहो तिन्निमि जलाइं ।

भग्गइं वलयइं अवलक्खणाइं मुक्कइं केऊरइं कंकणाइं ।

अवहरिवि सयलु उवभोयभोउ संचारिउ विहवत्तणविहोउ ।

घत्ता । करणियइं करेवि सुहिसयणइं जिणहरि गयइं ।

अवलोइवि जम्मु गुणमालइं लइयइं वयइं ॥ १३ ॥

कित्तिसेण तउतणइं विओणं मुअ सोसिवि अप्पाणउं सोएं ।

जाइवि तिलयदीवि उप्पन्नी भविसत्तहो गेहिणि निव्वन्नी ।
जं अहिलसिउ आसि तउ अंगउ रक्खिउ सीलु चरित्तु अमंगउ ।
वउकरणि पुन्नप्फलु पाविउ तउ घरवासु तेण संभाविउ ।
सा गुणमाल गणं बहुकालें उच्छन्नं सुहिसयणवमालिं ।
तउ गुणसरिवि मरेवि मइविब्भम हुअ भूवालहो तणिय तणुब्भम ।
जिम तहि बिहिंमि सणेहु वहंती निम एवहिंवि जाय गुणवंती ।
अन्नमि अरिउरनयरि वसंतहो अवमाणिं परिहउ चिंतंतहो ।
जं तावसहो तुम्हि पिउ जंपिउ तेण बिहिंमि धणु धनु समप्पिउ ।
घत्ता । जं वज्जोअरिण तहो विहेसिउ सयलु जणु ।
तिं वयरिं सोवि खडु सपउरु संबंधुजणु ॥ १४ ॥
तउ जणणिण जा चिन्न महाविहि पाविय तेणेवडु महादिहि ।
जं जइवर अणिओणं जोइय दियहा केवि तेण विच्छांइय ।
जं किउ विज्जावच्चु महंतरु पाविउ तुम्हि तेण इउ वित्थरु ।
जित्तिउ नहिं उज्जवणविहोणं तित्तिउ पइमि लडु अणुमोणं ।
तिं कज्जि सुअपंचमि लोयहो चितिय सुहइं देइ परलोयहो ।
जो अन्नहोवि करंतहो भावइ तुम्हइं जेम सांवि फलु पावइ ।
नंदिमित्तु जो करिवि महातउ अच्चुअसग्गे सुरत्तणु पत्तउ ।
तेण पुव्वसंबंधसणेहिं अक्खरपंति लिहिय बहुमेहिं ।
एम सुणिउं जं पुव्वभवंतरु तं निव्वेयहो चडिउ महानरु ।
घत्ता । सन्नडु नरिंदु पुव्वजम्मसंभवभविण ।
धणवालं कन्वि संधि समाणिय विस णी ॥ १५ ॥

विंशतितमः सन्धिः

वसु वसुमइरज्जु मुणिवरवयणसमाहविण ।
तिणसमउ गणेवि मुक्की भविसनराहिविण ॥
निसुणेवि पुव्वभवगहणजम्मु अणुवि जिणसासणि परमधम्मु ।
विंभिउ नरवइ हियवइ न माइ यिउ निच्चलु किउ कट्टमउं नाइं ।
परिचितइ भउ भविसाणुरूअ जोवइ सुमित्त अच्चरियभूअ ।

१ C adds इय भविसत्तकदाए पयडिग्गधम्मत्थकाममोक्खाए बुद्धयणवालकयाए पंचमिफलवण्णणाए भविसत्तभवांतरवण्णणो णाम विंशतिमो संधी परिच्छेओ सम्मत्तो ।

धणवइ अवलोगइ निययजाउ पंकयसिरि चिंतइ चिरपमाउ ।
 थिउ राउ परमकारणवियप्पु परिगलियविहवमाहप्पुदप्पु ।
 भाविवि अणिच्चु चंचलविहोउ तक्खणि ओसारिउ सयलु लोउ ।
 पय धरिवि नवर विन्नवइ साहु मइं पत्तु भडारा परमलाहु ।
 सकियत्थु एक्कु पर नंदिमित्तु तउ करेवि सुरालउ जेण पत्तु ।
 जइ हउंमि तेण सहं तउ करंतु तो किं असमाहिण सहं मरंतु ।
 लइ अज्जुवि किज्जइ अंतसट्ठु जं वलिवि लईज्जइ तं न नट्ठु ।
 अपरिग्गहु परिवज्जियपमाउ करि सामिय महु दिक्खापसाउ ।

धत्ता । उडरहि पडंतु एवहिं तुम्ह पायसरणु ।

धणमित्तहो जेम जाम न दुक्कइ तं मरणु ॥ १ ॥
 अह एउ जि निच्छउ कयपयत्थु लइ जामि निहेलणु गुरु नमोत्थु ।
 विहरिच्चउ नउ तुम्हहमि ताम हउं सुअहं समप्पणु करमि जाम ।
 नीसेसु परिग्गहु परिहरेमि जं जासु जांगु तं तासु देमि ।
 आसीस देवि पडिवन्नु तेहिं उट्ठिउ उट्ठंतहं भडसण्हिं ।
 जोइउ सामंतिहिं वरभडेहिं मंतणउं जाउ नियनियथडेहिं ।
 अहो वट्ठइ ग्वणु परियत्तु कालु पावज्जपमुहुं थिउ पिहिमिपालु ।
 राणउं गयउरि सुप्पहु कुमारु होसइ नबहु परिवारचारु ।
 अन्नेक्कु भणइं धरणिंदु राउ दुडर दुसीलु दूसहसहाउ ।
 सुप्पहु राणउं अच्छइ न ताम रणि हिंडिवि कुलग्वउ किउ न जाम ।

धत्ता । अन्निक्किं वुत्तु सुप्पहु समसंजायबलि ।

को चवइ विसुत्तु निन्नि सहोयर जासु तलि ॥ २ ॥
 को जोहइ रणि सुप्पहु कुमारु अप्पणउं जासु परिवारु चारु ।
 सोमप्पहु जासु महाविहेउ सूरप्पहु सूरसमाणतेउ ।
 कणयप्पहु दसहु कणयदंडु जसु सालयसाहणु रणि पयंडु ।
 तिं सहं दरिसंतहं भडवमालु पर होइ सवक्खहो पलयकालु ।
 अवरुप्परु सुहड चवंति जाम नरवइ मंदिरि संपत्तु ताम ।
 थोअंतरि सुहसंजमनिओउ थिउ दाराविक्खणि भवियलोउ ।
 मुणि विमलबुद्धिचरियइं पइट्ठु सुसमाहिण भवियायणिण दिट्ठु ।
 नरनाहु निहालइ नियदुवारु उवसंतु निराउहु सपरिवारु ।
 जे थिय ते राउ पइट्ठु लेवि अन्नेक्कु ठंति अन्नहं भमेवि ।

किवि घरणिदिं किवि सुप्पहेण किवि कणं किवि सोमप्पहेण ।
 किवि केणवि नउ सक्किय धरेवि अमुणियणिओय निग्गय वलेवि ।
 पारणउं कराविवि एम साहु पुणु अप्पुणु भुंजइ तिलयनाहु ।
 घत्ता । सुहिसयणसमाणु भोयणु करिवि समालहिवि ।

पुणु अम्माणवि पणविय पियसुमहरु चविवि ॥ ३ ॥
 महणविउ वेवि करेवि पासि विन्नत्त जणणि एकंतवासि ।
 तुम्हइंमि सुणिउं तं कहमि तेम अरिउरि अइरावइ वसिउ जेम
 कोसिणण वहेवि कसाउ सुट्टु पाविउ असुरत्तणु जणि अणिट्टु ।
 वज्जोयरु मंति महाणुभाउ विदाविउ किम वच्छलसहाउ ।
 हुअ कित्तिसेण सुप्पहहु माय गुणमाल मरेवि सुमित्त जाय ।
 तुहं अन्नभवंतरि धणयलच्छि अरिउरि तायहो सा पारियच्छि ।
 महु सुमरिवि तं विज्जुलहो मरणु जो सक्कइ तहो पावज्ज सरणु ।
 पंकयमिरि जंपइ निरु पहाणु जं तउ तुहं तं अम्हइं पवाणु ।
 अणुहअभोय चिंतियपयास माणेवि थडसंपयविलास ।
 निब्बाहिय सइं सच्छंदलील विलमिय विचित्त उज्जाणकील ।
 मंडलियहं बहुमंडलसयाइं तूसिवि दिन्नइं रुसिवि हयाइं ।

घत्ता । अहिंसिचिवि पट्टि सुप्पहु करइ नराहिवइ ।

भुंजउ चिरयाल पुत्त रज्जु भविसाणुमइ ॥ ४ ॥
 तं सुणिवि भणइं भविसाणुरूअ तुहं जाम ताम हउं सारभूअ ।
 तुम्हहिं जंतहिं जइ ग्वणुवि थामि तो माण मज्झु जिणवरु न सामि ।
 मइं तुम्ह पसाणं आसमुइ महि भुंजिवि लाइय कडयमुइ ।
 पुरगामदेस महाराउ देइ महु मुइइं विणु कोइवि न लेइ ।
 जसु अभयवयणु मइं किउ पसत्थु तहो कोवि न भउ करणहं समत्थु ।
 अवगन्नइं जो महुतणिय आण निंदन्ति तासु जे रणि पहाण ।
 एवहिं सम्माणिवि गुणनिउत्तु जं करइ सामि तं महुमि जुत्तु ।
 जं पुणु थक्कमि पवसंति राण तं थुत्थुक्कारिउ वयणु माण ।
 अहिसेयपट्टु संपय विचित्त पहुपुत्त रज्जु भुंजउ सुमित्त ।
 तो वुच्चइ भूवालहो सुआइं मालइमालाकोमलभुआइं ।
 गुणमाल हउंमि अरिनयरि आसि बे भव निवसिय तुम्हइंमि पासि ।

एव्हहिं मइं मिल्लिवि पुत्तरज्जे तुम्हइं लग्गहो परलोयकज्जे ।
 अच्छमि रणरणउं समुव्वहंति महु एहउ नवि कन्नइं सुणंति ।
 घत्ता । तो भणइं नरिंदु जइ सामन्नहिं पुव्वकिय ।
 तो अरिनयरेवि तुहुं सव्वहं अवसाणि थिय ॥ ५ ॥
 तं निसुणिवि तहि रणरणउं जाउ मउलियमुहुं दरिसिउ अंसुवाउ ।
 तो नवर नरिंदिं दुन्निवार कोक्काविय पंचवि नरकुमार ।
 तिन्निवि दुहियउ सुवियक्खणाउ सहं जामायहिं दुम्मणमणाउ ।
 तिण्णिवि सुमहत्तर सच्छवाय धणवइहरिबलभूवालराय ।
 पियसुंदरि जुअराणं सहाय एमाइ सयल अन्नेवि आय ।
 निसुणंतहं सव्वहं मइवियारु करि धरिवि वुत्तु सुप्पहु कुमार ।
 आणं जोइज्जइ पुत्तजम्मु जाणं किज्जइ सोहलउ रम्मु ।
 विलसिज्जइ दिज्जइ विहउ तेण संताणि धुरंधरु होइ जेण ।
 एह संपय इउ बइसणउं रज्जु परिचिंतिउ मइं परलोयकज्जु ।
 पालिज्जहि संपयपय विचित्त तउ जणणि वच्छ एवहिं सुमित्त ।
 घत्ता । करि धरिवि सपुत्त निक्खेवउ अल्लविउ मइं ।
 धरणिंदु कुमार पइं दिक्खिअवउ समउ मइं ॥ ६ ॥
 जं वुत्तु एम सुप्पहु कुमार तं धुणिवि सीसु थिउ दुन्निवार ।
 एउ वयणु काइं पइं ताय वुत्तु जइ जुत्तु तोवि तउ निरु अजुत्तु ।
 जो भुंजइ वसुमइ एयलत्त ! सुविहेय उवहिपरिआसमंत ।
 जसु चंडमंडलाहिव सवंति सेवंति चारु अवसरु नियंति ।
 किन्नरविज्जाहररक्खजक्ख जसु करहिं कज्जु होइवि समक्ख ।
 सो नरवइ जं पावज्ज लेइ एहउ न दिट्ठु मइं मच्चलोइ ।
 पावज्ज तुम्ह एह जि वसिट्ठु जं पालहि सुअण विमिट्ठु इट्ठु ।
 जं रिद्धि विद्धि सुहु भविय लोइ जं चारु जारु नंदइ न कोइ ।
 जं निरुवसग्गु तउ करहिं साहु जं जिउ न निहम्मइं निरवराहु ।
 जं जणु अपाउ उवसंतु मंतु जं जिणसासणि उच्छउ मंहंतु ।
 पावज्ज लेइ सो करइ कट्ठु जोअणि लउ अह वइरायभट्ठु ।
 जो दाणु न देइ न करइ धम्मु पावज्ज लेइ सो खवइ कम्मु ।
 घत्ता । पहु भणइं हसंतु तउ पासिउ महु मइ पउर ।

नवि किज्जइं विग्घु आपं अविणउ होइ पर ॥ ७ ॥
 अहियइं अणिओयनिउत्तियाइं किबहुअणउत्तपडुत्तियाइं ।
 तउ पट्ठवंधु सुहसंपउत्त पावज्ज तिहिंमि अम्हहं निरुत्तु ।
 परिचिंतिउ जं णिच्छयपयत्थु तं अलियउ को करणहं समत्थु ।
 निच्छउ जाणेप्पिणु सुप्पहेण धरणिंदु वुत्तु मउलियमुहेण ।
 ताणं परिचत्तु सणेहु भाइ किं वुच्चइ जो वयणिं न ठाइ ।
 परिचिंतइं तवसिरि बहुअ सच्छ तुहुं धरहि महाभडभारु वच्छ ।
 अहिसेउ तुम्ह बइसणइं रज्जे मा होउ विग्घु रायहो सकज्जि ।
 महु ताणं दिन्नु कुलक्कमेण मइं तुज्जु समप्पिउ विक्कमेण ।
 हउं मंतिसमउ तिहिं भायरेहिं सवभावसणेहकयायरेहिं ।
 पडिवत्तु एम जं सुप्पहेण तं वुत्तु सुमित्तावल्लहेण ।
 तउतणइं पहावें अम्ह संति जं लेहि देहि तं निरु महंति ।
 तुहुं अम्हहं सइं पच्चक्खु ताउ इच्छहं परमत्थं तउ पसाउ ।

घत्ता । सिय संपय रज्जु गयउरु सोहइ तुम्ह पहु ।

अच्छउ अहिसेउ कलहु वयणुवि दुच्चिसहु ॥ ८ ॥
 अणुहुंजि लच्छि णियविक्कमेण आइय जा तुम्ह कुलक्कमेण ।
 जो तुम्हहं न वहइ कोसु कप्पु तहो अम्ह निहोडिधि दलहं दप्पु ।
 सुप्पहिण दिन्नु उत्तरु न जाम अणुसंधिवि भणइं सुमित्त ताम ।
 अहो पुत्तहो सुंदरु गुणमहग्घु नरवइहिं वयणु सव्वहं अलंघु ।
 छडेवि पिहु जम्मंतरहु नेहु रणरणइ छुहिवि महुतणउं देहु ।
 अप्पणु चलियइं हउं धरिय जेण पडिवज्जिउ तं किं मइं सुहेण ।
 सव्वहं संपय बइसणउं रज्जु लइ करहु सामि अप्पणउं कज्जु ।
 एउ जंपिवि अहरकुरंनियाण आपसिउ अंसु मुअंतियाइं ।
 धाइउ विहडप्फुडु विलयसत्थु सारविय वसुह दरिसिउ पसत्थु ।
 जयमंगलतूरइं नाडियाइं परिवारमणइं विवभाडियाइं ।

घत्ता । धरणिंदिं लेवि सुप्पहु पट्टि परिट्ठविउ ।

जयतूररवेण सामंतिहिं अहिसेउ किउ ॥ ९ ॥
 अहिसिंचिवि पण सुप्पहु कुमार आउच्छिउ नियपरिवारु चारु ।
 धणवइ हरियत्त म्हाणुभाउ पियसुंदरि पहु भूवालुराउ ।
 एमाइमहत्तर गुणवरिट्ठ अन्नवि जे सुअण विसिट्ठ इट्ठ ।

अन्नेवि खमाविय सइं खमेवि जं जासु जोगु तं तासु देवि ।
 जिम तेण तेम पंकयसिरीए पच्छइं भविसइं पियजंपिरीए ।
 जणु अंसुजलोल्लियलोयणेहिं रुणुरुणइं झुणइं दुम्मणमणेहिं ।
 सहं सयणिं नयणाणंदिरासु नीसरियइं सरियइं मंदिरासु ।
 जिणहरि जिणहरि पुज्जउ करेवि जिणहरि जिणहरि महदाण देवि ।
 घत्ता । रुहुरुहउ करेवि लोयहिं निरु निज्झाइयइं ।

सहं सयणजणेण पवरुज्जाणु पराइयइं ॥ १० ॥
 तहिंमि पउरउवसोह समारिय छडतोरणमंडव वित्थारिय ।
 पुज्जिवि जिणपडिमउं संजवियउ मंडउ जालगवक्खिं ठवियउ ।
 पूरिउ रंगावलिउ विचित्तउ वियसियकुसुमंजलिउ पवित्तउ ।
 किउ नीसल्लु सयलु संभालिवि अंगविलेवणाइं पक्खालिवि ।
 तिण्णिवि जिणु सुमरिवि सुपहिट्ठइं अवलोइवि गुरुपुरउ निविट्ठइं ।
 उत्तारिय कडयइं कडिसुत्तइं मउडइं मणिमऊहपजलंतइं ।
 पंचमुट्ठि सिरि लोउ समारिवि दुद्धर पंचमहव्वय धारिवि ।
 धीरवीरसाहमिण विचित्तइं तिन्निमि गुरुहुं पासि निक्खित्तइं ।

घत्ता । सुहिसयणसएहिं दिक्खिवि ताइं न सक्कियइं ।
 जणु अंसु मुअंतु धणवइसुवदंसणि हुअइं ॥ ११ ॥

एकविंशतितमः सन्धिः ।

जिम लहय जिणेवि रायलच्छि सइं भुयवल्लिण ।
 तिम मुक्क रुअंति धीरवीरविक्रमच्छलिण ॥
 दिक्खंकिउ पिक्खिवि कुरुवराउ लोयहं रुहुरुहउ महंतु जाउ ।
 जो जंतउ हयगयरहवरेहिं विज्जिज्जमाणु चलचामरेहिं ।
 पडिहारफारसहुज्जयाहं हणहणसहिं नरवरसयाहं ।
 सो एवहिं किम नीसंगु दिट्ठु गउ लिहक्किवि नं दिवसयरु इट्ठु ।
 हुअ रयणि जाउ जगु कसणवन्नु जो जित्थइ होइ तित्थइ निसन्नु ।
 परिवारु पउरु पुरनिवासु परियणु अंतेउरु पिंडवासु ।
 जणु सयलु ताहं गुण संथुणंतु नीसेसरयणि थिउ रुणुरुणंतु ।

१ C adds इय भविष्यत्तत्कहाए पयडियथम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविष्यत्तद्विक्खाकल्लानवण्णणो नाम एकविसमो सन्धी परिच्छेओ सम्मतो ॥

जो निंद करंतउ सयणसालि वरतरुणीसहुं सिहिणंतरालि ।
 सो सबंगइ परिचाए बाए किम सुत्तु निरंतरु भूमिभाए ।
 घत्ता । घरि रयणिहिं जाउ पुत्ति चलंति तसंतियउ ।
 ताउवि तहिं काले धीरवीरसाहस थियउ ॥ १ ॥
 परिगलिय रयणि पसरिउ पहाउ पुणरवि रविनंदे खणहं आउ ।
 एवहिं केहउ मुहराउ तासु तवचरणि पवन्नि महानरासु ।
 किं जेहउ पाणिग्गहणि दीवि किं जेहउ गयउरि पहुसमीवि ।
 किं जेहउ मणवेयहो विमाणि कंतादोहलए सुपुज्जमाणि ।
 किं जेहउ पहय अणंतवाले आणिय बंधेविणु पुहविपाले ।
 किं जेहउ परियाणोच्छवेहिं अवरेहिंमि विविहमहोच्छवेहिं ।
 जइ एहउ मुहुं एवहिंमि तासु तो करइ मोहतमतिमिरनासु ।
 अरुणुग्गमि विहरिउ सवणतंतु विणियत्तु लोउ धाइउ मुअंतु ।
 घत्ता । गय गयउरि गंपि मिलिय सयलसयणहं सयण ।
 नीसासु मुअंति सुमरिवि जम्मंतरहो गुण ॥ २ ॥
 रोवइ सुमित्त वल्लहसरुवि मइं मिल्लिवि गय भविसाणुरुवि ।
 हा चंचल पहु ववगयसणेह कहु मिल्लिय हउ कंटइयदेह ।
 हा पंकयसिरि धम्माणुराइ पइंसहु दंसणु एत्तिउ सुमाइ ।
 धणवइ विणु पत्तिए तं जि गेहु पिकवइ पजलंतु दहंतु देह ।
 निंदइ अप्पाणउ काउं दीणु तउ करिवि न सक्कमि हउं निहीणु ।
 धन्नाइं ताइं निन्निमि जणाइं छडेवि लग्गइं तवचरणि जाइं ।
 हरियत्तु विसूरइ रुवइ लच्छि हा कमलि कमलि कुवलयदलच्छि ।
 हा भविसयत्त तं करमि तेम एवहिं छड्डिवि पव्वइउ केम ।
 पियसुंदरि भूवालं समाणु रुणरुणइं झुणइं निंदइ नियाणु ।
 सुप्पहधरणीधरपमुह कुम्बर न धरंति अंसु न नियंति अवर ।
 ता रोवइ तार सुतारियाउ नियवग्गहो नं ओसारियाउ ।
 घत्ता । पियवयणसएहिं पइसिवि मंतिमहंतएहिं ।
 दिट्ठंतइं देवि संबोहिय मइवंतएहिं ॥ ३ ॥
 पंकयसिरि भविसउ सियवंतउ तेण समाणु जाउ निक्खवंतउ ।
 पुरुसायारुपरक्कमसत्तिउ घोरधीरु तवचरणु चरंतिउ ।
 सुविणयगुणपारंपरबुद्धिए दंसणनाणचरित्तविसुद्धिए ।
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अणसणमरण मरिवि तवतत्तउ दसमइं देवलोइं संपत्तउ ।
 पंकयसिरि पहचूलु पवित्तिय भविसवि रयणचूलु परियत्तिय ।
 बिन्निवि नवजुवाणसियभूसिय बिन्निवि सोलहआहरणविहूसिय ।
 बिन्निवि अवलोयंति परोप्परु बिहिंमि सरिउ नियपुच्चभवंतरु ।
 तुहुं कमलसिरि अन्नजम्मंतरि हउं भविसाणुरूव नरवरघरि ।
 अन्नवि भविसयत्तु इह एसइ तिहिंमि संगु समवाएं होसइ ।
 घत्ता । चिरु अम्हसमाणु सयणिहिं जेहि न लयउ तउ ।
 तह तेमइं तं जि मणुअजंमु अकयत्थु गउ ॥ ४ ॥
 भविसयत्तु चिरु करेवि महातउ अणसणि मरिवि विहियरयणत्तउ ।
 तहिं जि विमाणि पत्तु सुहदंसणु तिहिंमि सणेहिं किउ संभासणु ।
 नरवइभविसयत्तु तुहुं होतउ कुरुजंगलु गयउरु भुंजंतउ ।
 चिमलमुणिंदहो तलि णिक्खवंकिउ मरिवि इत्थु देवत्तणु पत्तउ ।
 जंपइ सोवि आसि मणमोहणि एक्क जणणि अन्नेक्क सुगेहिणि ।
 तुम्हइं नवर अहियववसाइय जं तियलिंगु हणेविणु आइय ।
 अज्जवि सा सुमित्त तहिं अच्छइ सुप्पहु रज्ज करइ पट्टपच्छइ ।
 तहिं जाइवि उप्पायहं विंभउ पिक्खवहं चिरपरियणु सुहिबंधउ ।
 घत्ता । अवयरिवि जुआइं पिक्खवि वयणइं सज्जणहं ।
 कुलि कील करेवि पच्छइ मेरुपयाहिणहं ॥ ५ ॥
 तिन्निवि करिवि पयाहिण मंदिरि लीलइं परिभमंति भुवणंतरि ।
 गयउरि नियसंताणु निरिक्खवि जे जियंति तहो वयणइं पिक्खवि ।
 तिलयदीवि चंदप्पह भमियइं जहिं वरनयरि आसि चिरु रमियइं ।
 पुणुवि तेण विवरिं नीसरियइं पुणरवि लयमंडवि संचरियइं ।
 तं भविसत्तहो भवणि पइट्ठइं पुणरवि ताइं नियाणइं दिट्ठइं ।
 जोइवि असणिवेउ पिउ जंपिउ सहं कन्नइ पुरु जेण समप्पिउ ।
 पुणरवि माणिभहु सम्माणिउं गयउरि जेण विमाणि आणिउं ।
 विज्जुप्पहु जोएविणु हरिसिय अक्खरपंति जेण चिरु दरसिय ।
 मणवेयहो मुहपंकउ चाहिउ सयलुवि पुच्चभवंतरु साहिउ ।
 परिसक्खिवि अन्नइंमि सुखेत्तइं केवलजम्मणनिच्चुइमेत्तइं ।
 एम ताइ तहिं चिरु विलसेप्पिणु सोलह सायराइं निवसेप्पिणु ।
 जाम पुणुवि हिंइंति महायलि पइसहिं पुणुवि जाम कुरुजंगलि ।

घत्ता । तं गयउरि गंपि जाम निरिक्खहिं नयरछवि ।
 सुहिसयणसयाहं एक्कुवि तहिं संताणि नवि ॥ ६ ॥
 तं वरनयरु तंजि कुरुजंगलु सो महिविंदु तं जि महणइजलु ।
 ताइं पवर उज्जाणुपएसइं ताइं गिरिंदगहणउद्देसइं ।
 ताइं विचित्तपवरजिणभवणइ नवर ताइ दीसंति न सुअणइं ।
 तो सुमरिवि चिरयालविलासइं गय रुहुरुहिवि निवि चउपासहिं ।
 तो चवणावसाणि हुउ मूलि मउलिय मालणितिणवि पहचूलिं ।
 तेयपणट्ट विलंबियगत्ति किउ महंतु रुणुरुणउ चयंति ।
 हा पुणरवि नरलोए वसिन्वउ वुत्तरगब्भुवासे निवसिन्वउ ।
 अच्छइ देवलोइसुह रायहिं जं कीलिय मणचंति य रायहिं ।
 अच्छउ जं अणुहविउ चवंतिहिं सुरसुंदरिविलास विलसंतिहिं ।
 एवहिं आसु न काइंमि चंगउ पसरइ समइ मरणु आवग्गउ ।
 एम वियप्पु करंतु विलोणउं तक्खणि दिट्ठु पणट्ठु विलीणउं ।

घत्ता । पहचूलु चएवि घरि गंधव्वनरेसरहो ।
 सुवसुंधरु नामु हउ नंदणु चक्केसरहो ॥ ७ ॥
 बिण्णिवि रयणचूल हेमंगय सुवसुंधरहो पुत्त हुअ दुज्जय ।
 नाम नंदिवड्डण सिरिवड्डण वेवि सिढिलकयकम्मनिबंधण ।
 ताहं बिहिंमि सिय रज्जु समप्पिवि सुवसुंधरु परलोउ वियप्पिवि ।
 चरिमदेहु नियगुणिहिं अलंकिउ सिरिहरमुणिहि पासि दिक्खंकिउ ।
 बहुकालि महियलु विहरेप्पिणु घोर वीरु तव चरणु चरेप्पिणु ।
 सुक्कज्झाणु आउरिवि निम्मलु उप्पाएवि नाणु तं केवलु ।
 जो चिरुजम्मि कमलसिरि होंतउ सो लोयावसाणु संपत्तउ ।
 तेवि नंदिवड्डण सिरिवड्डण णियसंताणि करिवि संवड्डण ।
 एक्कहिं दियहिं चालिय वणकीलए गयवरधरणसमुब्भडलीलइ ।

घत्ता । हिडंतिहिं तेहिं लक्खिउ इक्क जुवाण मउ ।
 परिसेसियजूहु हरिणिहि गरुयासत्तियउ ॥ ८ ॥
 सो हरिणिए सहं कील करंतउ वाहिं हयउ ताएं संजुत्तउ ।
 तं वइराउ तेवि मणि भाविवि णियणियणंदण णिवपइ थाविवि ।
 बिण्णिवि सुहमसुहाइं चएप्पिणु मय सिवनयरि सरीरु मुएप्पिणु ।
 भविसयत्तु पुणु सुरु हेमंगउ सिरिवड्डणु होएवि सिद्धिहिं गउ ।

सा भविसाणुरूव तणु मिह्लिवि रयणचूलु सुरलोउ समिह्लिवि ।
 जाउ नंदिवड्डणु धरधारउ पुणु हुउ सासए सिद्धु भडारउ ।
 वसिवि घरासमि हल्लुत्तालिं विरइउ एउ चरिउ धणवालिं ।
 बिह्खिंडहिं बावीसहिं संधिहिं परिचितियनियहेउनिबंधिहिं ।
 घत्ता । धक्कडवणिवंसि माएसरहो समुब्भविण ।
 धणसिरिदेविसुएण विरइउ सरसइसंभविण ॥ ९ ॥
 अहो लोयहो सुयपंचमिविहाणु इउ जं तं चितिय सुहनिहाणु ।
 दूरयरपणासियपावरेणु एह जा सा वुच्चइ कामधेणु ।
 फलु देइ जहिच्छिउ मत्तलोइ चितामणि वुच्चइ तेण लोइ ।
 एह जा सा वुच्चइ भुवणसंति अह मुक्खहो सुह सोवाणपंति ।
 नरनारिहि विग्घइ अवहरेइ जो जं मग्गइ तहो तं जि देइ ।
 निब्बाहइ जो नियसिविभरेण सो पुन्नवंतु किं वित्थरेण ।
 उववास करइ जो सत्तसट्ठि उज्जमणि तहो सुहि तुट्ठि पुट्ठि ।
 जइ भज्जइ अंतरि विग्घु होइ तहु सदहाणि फलु तं जि तोइ ।
 घत्ता । अहो किं बहुवायावित्थरेण एक्कवि चित्ति महत्तरिण ।
 अणुमोएं ताहिं तिहुं संपन्न गुणंतरिण ॥ १० ॥
 अरिउरि अइरावइ दीहरच्छि धणयत्तहो गेहिणि धणयलच्छि ।
 उज्जमिय ताएं चिरु संजुएण भाविय धणमित्तं तहिं सुएण ।
 तह किंतिसेण नामुज्जयाइ अणुमोइय वज्जोयरसुआइ ।
 तहो फलिण ताए तिणिमि जणाइं चउथइ भवि सिवल्लोयहो गयाइं ।
 पहिलइ धणयत्तहो धणयदित्ति इयरइ विन्निवि धणमित्तु किंति ।
 बिज्जइ भवि पंकयसिरि सरूअ सुउ भविसयत्तु भविसाणुरूव ।
 तियलिंगु हणिवि तिन्निमि सुतेयपहचूलरयणचूलाइ देव ।
 तइयइ भविसत्तु वि कणयतेउ हुउ दहमइं तहिं जि विमाणि देउ ।
 चउथइ भवि सुवपंचमिफलेण निहड्डु कम्मु झाणानलेण ।
 घत्ता । निसुणंतपढतहं परिचितंतहं अप्पहिय ।
 धणवालिं तेण पंचमि पंचपयार किय^१ ॥ ११ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णयाए
 कमलसिरिभविसदत्तभविसाणुरूवमोक्खगमणो णाम बावीसमो संधी परिच्छेओ सम्मतो ।

NOTES.

[N. B.—Roman figures indicate the *Kaṣṭhaka* in a *Sandhi* and the arabic figures the lines. Apbh = Apabhraṃśa, M = Māhārāṣṭrī, Amg. = Ardhamāgadhi, Ś = Śaurasenī. Abs. = Absolutive.]

SANDHI I.

1. *Introductory.* The author offers obeisance to Jina, who possesses the highest qualities, who is without attachment, passion, anger etc., who is the lord of lords, the adorable, endless and great one etc.; and says he is going to deal with the 'fruit' of the *Suyapañcamī*.

1. सार—Acc. Sing. of Neuter. So also °मल्ल in this, and °विसेस and फल्ल in the next lines. The change of -म् to -उ is due to the analogy of the Nom. Sing. Masc. of अ bases, which has first affected the corresponding case of Neuter bases and then the Acc. both of Masc. and Neut.

णिद्बुभ—The cerebral nasal for the dental one, in all places in the word, is the rule in Apbh., M. and Ś. Prakrits; e. g. णीसेस, कसण, णिव्वुद, णिग्गुणु, etc. The dental in नउ, निमुणह्ठे and other words, is due to the fact that the scribe apparently was a Jain, who tried to smuggle Amg. phonology into Apbh., but has not completely succeeded. The author himself was also perhaps responsible.

2. निमुणह्ठे—3rd Pl. of Imp. सुयपञ्चमिहि—Gen. Sing. of Fem. base in -ई. See Apbh. grammar in the Introduction.

3. पणविट्ठिणु—Abs. of नम् with प्र. This Abs. is most common in Apbh. Another one is in-वि. e. g. निमुणेवि, पिक्खवि, धरेवि. Hc. IV 439.

4. भव्वयण—यण, वयण and पयंग correspond to जन, वदन and पतंग. The यश्रुति of the Amg. is also brought into Apbh. e. g. कय, भरिय, उक्खय etc. below.

6. दल्लणेक्कमल्लु—Combination of दल्लण and एक्कमल्लु. The ए has asserted itself as the *Sandhi*-vowel. It is to be observed that Apbh., like other Prakrits, does not possess the Sk. vowels ऐ and औ. Note that ए is short, as it precedes a conjunct. Pischel § 84.

7. ससुहुत्तरणसेउ—Combination of ससुहु and उत्तरणसेउ. In Sk. we expect an ओ, which here is weakened first into short ओ, then into उ; the quantity of the syllable is, however, preserved. Pischel § 84. अणावलेउ—अण् and अवलेउ, on the analogy of अणारिय and other words where आ is regular. The lengthening seems due more to exigencies of metre.

[Bhaviṣa—1]

11. सो—This form is both Nom, and Acc. singular. Here the latter. १२...कुलहरसो—Gen. Sing. of -अ bases. -स्सु, सु and ह are other Gen. endings in Apbh. See Introduction.

12. लोह—Loc. Sing. of -अ base. -ए and -हिं (ई) are other Loc. endings.

II. The poet shows his diffidence. He is a man without any merit and money, which prevents him from coming by his own in the assembly of the good. Still he will try his best, for should not stars shine even if the moon is up?

1. संभालमि—like लहमि two lines below, Present 1st Pers. Sing. The vowel before the termination is weakened on the analogy the forms of the 2nd and 3rd Pers. Sing. where it is naturally short. The alternative forms for the 1st Sing. in -इ are as frequent as those in -मि, perhaps more. See Introduction.

तुम्ह—More regularly तुम्हे. Nom. and Acc. Plural of the pronoun of the second person. Hindi तुम.

2. हई—Nom. Sing of pronoun of the first person. Compare Guj. हुं, Koṅkaṇi हांव. See Pischel § 142. From अहकम्, where क is *svārthe*.

2. दुग्धरवारारि—Read दुहरवारारे. Loc. Sing.

3. क्षीणविह्वल्पहाए—क्षीणविभवप्रभया. The -ए of the Instr. Sing. form is to be read short.

सोह-शोभाम्. Case terminations are often dropped in Apbh., a tendency which is accentuated in the pronouncedly analytical modern Aryan Vernaculars. It is rightly to be traced to the Apbh., their mother.

4. विष्णु दुष्णहिं—The Instr. Pl. form is made to serve for both the Instr. and the Abl. Translate—'Wealth is impossible without (previous) merit.' कोह—we rather expect कोवि. There is a world of difference between कोह, Sk. कश्चित् and कोवि, Sk. कोवि. Scribes mistake?

5. ताए—Inst. Sing. of the Feminine of base त्. Hemacandra and following him Pischel, teach only ताए, without *anusvāra*. The word refers to धनसंपत्ति in the previous line. Translate the line—'Although without it (wealth) I command little respect amongst people, still, how shall I surrender manly pride?'

The words कहसुवमि have to be read separately as कह for कहं-कथं and सुवमि. The latter form is to be explained as from सुच्, which in the Prakrits loses the nasal. सुअमि then ought to be the correct form, but the व has come in as a glide-sound, helped on by the labial म

6. नियमइवियासु—Acc. Sing of Masc. base in-अ, on the analogy of the-उ of the Nom. Sing.; निजमतिविकासं.

7. जित्तिउ—The sense is that of Sk. यावत्. But there is no connection between the two. जित्तिउ and तित्तिउ are formed on the analogy of एत्तिउ (also इत्तिउ) which presupposes an* अयत् from अयत् = Sk. इयत्. See Pischel § 153.

8. Translate—'Having seen the *Airāvata* roar, should not other elephants do the same ?'

गुल्लुगुल्लु—Such reduplicated forms are common in the Prakrits. They are generally Onomatopoeic in character; e. g. गुमगुमन्त, सिमसिमन्त, कुरकुरादि, थरथरन्त, फरफरन्त etc.

9. महकव्वकईहु—Abl. Pl. of °कई. ताहंतणिय—Consists of ताह the Gen. Pl. of the pronoun and तणिय the possessive adj. suffix. The latter has become the case termination in Gujarāṭī. The whole form is therefore a double Genitive. The text sometimes separates it from the Gen. form.

कवण—What indeed ? Pischel timidly compares the form with Sk. कवाणि, कवोण, § 428. कः or का पुनः=कवण (cf. Pāli पण from पुनः) is more likely to be the right derivation. Translate the line—'Before poets of great poems, what indeed is their (lesser poets') story ?'

10. जोयंगणउ or ज्योतिर्गणः—The stars. Through जोयंगण, where the *anuswāra* replaces र. Mark change of gender. Translate—'But should not stars shine when the moon is up.' Hc in *Deśināmamālā* III 50 regards it as the name of इन्द्रगोप.

III But there are wicked people, who are busy in picking holes in other's pockets, who find out faults of good poets and good women. Even one man, endowed with bad speech, can wound hundreds of good men: for, will a flesh-eater have any pity?

1. इहु—Is no doubt एहु with weakened vowel, owing to exigency of metre. Nom. Sing. of the demonstrative pronoun, Sk. एष or एतम्. Although Hc IV 362 rules that एहु is Neuter and एहो Masc., the context is clear that इहु here is Masc.

3. कहिमि—literally कस्मिन्नपि, but here कुत्रापि. Translate the whole line—'One who is always busy in finding out faults of others, is there anybody anywhere virtuous to him?'

4. वरकईहि—Can only be Loc. Sing., or at best Gen. Sing. if we ignore the long ई. The reading वरकईहु given in the foot notes is to be preferred. It would be Gen. Pl. The same with regard to महासईहि; read महासईहु.

दोसई—Acc. Pl. of Neut. This is a glaring example of how Sk. words have changed their gender in the Prakrits. Hc IV 445 therefore rightly says लिङ्गमतन्त्रम्—'Gender does not matter.'

5. एक्कोवि—Pischel § 91 says the doubling of क can not be accounted for. His rule is 'a long vowel before a single consonant is shortened and the consonant doubled, when the last syllable carried the accent; e. g. एवम्-एवम्, किङ्गा-कीङ्गा, तिष्णम्-त्रीणाम्. तिष्णि and after it बिष्णि are formed by analogy. In एक the accent is on the first syllable. The reason lies perhaps in the fact that in the Prakrit, is a simple vowel and is also short. This fact is emphasized by

doubling the following consonant, in order to preserve the original quantity of the Sanskrit word.

6. Translate—'He daily pours forth showers of bad odour (abuses etc).'

सडरिसह-सत्पुरुषाणाम्. cf. Pischel § 164. This is a good case of contamination of the two forms सडुरिसह and सडरिसह.

7. देखिसवि—Absolutive in वि, used as an Infinitive. Trans.—'He is not able to look upon the prosperity of others.'

8. Translate—'He roams, fighting all (crowds of) good men, just like a wild elephant free from the goad.'

IV But in spite of wicked people, the poet is going to tell an enchanting story, the same that was told by the Gaṇadhara Gotama to king Seniya. The poet Dhaṇavāla the best of merchants, has thought fit in this evil age to retell the story of *Suyapaṇcamī*, which shows to people the path (of righteousness).

1. अत्थङ—read अच्छङ, which represents Sk. अम्—to be, in many of the Prakrits. Of all the derivations of this form, given by Pischel § 480, only two are worth considering: Kuhn's derivation from अम् with the inchoative च्छ and Pischel's from कृच्छ, which would give अच्छ in Prakrit. The former seems preferable, as (1) it has already been recognised by Hemacandra IV 205 and Kramadīśvara IV 10, (2) such roots exist in Prakrits, (3) and the sense requires this derivation. Pischel's derivation is phonologically flawless, but unsuitable so far as the sense goes.

ताम—Through ताम् (or ताव) from तावत्. Pischel § 261, following Hc's examples to IV 395 etc. कह-कथाम्. The terminations are often dropped in Apbh. See सोह in II 3. गणहरिण—Instr. Sing.

2. पुच्छंतहो, सेणियहो—Genitives. See Introduction.

3. किय० संचयएहि—Instr. Pl. The य in the last word appears to be redundant. Metre also does not want it. It should be dropped.

तत्थहो—Separate the words into तत्थ and हो and take हो as expletive.

4. वट्टंतए and पसरंतए—Both Locatives. The regular ending is इ, e. g. काळि. Even with ए, the forms would be वट्टन्ते and पसरन्ते. But the syllable is protracted for the sake of metre. एव्हि—Sk. इदानीम्. Hc. lays down an एव्हि which is sometimes written एव्वहि and might have been mispronounced or miswritten as एव्हि. Pischel § 261 connects it with Vedic एवै, which is doubtful.

दुसमकाळि—the Jainas divide Time into the two cycles अवसरिणी and उत्तरिणी. Each one is supposed to have six spokes, called सुषमा and दुःषमा with combinations. (e. g. एकान्तसुषमा, सुषमा, सुषमदुःषमा, दुःषमसुषमा, दुःषमा and एकान्तदुःषमा.) The last contains twenty one thousand years. अवसरिणी is the reverse of उत्तरिणी. The whole cycle, the regular motion and its reverse, contains twenty koṭis of koṭi of Sāgaropama years. cf. *Abhidhānacintāmaṇi* II 414.

5. धणवार्त्ति, वणिवरेण and गणहरिण (1. 2) are all usual Apbh. Instrumentals. The first form is common to the Locative also. See Introduction.

The poet mentions his name and caste here and says that he has got a great boon from Sarasvatī. He occasionally mentions his name at the end of a Sandhi, e. g. last Kaḍavaka of this and 2nd, 11th, 17th, 20th Sandhis. In the 9th Kaḍavaka of the last Sandhi, he says that he is born in the चक्रवर्णिवंस and that his father's name is माएसर and mother's धणसिरि.

6. Read वडमायु instead of वडमायु of the text. समवसरणु—The root मृ with the prepositions सम् and अव is often used in Jain scriptures with regard to the appearance of Mahāvira at any particular place of assembly; e. g. समणे भयवं महावीरे समोत्तरिण. समवसरण would therefore mean 'stride' or 'assembly'.

7. गणहर—The Gaṇadharas were immediate disciples of महावीर. They were eleven in number. गोयम, सुहम्म are the two most prominent among them. The latter succeeded महावीर as head of the Jaina sect. See Hemacandra, *Abhidhānacintāmaṇi* I, 31 and 32.

8. सुयपंचमी—The 5th of Kārtika, held sacred by the Jainas. Also called ज्ञानपंचमी. It has been the subject of several Prakrit poems by Jaina monks; e. g. पञ्चमीकथा of मेहेवर in the Baroda Central Library.

10. नराहुं—Apparently for नराहं, as the adjective नीचुणंतहं shows. Hemacandra lays down हुं for इ and उ bases, IV 340.

V. The story begins. It is laid in the city गयडर, i. e. गजपुर or हस्तिनापुर, in कुरुजंगल country, which is a part of भरतखंड. In that country men are rich and happy. Both animal and vegetable nature are in a prosperous condition.

1. कुरुजंगल—The twin country of Kuru and Jaṅgala which is known even to the *Mahābhārata* and *Rāmāyaṇa*. Pāṇini too in Sūtra VII 3,25 appears to refer to it. जङ्गलधेनुवलजान्तस्य विभाषितछुत्तरम्—'A compound ending in the words जङ्गल etc. may optionally lengthen the first syllable of the latter part.' Although Pāṇini himself has not supplied the example, it is evident that he meant no other word. The name therefore reaches back to the 6th or 7th century B. C. कुरुजंगल and कुरुपञ्चाल were twin countries, पञ्चाल being contiguous to कुरु on the North and जंगल on the South. Common rule and family alliances might also have contributed to the twinship in name. It would correspond to the northern part of modern Rajputana. cf. *Proceedings of the First Oriental Conference* Vol. I, p. cxxxi.

2. काई—Nom. and Acc. Sing. of the pronominal base क, used adverbially. वणिज्जइ—Pass. Pres. See Introduction.

अनुणिय—The sense is अज्ञात. Grammarians derive it from मन्, which is scarcely likely. Pāli forms like पापुणोति from प्राप्नोति, would suggest a derivation from म्ना.

5. परव्वस—The doubling of the व is due to analogy of words where it is

natural, as सुयकखन्ध, जिम्बावार, जिम्गन्ध etc. cf. अक्खाद्-अखादित, अदिद्-अदुद्. Pischel § 196. Compare also गणिजं. मिहुणहं—Compare Mar. मेहुण.

For अवतुप्पत्तु read अवहत्पर. A compound of अपर and पर with the स् developed as in परत्पर. The अस् becomes ओ and then उ. Compare गमोक्कार, परोत्पर where the conjunct following ओ was not necessary; Pisch. § 195.

12. This description of गयउर, 'As if it was a part of heaven descended on the earth', reminds one of Kālidāsa's उज्जयिनी; 'स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां शेषैः पुण्यैर्दुतमिव दिवः कान्तिमत् स्रग्दमेकम् Meghadūta I 30.

VI Description of Gayaura. Mehesara, Maghavā, Santi, Kunthu and Aru and other kings and sages lived there. It is in fact the same Gayaura, for the sake of which the Kurus and Pāṇḍavas fought on the battlefield of Kurukṣetra.

1. तं गयउर को वण्णणहं समत्थु—Is a queer construction. We would rather expect तस्य गयउरस्य etc. which would be construed with वण्णणहं. This is apparently a confusion of constructions and is a good example of syntactical contamination. The author apparently began with तं गयउर and ought to have finished in some such way as को वण्णिजं समत्थु, where गयउर would be the object of the Infinitive वण्णिजं. But he appears to have changed his mind and with it the construction. The two sentences between which there is contamination, are:—

तं गयउर को वण्णिजं समत्थु

and

तस्य गयउरस्य को वण्णणहं समत्थु,
resulting in

तं गयउर को वण्णणहं समत्थु

Jacobi regards it as an Infinitive.

For पयत्थु read पसत्थु, i. e. प्रशस्तम्.

2. मेहेसराह् बहुणरवरेहि—Who these kings are, is not clear. Maghavā is said to have been an emperor at Gayaura.

4. जेम is a synonym of यथा. But the derivation seems to be from इव, through यिव, जिव, जिम्ब, जिम. See Pischel § 336 and § 261.

6. There were three kings Śānti, Kunthu and Aru, who, having once been emperors, became Tirthakaras afterwards.

These three form the 16th, 17th and 18th of the 24 Tirthakaras of Jainism.

Devanandin in his *Siddhipriyastotra*¹ v. 17 says about Kunthu—

कुन्थुःशितौ श्रितिपतिर्जितमानसेनः पूर्वं पुनर्मुनिरभूद्धतमानसेनः ।

Jinaprabha in his *Caturvimśati-Jinastava*¹, vs. 16, 17 and 18 says about them.

जयति शान्तिजिनः स्म जगन्ति या भटच्चमुर्युधि मोहमहीपतेः । रणकथामपि भक्तिभरेण ते स सहसा सहसा सहसाच्चर ॥ अवति कुन्धुजिनाधिप राज्यमाहिमवतस्त्वयि चकहताहितम् । त्रिदिवतोऽप्यधिकानि ऋद्धिभिर्धनरसा नरसा न रसा न किम् ॥ जगद्भीषा सुदर्शनभूमिपान्वयपयःसरिदीपशिखोमणे । प्रणिदधेऽन्तिषदो विषद्वता वनरता नरतानर तावकान् ॥

9. तुंगतवंगि—On a lofty couch? तवंग is probatly a couch. Translate 'Where people lying on their lofty couches, could see the limpid (lit. clear like conchshell and Kunda flowers) water of the Ganges.' Or 'high terraces'?

Compare II 11 रहहरि भमिवि तवंगि बहसिवि, which leaves no doubt that तवंग has to be taken in the sense suggested.

VII In that city, there lived in golden times a king named Bhuvāla beloved of his people. At his court there was a wealthy merchant named Dhanavāla, young and handsome, rich and virtuous, an ornament of the populace.

1. तहिं पट्टणि—Locatives. The nasal ending is more regular, but is often dropped. e. g. वरयरि and सुसमकालि. वट्टतए is also Locative. It ought to be वट्टते, but metre requires four syllables here and hence the lengthening out of the word.

सुसमकालि—See note on दुसमकालि above. It is the golden age of the Jainas.

2. अठमइ तितिथि—अष्टमे तीर्थे. At the time of the eighth Tīrthakara, whose name is Candraprabha. चंदप्पइजिणपक्खमाणि—When the (eighth) Jina, Candraprabha, was living,.

धणुसउदिवड्डु—Compare दीह दिवड्डु धणुहं सयमाणहं in V 2, 4 below. We should rather have दिवड्डुधणुसउ(य) 'One and a half hundred bows' measure in height' दिवड्डु is through दिअड्डु, from द्वि-अर्ध. दियड्डु would be more regular. cf. Geiger, Pāli § 46. cf. Mar. दीह. दीहर from दीर्घे by metathesis and *svarabhakti*.

4. णिम्मलसम्मत्त—Translate 'Like the sun, possessing the brilliance of pure truth'.

वीसदलक्ख—With a life of a clear measure of a lac of years'. This, with the measure of height, are signs of the *Suṣama* cycle of time.

6. कियवस—Who had made his own, whatever was best in the circle of the earth'. वस and विहेय are synonyms; the repetition may be due to emphasis. See XIII 3 वसविहेय करि सयलमहि बहुनरनिहायसंछुहियवारु.

The तु at the end of this and the previous word is wrong and should be read रु. Sk. बहुनरनिघातसंछुभितद्वारः—Whose door was thronged by crowds of people.'

7. जयलच्छिमरालिहि रायहंस—Is a beautiful, though somewhat hackneyed metaphor. The king is 'the *Rājakaṃsa* of the *Marālī* (female flamingo) in the form of the glory of victory.'

8. दरवियसियसियकंदोद्विदि—Contains a fine description of bright, beautiful eyes, although of a man. वियसिय, सिय as किय above, are Ardhamagadhisms. दिदि, cf. poetic and colloquial Marāṭhī दिडी and दीढ.

VIII Another merchant in the city, named Haribala, had a daughter Kamalasiri, who was very beautiful. Dhanapāla accidentally saw her and begged Haribala for her hand, which proposal the latter accepted gladly.

1. अण्णेक—Combination of अण्ण+एक 'one other', i. e. another. Compare Marāṭhī आणीक.

जि—short form of जेव-एव. Compare दा and जा for दाव and जाव from यावत् and तावत्; Pischel § 150. It is also used as an expletive,

2. संपुण्णवयण—The shortening of final आ of feminines. It is common in Apbh. cf. दुहिय, लहिय and कल below.

3. तहितणिय and तहितणइ (line 4 below)—Compare note on ताहं तणिय in II 9 above.

मणहरच्छणिद० etc. appears to be a misreading. B. reads मणहरणच्छणेइ, which is not so absurd and should mean मनोहराक्षिभ्यां, an attributive Instrumental. The इ clearly has been misread or miswritten for ह, not an unusual mistake. Or is the reading मणहरणत्थणिय? We see how अच्छउ has been misread for अत्थउ above, as the letters representing च्छ and त्थ are so similar. What was therefore त्थ in the original was read like च्छ. This would also suit the context. In line. 2 above we already have कुवल्यदलच्छि. Jacobi also reads °त्थणिदुअ.

5. किंदुअहिं रमंति—Has got to be construed with the last line. Read गय दिदि ताछ किंदुअहिं रमंति तहितणइ देहि—'He accidentally looked at her form, playing with a ball'.

6. विहिमि—As fate would have it'.

9. बइइ and तोरणइ—Acc. Pl. of Neuter-अ bases. Also रइयइ, जणमणचोरणइ. The penultimate is usually long as in डहोचसयाइ. Perhaps the shortening is due to metre.

IX. The stanza describes the festival decorations in the town; watering of the streets, colour decoration etc.; gifts of eatables and dresses to guests; sounding of various instruments; the making of the nuptial fire and lastly the marriage ceremony itself.

1. खंचिय and तदविय are Past Part., not Absolutives. In like manner वत्तिय.

चंदणच्छहय—'Sprinklings with sandal-water.' Compare Mar. सहा.

2. वत्तिय—Means क्षिप्त according to Hc. IV 143. The custom appears to have been to spit lotuses up into two pieces and strew them on the path in front of the houses (?).

3. कालायुरखण्डइ बोहियाइ—'Burning of the pieces of old sandal-wood'.

4. गियगोत्तमाहमंगलवकीड—The Nom Pl. of the Fem-ई bases. The regular ending is ओ, which appears to be weakened, owing perhaps to metre. In verses this ending is common in other Prakrits too. Pischel § 376.

6. संपहातु and वत्थाहरणसातु should be read as संपहार and वत्थाहरणसार.

7. पिहवाद्य—Dependants, from पिह and वस्.

8. घरवावारहो पहाणु—Is to be taken in apposition to सम्मानदाणु. Translate the line, 'Great respect was paid to the citizens, which (paying respect) is the essential thing in household functions'.

9. पइसरइ—Connect it with भोज्जु and not लोड. 'There were heaps of eatables and drinks and the people partook of them with pleasure'.

12. छरिक्खु—छक्कम्, at which the stars were auspicious'.

X A description of how, after the marriage ceremony was performed, the young people, especially lasses, enjoy themselves with raillery at the young bridegroom.

3. उव्वगिगि दुक्कड ताड ताड—All those gathered there for dancing'. Take उव्वगिगि as Infinitive. Using the Abs. form for an Inf. is not unusual with our poet.

तरणिउं—तरण्यः—The *anusvāra* is accidental, on the analogy of plurals of Neuter and Masc. nouns.

4. वक्कर and कुरुड almost mean the same thing, 'crooked, sideways.'—कुरुड may mean निपुण or चञ्चल.

तज्जिड-तज्जितः—Chid (in joke), railed at'.

5. Translate—'Oh girl-hunter, stand in front of us. How is it that you are taking away the girl (as wife) for nothing?' सउहुं, through सउहुं from संमुखम्. मुहियइ—मुयिकायां *Deśi*. VI 134 has मुहिय and *Pāia*. has मुहिआ.

8. Read अहर and कुरन्तियाहि together. 'With tremulous lips.' अहतु is wrong for अहर.

10. अवतुंडइ should be read as अवरुंडइ—embraces.'

12. काणक्खेव has got to be read with a short ए. The other reading काणक्खिवि (व) avoids the difficulty. दक्कइ—च्छादयति conceals.'

15. दुक्कड is apparently for दुक्कड—gather together'.

XI The same continued. How in the end the bride is brought home and how she endears herself to all.

1. Read सोहलय-रमण-रज्जिय-मणाड. सोहलय—Sk. शोभलक. cf. Marāṭhī सोहळा.

2. मुहमंहुणुसिउं—Read instead मुहमंहुणु सइं, as B does and अप्पणु सइं instead of अप्पणुसिउं which gives no sense. Trans. 'Some girl wears herself the face decorations of some one else.' In both the cases, सिउं may be taken to mean स्वयम् (?)

7. पइसरिड—The bridegroom was 'taken in procession' to his home, after performing hundred auspicious things.

[Bhaviṣa—2]

8. The simile is beautiful. 'The young bride at once became dear to her husband and servants, as a scented garland becomes to a row of bees.'

10. पद्मिण्यणविहोड i. e. प्रतिप्रन्नविभोगः which the text reads is inferior in taste to पद्मिण्यणविहोड i. e. प्रतिप्रन्नविभेयः of B.

XII How the young wife, a paragon of beauty, was religious by nature, affectionate to friends and kind to servants.

1. सासणिभती-सासणभती of B. is preferable, as it avoids the case ending inside the compound.

2. चकल-चक्रल i. e. circular.

6. सोहगो मयरध्व खोह—By her beauty she makes love himself uneasy.'

7. समवयहो—The Gen. has to be construed with सारभूअ. 'The best of the women of her age in the city.'

XIII How the young husband was passionately fond of his wife and how he, in company with his wife, enjoyed the days of youth.

1. ताहिं—The Instr. Pl. Evidently the form should have been ताहं, the Sing Instr. The हिं in place of हं has been carelessly put.

सरस सहीव—Like an affectionate friend he offers her (all) his love'.

3. विपट्टपरिहासह—विपट्टं यथा स्यात् तथा परिहासह. विपट्ट—विकृष्ट or विवृद्ध.

4. Perhaps to read मयणाउर मणवेउ instead of मयणाउरमण वेउ.

5. वरकीलापरीओवणुः वरकीलापरिकोपनम्—Feigned anger in love (which is calculated to increase passion.)

6. सिहिणहं—A beautiful simile. 'A gentle loving embrace made them as happy as a sandle tree makes peacocks.'

10. कण्णोसण्णहं—कण्णोपसने. 'Close to the ear, i. e. whisperingly.'

XIV. How, when her friends got sons and she had none, Kamalasiri got anxious. She one day anxiously asked the sage, who, causing a dream, told her that she would have a son, handsome, intelligent, brave and modest.

2. अवखेरह अंगउ—'Belittles or despises herself'.

3. अह्यतर is synonymous with Sk. अस्माकम्. Perhaps to read अह्यतणु.

4. परियच्छिवि and णियच्छिवि both from the root यम्. The Prakrits have preserved this conjugation in the case of the three roots हृष, गम् and यम्. To this class is added अस्, which becoms अच्छह. Pischel § 480. Meaning of the two words—'having heard' and 'having given'.

5. दिहिगारउ—धृत्यगारः A tower of fortitude.'

6. For गुतुवयणु read गुरुवयणु.

क्रिय पंगुरणि गंठि etc.—Tying knots of garments in recognition of things or events is a common Indian custom.

XV. How Kamalasiri gives birth to a son, thus causing delight to all.

How an astrologer, specially called on the occasion, foretells a bright fortune for the boy.

4. कोकाविड सुणिमित्तुवियक्खणु—‘A man skilled in omens, i. e. an astrologer, was called.’ णिमित्तु for णिमित्त is unnecessary.

5. अण्णुवि has to be construed as अन्यच्च—moreover.’

9. वद्दावड—वर्षापकः A messenger of good tidings.

XVI How there were birth-festivities for a month, after which the boy was taken to the Jaina temple and named Bhavisayatta.

2. उब्बिलइ मयविभलगतड—With their limbs surcharged with youthful vigour, they go gracefully? विभल through विम्वल from Sk. विम्वल. Pischel § 332 and Hc. II 74.

7. Read आवणसोदपसाहियपंथी as a compound word. ‘Whose path was decorated with the beauty of the market’ i. e. she went through the beautifully decorated market streets. This word and कियत्थी shows how the ई Fem. is generalised.

9. भणिवि कण्णंतरि षणवइसुभदो—The custom appears to be ‘to say the name of the Jina in the ears of the little child’, as if it understood it. After this the child was given a name.

SANDHI II

In the introductory verse to this Sandhi the poet suggests that an obstacle arose in Kamalasiri's happiness.

I How the child grows, and is liked by people, even including the king. How he is taken by one person from another and how he plays childlike pranks with them.

2. भोगंतराडं—The *anuswara* on the final is on the analogy of neuter nouns, where it is legitimate.

4. पिड्डिवि हातु पियइ थणवट्टइ—‘Having put his hand to the nipples, he suckles at his mother's breast.’ This description of a child's playful tendencies is most natural and constitutes the figure called *Svabhāvokti*.

5. हत्थिहत्थु—हस्तादस्तं, is an adverb to भमइ.

6. लइज्जइ and विज्जज्जइ are passives, most common in Apbh. and also in M. See लिज्जइ below, without the intermediate इ. Also चुम्बिज्जइ—Pischel § 535.

7. अण्णहिं पासिड—We expect a Genitive, governed by पासिड, viz. अण्णइं पासिड, The second अण्णहिं which is right has influenced अण्णइं.

9. वियारइं वंक्कइ—विकारैर्वक्त्रीभवति.

10. चुम्बिज्जंतु.—Pre. Part. of the Passive of चुम्ब. The Apbh. pres. Part. always ends in अन्त. For ज्ज see note on 6 above.

11. आलंछिवि—A pure देशी. cf. Mar. खेचणे, Hindi खीचना, having pulled or strained.

14. उज्झासाल is उपाध्यायशाला through उवज्झाअसाल. उज्झा goes back to उपाध्याय through उअज्झाअ, उज्झाअ. The Guj. name ओझा, the Mar. ओझे, वझे.

II. How the boy was sent to the preceptors for learning different lores (1) literary, like the Jaina scriptures, grammar, lexicography, astronomy, and (2) practical like wrestling, archery, knowledge of the habits etc. of animals like horses and elephants, and all other arts.

3. सयलकलाकलाब etc.—He quickly learnt, by his power of penetration (अवगाहण) all the arts, after he had learnt the alphabet, the lore of the Āgamas and Grammar (वायरण) and Logic (सहसत्य)'.
 5. विविहाउहइं विविहसंवरणइं—Various weapons or missiles, together with the way to call them back' (he knew); or various ways of defence.

हत्थापहत्यवावरणइं—'Dexterous use of the hand' (in hand to hand fight).

8. गयतुरंगपरिवाहणसन्नइं—'The knowledge (सन्नइ. Sk. संज्ञाः) how to lead elephants and horses.'

9. एमाइविसिद्धइं—'By such and other things.' एमाइ—एवमादि cf. एमेव for एवमेव, एवइ for इयत् वृद्ध (through Vedic ईवत्). Apparently the reading ought to be एमाइ-विसिद्धइं, to qualify गुणिहि, and should be preferred.

The whole line should be translated thus: 'His body was chosen (as a resort) by such and other qualities also.'

III. How, as the boy returned home from school, having acquired both learning and character, the parents were delighted with him; the wife complimenting the husband upon his having a son 'after his own image.' How, as days went by, there arose a change in the course of their love.

2. विजाविणयबहुगुणभरियइं (चरियइं)—(His character) 'full of many virtues like learning and modesty.' For बहुगुण, especially the doubling of the original ग, see note on परव्वसाइं in I 5, 6.

4. सलहइ घरिणिहि पुरउ पहिट्टउ—'He praises (the boy) in the presence of his wife, delighted (as he was).'

सलहइ shows *svarabhakti*. पहिट्ट-प्रहट्ट (also प्रवृष्ट, not suitable here.)

दीसइ—Phonological descendent of Pass दश्येते. One of the few roots which can not form ज Pass.

5. कुलि उज्जोउ करेसइ—Will make our family illustrious; (कुले उद्योतं करिष्यति); or 'will in our family be a busy man (कुले उद्योगं करिष्यति),' which does not appear to be the sense intended here.

6. पुण्णोदइण काइं ण समप्पइ—'What indeed, is not possible, when merit is in the ascendant?'

समप्पइ—either समर्प्यते or समाप्यते. The former appears to be the right derivation here. The form, however, shows neither—इज्ज, nor—इंय or इंअ, so

usual in the Passive, but the double consonant represents the dropped य, as in रम्मइ, गम्मइ, alternative forms of रमिज्जइ, गमिज्जइ; cf also दीसइ, सबंज्जइ.

7. रुक्खहो णामि फलु संबज्जइ etc.—The fruit of the tree is connected with its name (kind); for will an *Āmalaka* tree bear mangoes? The young wife has paid a fine compliment to her husband, in pointing out that her son, who possessed so many virtues, only imitated his father.

For तउतणइ, see note on ताहंतणिय in I 2, 9. The case is Loc. तवतनिके अङ्गे.

8. दुण्णउं—दुर्नयः rudeness, impoliteness,' The *anuswāra* here and in उण्णणउं, which latter is an adjective of जो and is therefore masculine, is due to the analogy of the Nom. Sing. of Neuters in अ. In their case the *anuswāra*, which is a representative of Sk. ऋ, is quite in place. We might perhaps explain दुण्णउं as due to change of gender in the Prakrits; but not so उण्णणउं. The former explanation therefore is the only one possible. दोसइ is an example of change of gender.

इय for इअ, Sk. इति, is an *ardhamāgadhism*, due to the fact either (1) that Dhanpāla was a Jain poet, or (2) that the scribe was a Jain; or (3) perhaps both.

10. तावण्हि—*Sandhi* of ताव and अण्हि.

पिम्मह—प्रेम्णः Non-initial consonants are often doubled in the Prakrits, when the final syllable of words had accent originally i. e. तेढ-तैल, एव-एव, पेम्म पिम्म—प्रेमन्. Connect पिम्मह and तणिय in one word.

IV. How, owing to some action done in the former birth, Dhanapati's love for his wife began to wear away and how an unaccountable doubt possessed him.

1. तासु पुराइउ etc.—'Her former action, having become adverse, took possession of Dhanavai's heart.'

2. तं जि अवलोयणु etc.—'Her look was the same, her behaviour was the same, her youth (also) was the same'; i. e. there was no change in her character or looks and yet Dhanavai seemed to be cold to her.

जि through जिव-जव-येव, Sk. एव.

3. ताहि Gen. Sing. Fem. in addition to the forms mentioned by Hemachandra and Pischel, viz. तहे, तासु (see line above).

4. कमलुवि णउ सुहाइ तहो णामि—'Not even the *lotus* in her name (*Kamalasiri*) gives him pleasure' i. e. even her name becomes hateful to him.

जो चिरु पियेसलइ etc.—'He, who for a long time spoke loving, kind words, offered betel-leaf out of his own mouth, and every day admired the actions of his beloved, showed doubt in his conversation.'

8. जेइउ-याइउः The other form जइस is more current. cf. old Mar. जैसा, modern Mar. जसा.

9. मंदरसु—adj. of पिम्मु 'love, the zest of which was becoming duller.'

10. बहुवियन्तं चितवद् मणि—'Various doubts crossed her mind.' वियन्तं is Acc Pl. of the Masc. अ base. The tendency to drop case terminations is evident.

V How, on observing her husband's apathy, Kamalasiri was downcast, because it was something unusual with her. How she mildly remonstrated with her husband for his inexplicable indifference to her.

2. अउवु-अपूर्व. A vowel that takes the place of a consonant is called *Udvṛtta* and is not combined with another vowel. cf अहर-अविर, सअल-सकल, उअअ-उदक.

एउ and एहउ are forms from the same base एत्. The latter goes back upon एवके. The corresponding Masc. and Fem. forms are एहो, and एह cf संजममंजरी एह, vs. 35 of *Saṅjamamañjari*, *Annals* of the B. O. R. I 163. एहह the Loc. Sing. is also found. See below.

3. तिहि—Apparently we have to read तहि-तस्या:

6. हियदह—The Apbh. is found of affixing this ह to words, adding the sense of endearment or diminution. It is seen to-day in Gujarātī and Marāṭhī. cf. पारहं, करहं, शेरहं; Guj. मनहं, हियहं.

पच्चारिवि-उपालभ्य. Translate the line, 'Thus she restrained her grief in her heart and taunted her husband during sport in love.'

7. This and the following lines are addressed to the husband.

वहउ—Comes from an obscure Sk. word वड्कं, given in *Amarakoṣa* III 61 as synonym for महत्.

पहं-त्वया. The base त्व with the termination हं of the *Inst.* would give two forms, तहं or पहं, according as the assimilation is progressive or regressive.

खिहउ and खेह are from the root क्रीड्. The Sk. initial क often gets aspiration in the Prakrits; e. g. खप्पर, Mar. खापर, Sk. कर्पर; खीलअ, Mar. खिळा, Sk. कीलक; खुज, Mar. खुजा, Sk. कुज. The double ह is due to a usual phenomenon in the Prakrits, wherein the shortening of a preceding long vowel necessitates the doubling of the following consonant to keep the quantity, which is an essential point. In such cases the original accent usually is on the last syllable of the word.

8. तुहुं-त्वं through त्वकम्. The wife says that if he had so behaved from the beginning, no one would have worried about it.

9. पहिलउ is to be derived from the same base as पढमउं in the above line. In the latter case the suffix is तम in the former हल, इल.

10. The modest Hindu wife is at last forced to ask him whether there was another sweet tongued one, (woman,) whom he loved.

11 and 12. सप्पुरिसहु etc. The two lines are proverbial in their sense and a good example of *arthāntaranyāsa*. 'To change mind (withdraw favour) about persons in attendance without any fault (of theirs), is not possible in the case of the good even in hundred births', i. e. it is never possible.

VI Further remonstration with the husband, on the score that they would have to hang down their heads and appear little before friends and others, becomes useless. He continues disregarding her, which causes her pain at heart.

1. वङ्गत्तणु-बहु, for which see above, and तण, which reaches back to the Vedic suffix-त्वन. 'We shall fall from our greatness in the eyes of strangers.'

2. संपय जीउ सरीर असासउ—The Jains do not admit even the soul as eternal.

3. दियहिं दियहु—Read as one word, an adverbial compound; compare हत्थिहत्थु in II, 1, 5. स is changed to ह, as in the suffix of the Gen. also, वणवहो etc., in the numeral एहतरि for एकसप्ततिः, in the term. of the Future, होहिइ for भविष्यति, in the pronomial termination for the locative, तहिं, कहिं, जहिं for तस्मिन्, यस्मिन्, कस्मिन्.

तोवि खमिज्जइ मिछिवि गाहु—'May it (अवराहु) be forgiven, giving up prepossession.' गाह-गाह, the same as पूर्वग्रह, a preconceived notion.

8. विरुवउ माइ etc.—'Fixed on the form of the young husband, the mind does not care for words of elders.'

9. एव्हिं etc. 'Now since he undoes what is done (by one), such a one (एण समउ) should not be talked to.'

10-11 describe how she, now under the influence of her pride, does not meet her husband, does not respond to him.

VII How the loving wife, still persisting in her moral love, is worried over the thing; how at last the husband cruelly asks her to go to her people (father's house).

3. वयणु वलेइ मग्गु पिय जंतए—'Her face (automatically) turned the way her husband was going.'

पियजंतए ought to be read as one word, in apposition to मग्गु which should be read as मग्गिग.

किम णिव्वहइ माणु रुचंतिए—'What has befallen her, to whom pride was dear.' The form रुचंतिए is Gen. of the Pres. Part of root रुच्, which, unlike Sk., takes the 4th conjugation and thus presupposes a रुच्यन्त्याः.

7. उसरु उसरु, मं करि लगहि—'Get away, get away, do not clutch at my hand.'

8. काइं किलेसहि काउ—'Why trouble yourself (lit. your body)''?

किं घिउ होइ विरोलिए पाणिए—'By churning water, is ever ghee produced?'

10. उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि—'The illusion (doubt) which some body has produced, say lord, you will not bear it in mind.'

VIII. How the wife appeals to him, that he was thought on all sides to be a very considerate man and that therefore he should not behave like that. How the husband gave an indifferent reply.

1. जाणहिं कळाकळवियारणु—'You know how to discriminate between good

and bad things' (lit. things that should be done and things that should not be done.)

4. तो वरदासिं वुत्तु अवंकड—'Then the husband said thus in plain language.' करिवि is an Abs. used as an Inf.

7. कंतिपई—Separate the two words. The first is a Voc. and the other Instr (or Loc.) of the pronoun त्वम्.

10. परियाणिवि etc.—'Knowing that such is the way of action (or fate), whatever you know, please bear it in mind.'

IX Hearing the loveless words of her husband, the young wife becomes disconsolate. She finds pleasure in nothing, and one day, when she thinks the situation intolerable, she leaves her husband's house and goes to that of her mother.

2. दुक्ख दुक्खु etc.—'With great effort, she could control her mind.' साहारिड= संवृत्तम्, concealed, checked.

3. धिय गरुया etc.—'She stood, consigning her mind to great pride, and harbouring jealousy and great self-conceit.'

4. तिणि काल—Acc. (pl.) of time. 'Thrice a day (or, always) she says 'victory' to the highest Jina, i. e. she prays to him.

7. अच्छहि काइं एत्थु etc.—'The husband now directly asks her to leave his house and go to her beloved' (whoever he was); or पिशमंदिर to be taken to mean 'father's house.'

9. छहिपरियणु—Read सहिपरियणु. Translate the line, 'Her friends and servants stood looking on.' छहि—छहृत् is however not bad.

X The young wife and mother finds little consolation even at her mother's house. When, being asked by people, she does not give them any reply but silently experiences her grief, people grow suspicious. 'Has she perhaps done something which is apt to tarnish the good name of the house'?

1 आउर and दुखाउर are Nom. Sing. Fem., the आ of which is shortened for the sake of metre, as often happens in the Prakrits.

2. जणेह etc.—'The father, seeing this, got suspicious, and with his honour stained (as he thought) he stood with his face turned downwards.'

3. जाणइ—Read जाणइ instead.

4. आदंति-यावन्ति cf. Pischel § 335.

5. वल्लगी—The अ of अव० is dropped, as it was an initial, and before the accent; cf. also हेद्दा for अवस्ताद् in हेद्दाखुद्दं in l. 1 above.

6. एवहिं etc. Lines 4, 5 and 6 contain one connected idea and describe how 'she who at her house was in the enjoyment of every pleasure, went now on horse-back, now on elephant-back, is seen weakened in body and humbled in spirits.'

7. कारण किं पि न्ति णड भंती—'There is no doubt that there is no cause.' The father thinks that perhaps the son-in-law's suspicion is the only cause.

9. णिहयु जंतु etc.—'Let the evil thoughts of women perish (तियमहं-कीमतयः), which cause a stain to appear on spotless families.'

10. महल्ल like वयणवियक्खणु in an Adj. of भल्ल—a proper name. महल्ल from महत्; भल्ल in a characteristic Prakrit termination.

11 & 12. ति—refers to भल्ल, the messenger sent by वणवह to his father-in-law. We would therefore expect either तेण or तें. ति apparently is only a weakened form of तें. Translate:—'This your daughter, who with spotless mind follows the trodden path (of duty) of her own family, and who is of noble behaviour, has been sent (back) by her husband to whom the virtues of his wife have ceased to give pleasure.'

13. Translate—'The servants were then delighted, as a slight (on their mistress's character) that had caused much anger, had been removed.'

XI. In the meanwhile, the boy became inquisitive and knew from the servants the humiliation of his mother. He went to his grand-father's house. The mother received him with affection and shed many a tear over him.

3. वुल्लउं दिसउं etc.—Read वुल्लउं दिसइ which is more sensible. Translate:—'He appeared dejected and asked his attendants.' वुल्ल through विल्ल from विय.

5. णियज्जेरिपरिहवपज्जालिउ—'He became incensed at the disgrace of his mother'.

10 and 11 Translate—'My dear child ! (wanton one) what shall I do with you, born as you are in the house of a bad father ? My son, on my account, abode of sorrows as I am, you too had to travel' (to this place).

XII Kamalasiri's mother was touched with the scene and wiped her daughter's tears. She taunted Dhanavai with having deceived them. Her husband Hariyatta also put in his word, saying he was perhaps deceived. He however hoped that everything would be for the best.

2. Translate—'Enough, daughter, check your grief, wipe off your tears and restrain your mind'.

3. Translate—'Dhanavai has indeed behaved well, in that he has brought low our high estate (as merchants).'

4. वरि दिज्जि आसि—'It would have been better if you had been given to another young merchant, equal in status to us.'

8. को जाणइ चिरकाल भवीसइ—A forced construction meaning 'Who knew what was going to happen in the fulness of time?'

10. कवि होसइ etc.—'Perhaps the whole affair is going to end happily; for is it for nothing that a faithful woman is crying?'

XIII The boy takes part in the conversation. 'If he does not care for us, [Bhaviṇṇa—8]

why should we care for him; one for whom you have ceased to have regard, why should you be sorry for his sake? For, tit for tat is the law of the world.'

2. तो किं etc.—'Would we be abandoned by our kinsmen'?

3. जह्वि तेण विद्यु—'Although it might not be possible to do without him, shall we, mother, talk in an abject manner.'

4. जह्वि निरारिउ—'Although you are going to meet certain death, still you should shun from a distance one who is averse from you'.

5. हियवइ जाछ etc. 'One whom you do not respect at heart, for him you should not grieve.'

6. तहो पंगु—'His own courtyard is dear to him; we also, may be, shall have our own big house'.

8. दरिसइ etc. 'For, in this mortal world, you should show as much to a man as he has shown you';—i. e. you should behave with him, as he has behaved with you.

10. The boy gallantly promises, that before a few days would pass, he would be brought to her.

XIV. Thus the boy comforted his mother and all thought he was destined to satisfy the desires of every body and that he was no ordinary one. He is specially attended to by all; and he too, by his conduct, his intellect and bravery, tries to satisfy all.

1. जणेदि—Is Apbh. of जनयित्री.

2. सज्जहं दियइ चमक पईसइ—'A flash went through the heart of all' i. e. it occurred to all (at the same time) instinctively.

सामानु—Read सावण्णु which agrees with पिय सावण्णु एहु नउ दीसइ III 5 above and is in conformity with Apbh. phonology.

5. तेणवि तं जि नेहु उज्जोयउ—'He, on his part, (because he was looked upon as an excellent jewel by people), enlightened the house'. The correct Apbh. from उज्जोयित would be उज्जोइइ; the ~~इ~~ therefore is either *Ardhamāgadhism*, or due to recital which is apparently copied faithfully.

7. फुछई—'Blooming (flowers), which is the object of निचंयइ. Translate latter part 'He wears clothes that are costly'.

8. गुरुवच्छल्लु-गुरुवात्सल्यम्. The object of केरइ. He was a dutiful son.

11. 'Kamalsiri's misfortune came to an end; her son was adorned with virtues.'

12. इत्तहि—Hem. IV 436 has एत्तहेअत्र. We can explain the weakening of the final ए into इ as due to metre, but not so of the initial ए. It has therefore got to be recognised as an alternate form of the same word. The Apbh. is rich in such alternate forms of words.

SANDHI III

How Bhavisayatta travels to another continent.

I How Dhanavai, having abandoned his first wife, married another, a daughter of Dhanayatta, with great eclat and pomp.

3. कमलमहासिरिदेवि Acc. Sing. of feminine ई base. It is to be noted how the Apbh. tends to drop case terminations. Sometimes they may be due to metrical exigencies, but more often, they are due to this linguistic tendency. cf. उज्ज्वाला पद्मं, (सो) गियज्जणि ण पिक्खं etc.

4. अवगणिवि—The doubling is not due to an original conjunct, for there is none in Sk. in the case of this root. गणयित्वा ought to give मणेवि, गणेपिद्य, where the ए represents Sk. अय्. But this is a case of change of conjugation, as is हृच्छं II 13. The root is to be regarded as belonging to the 4th conjugation.

सुहि—See remark in the same word above.

6. Read सुहिसज्जन and मणि separately. Friends, good people were satisfied at heart. Or adopt the reading of B सुहिसज्जनमणि—‘the hearts of friends and good people were satisfied, The reading in the text gives no good sense.

8. पुरि भणाविड—‘It was announced in the city.’

9. पयं etc.—‘Steps were arranged in the various ceremonies.’

11. भविसत्तहो वयं Is significant. The periphrasis for वणवह, reminds the reader of Dhanavai's inexplicable conduct to his wife.

13. The last line apparently refers to the effect of the new marriage on the minds of Kamalasiri and her attendants. The sound of the marriage drums caused anxiety in the heart of Hariyatta's attendants and anger (lit. shot) in the heart of Kamala.

The line perhaps should be read thus:—हरियत्तहो परियण रणरणव कमल कलंक मणि व्वह, where मणि व्वह is common to both परियण and कमल. There is a confusion of constructions here. The author began with a locative construction and gave it up when he came to कमल. Separate मणि from व्वह.

II Sarūva, the beautiful daughter of Dhanayatta, at once assumed the role of the mistress of the house; kept the servants well pleased and her husband in love.

1. परिणिय—Has a short final owing to metre; but not so घीय, सरूव, which could be read as घीभा, सरूवा without disturbing metre. Their shortening is thus due to a general Apbh. tendency.

2. पुण्णिमहंदंदलसिवयणी—Perhaps to read पुण्णिमहंदु, although there would thus be tautology. ‘Having a moonlike face, as full as the full-moon.’ Deś VII. 1-14

6. विवपहहरो नेहु etc.—She intensifies her love for her husband and his house and thus causes Kamalasiri (her rival) the grief of humiliation.’

7. विरहदग्नि भेगि पञ्जालः—Is to be regarded as referring to Kamalasiri. Understand कमलसिरिहि before भेगि.

10. रणरणं दिति पंक्यसिरिहि—Throughout the last four lines the poet describes the happiness of Sarūvā, in contrast with the misery of Kamalasiri.

III This Kaḍavaka describes how the husband and his second wife are enjoying the sweetest fruits of love.

4. ससलिलरमणसमप्पशु—Does not make any sense. We have perhaps to read सललितं or सललित रमणसमप्पशु—‘A charming self-surrender to the lover.’

9. मयशुकोवणं पयदावशु—Is one compound. We should therefore read मयशुकोवणं and not °णं. ‘Exposing of limbs that fanned love.’

12. The simile requires that we should have the first compound word in the locative. Construe जेम भमर पंकई सरइ (तेम) धणइहि पियवयणकमलमयरंदरसि सरइ.

IV. Sarūvā in course of time became pregnant and gave birth to a son, named Bandhuyatta.

1. हियइच्छिय and विलास are Acc. Pl. The more usual forms would be छियइ etc.

3. दुक्कियदुक्कनिहाण वणज्जइ—Is prophetic. The embriyo was as it were the treasure of pain due to evil action’ (in the previous birth).

4. The epithet रिउ applied to the embriyo, whose gradual growth is described in this and the following lines, is also prophetic. He was to be the enemy of Bhavisayatta.

6. Read तिवलितरंगइ as one word; तिवलितरङ्गान्.

8. पुत्तुप्प is the usual Apbh. *sandhi*, the initial vowel of the second word asserts itself. Cf. दग्नि which is formed of द and अग्नि; cf also भोगंतराउ.

10. Read जुवाणभावि. पउरि and महायणि should be read पउरमहायणि.

V The boy grows into a strong but turbulent youth; roaming about in the city at pleasure, behaving wantonly. He becomes in fact a terror to the citizens. But fortunately for them, he decides to go to Kañcana country, accompanied by other traders.

2. राउलि सणमाशु etc.—‘Respected and honoured at court.’

4. This line requires reconstruction thus. विणयविहेय छहिय संभावइ etc.—‘He was well disposed towards those who were meek to him; but he showed the strength of his pride towards those who were crooked.’ The reading of the text विणय विहेय छहिय is disjointed and does not make good sense. The reconstruction is naturally suggested by the second half. विणयविहयइं हिय etc would be still better.

7. छतविछतइ चाइइ—‘He was fond of the scandals of the town.’ छतविछत the good and bad things happening in the city; the tangled thread of the city life. चाइइ Cf. Hindi Mar. चाहणें and चहा. Cf. Pr. Pai. 19 जो चाहि सो लेहि.

10. अच्युतमहर्षिगारमहं—Drop the unnecessary *anuswāra*. It is an Adj. of Bandhuyatta.

VI. He goes to his father to seek his consent. As an experienced man and fond of his son, he explains to him the difficulties of the undertaking and wants to dissuade him.

1. He went to his mother and consulted her and then hastened to his father.

4. तुहिहिं चहिवि=तुहिषु प्राप्य—‘Having come to fight a quarrel.’

6. Translate ‘Do not disclose your heart even to friends’. छहियहि छहसु. This and the following forms the code of ethics of a respectable merchant. The second requisite is that a budding merchant should be chary of words. The third is that he should acquire wealth (असु विहस्य) in various ways, even deceiving people; 1. 7. The fourth is that he should extol his goods and thus try to induce the mind of his customers; 1. 8. Next that he should not expose his side, but try to feel that of others; 1. 9. Then, he should be deaf to others’ projects, although hearing them, but should stick to his own one; 1. 10. And, lastly he should try to know others’ character but should not disclose his own character; 1. 11.

VII. The father’s appeal to the boy, that he need not go out, as what he was to get he would get even without stirring out, fell flat on him. Living upon patrimony was usual with people who had no grit in them, no courage, no intellect.

1. विउसवियदुहं तेण समप्प—‘It is given away to those who are rich in learning’. विउस-विदुष.

3. ‘The wealth that you have already acquired in a previous birth, comes inquiring after you.’ (lit. ‘inquiring after the yard of your house’).

5. ‘What you say would be dear to bastards (कनीनहं), and cowardly fellows’.

11. ‘The money that one acquires in this manner (एण विहाणे), is a treasure-house of misery; what is the use of it?’

13. तं षणु विलसंत वयंतहंमि—Seems to be an obscure reading; connect विलसंतवयंतहंमि together.

VIII. The father entreats the boy not to become a merchant if he disliked it; but says that he should stay at home and enjoy the riches amassed by him. The young blood would do nothing of the kind. Such a living is to him only contemptible. He persists and the father has to acquiesce.

2. समहकड—Perhaps to read समहफकर—‘With pride’? (Des VI 120.) But metre speaks against it.

3. छहु भणिवि etc.—‘No one would behave inimically after calling one ‘friend.’

विकसति—'Enjoy,' here and in the last Kaṭavaka.

6. पितरि विशु अत्थ etc.—'What fame, what fame has that man, although living, who enjoys the money earned by his father?'

9. समह सख्वह etc.—'He consulted his wife Sarūvā.'

10. बन्धुयत्तु असगाहि etc.—'Bandhuyatta appears to be actuated with a wrong idea.' (असद्भवत्तु)

11. छ appears to be a word by itself, unconnected with the following sentence; and should mean 'well, all right or let it be.' छे is still used in this way in upper India.

IX The young man prepares to set out and receives a send-off even from the king. His announcement that he would supply capital to needy people, soon gathers round him a host of poor and wanton merchant youths. No wonder that Bhavisayatta also, hearing that, desires to go.

3. इडमणि घोषण दिण्य—This was a time-honoured custom: the towncrier, with a drum, went from place to place in the town and between two rounds of drum-beating announced what he was commissioned to announce. See Mṛcchakatika, Act X. The custom has not yet died out.

4. चक्रव—An example of how roots change their conjugation in the Prakrits. The form presupposes a Sk. चक्यत्. cf मण्डित and रुच्यह.

5. साहुमाणि वणिज्जत्तहं चाहइ—'He desires the good will of merchants sons.'

6. पमायपडत्तहं and धोवविहववणिज्जत्तहं are Gen. Plurals, but they hardly suit the context. Keeping them, the construction has to be regarded as compressed and a verb like अभूत् (वणिकपुत्राणां मंत्रितमभूत्) to be understood. But to emend as पमायपडत्तहि ect, would be hazardous, as no ms. apparently has that reading.

8. पइसहुं—Like सेवहं is Imp. 2nd Pl. The Apbh. has the latter in common with the Māhārāṣṭrī, but the former is exclusively Apbh. The nasal is not found in Pischel, § 467 ff; but it appears to be genuine.

9. वणितथुलह रहसेण etc.—'The sons of merchants hastily gathered together'.

9. करहवसहमहिसह सय—Bullocks and buffalos were common enough as beasts of burden, but when he yokes to them the bulky elephant, he is perhaps mixing up states of things at different places.

X Bhavisayatta opens the topic to his mother and appeals to her to allow him by travel to tempt his fate. The Mother is disconsolate. Having lost the company of her husband for no fault of hers, she does not want to lose her son, especially as he is going with the son of her rival.

2. समायु in Apbh. has the sense of समम् or साथम् 'together with.' मईमि—The Instr. Sing. of the pronoun, with अपि, which, as we have often seen, drops the अ and is softened into वि, when joined to a word with an end-vowel; this वि becomes मि when an *anuswāra* precedes. An instance of progressive assimilation. Hemacandra and Pischel do not mention this मि.

तं वेदितुम्—'The boat or bark.' The word is from the root वद् and the termination न्, Apbh. स्थ.

4. 'Although all happenings are controlled by fate, yet a man ought to do his business.'

8. पद्—Loc. but the Adj. जंतहो (यातः) is Gen. पजलंतहो stands far पजलंतिए or हे. This use of an Adj. in Masc. form, to qualify a noun in the feminine gender is certainly remarkable. It can not be said that the form is due to metre, for पजलंतिए would not have disturbed it. It is, therefore, deliberately used. Still, जंतए Loc. to qualify पद् Loc. would be better.

11. '(Who knows) the secret wickedness of my rival (सख्वा) who possesses a crooked nature.'

XI Kamalasiri still further wants to persuade him to her view. After all, the two might quarrel. Perhaps Surūvā might give her son wicked advice. The uncle also joins Kamalasiri in her entreaties. Should Bandhuyatta become jealous he would deceive them all and do them harm.

3. एकद्वय etc.—'Who knows how relations that have set their heart on common property would behave with each other?' The meaning is that they would quarrel.

5. तो तब करहु अमंगल etc.—'He would do you harm in the way (जंतहो-यातः); and thus while thinking of interest, you would lose the capital (itself.)

7. अम्हं वसंतहो—Shows again an Apbh. peculiarity. The Adj. is in Sing. while the pronoun which it qualifies is in Pl. The form वसंतहो, grammatically regular, would have equally fitted in the metre. So that metrical exigency can not be urged in favour of the form वसंतहो.

XII Bhavisayatta persists in his intention. Bandhuyatta would certainly feel shame before denying him any share. Although born of a different mother, he claims the same father. And then there would be fifty other merchants with them.

1. तुम्हं भीरत्तणिण समप्यइ—'All would be over by your timidity'.

5. अहयारिं सब्बहो गुणु णासइ—'Everything carried to excess loses its virtue'. He wants to convince them that their fears are perhaps exaggerated.

8. Read विहि and भायहि separately. 'From two wives.'

13. खुटइ—Loc. Sing. of Adjective qualifies कम्म understood. 'When Karma has stopped, one would not live on; similarly so long as it continues there would be no death.' Jain philosophy has preserved the *karma* doctrine, among those other things that it owes to Hindu philosophy.

XIII Having thus, by arguments and persuasion, convinced his relations, Bhavisa goes to Bandhuyatta. The latter receives him affectionately.

1. महन्तरवयणं सज्जणइ—'His people whose words were weighty.' The change of gender in Apbh. should be noted.

4. अभ्युत्थाय कियह—Is pass. construction and कियह corresponds to किल्लह-कियते. In 2 above, however कियह means कृतानि.

7. अद्भुणियकज्जागमणवियप्पि—'He did not mind the thought (वियप्प), that Bhavisa might have come on some purpose,' but received him gladly.

8. सुपरिद्वियणायरियहं भासहं—'Well placed (chosen) and genteel (णायरिय) words.'

XIV Bandhuyutta then asks him why he had come. Bhavisa, after complimenting him on his good fortune, says he intends to accompany him. Bandhu gladly accepts the proposal.

2. एत्थुवि—'Although living (सम्माह्वि) in the same city Hatthinayara, you anyhow never speak to me.'

5. अम्हं जीवहं करिवि सेव etc. 'We make our living by serving your father.' Note the form जीवहं. Pischel mentions a form in हुं only for the 1st pers. pl.

6. उज्जड evidently must be changed to उज्जडे. It is object to आयणिवि. Either the scribe or the author is rather careless in this matter. Or is this to be ascribed to a tendency in Apbh? अम्हं—perhaps a misreading for अम्महं? The meaning then would be, 'having persuaded the heart of my mother.'

8. करंतव एहउ is bad text. Perhaps to read करहु तउ एहउ—'Please do so much.' समणित्त—समन्वित्तं.

11. होह सच्चु परिवारिए पुण्हं—'Everything happens through the series of merit' (one has achieved).

13. Read आसि गहणु महु तउ चण्हंतहो एयहिं तउ णवि सउ चण्हंतहो.

Subject of आसि-असीव is गहणु. 'So long as you did not join me, it was to me all dark; now that you are accompanying me it is no longer so.'

XV Bandhuyatta gladly goes to his mother and tells her of his acquisition of friendship with Bhavisa. The mother is also glad at the first instance, but she begins to fear, and expresses the same to her son, lest Bhavisa, remembering the affront to his mother, should try to do them harm.

2. भविसयत्तु etc—'Bhavisa is going with me.' समउ through समव from समक (i. e. सघ).

7. अच्छह कदकंदतु मणि खारिउ—'Embittered in mind he is seething with anger.'

8-9. (I am afraid) If he, winning over his father by his pure virtues, bears in mind his mother's words, he would certainly strike us by (means of) dreadfully poisoning his (father's) ears and humiliate us in turn.'

XVI She dissuades her son from forming friendship with one, who had been inimical, and advises him to drown Bhavisa in mid-ocean. Bandhuyatta, although pained to hear it, promised to abide by his mother's advice.

1. आएं सहुं=अनेन समम्. आएं is Instr. of the pronominal stem इदम्, which according to Pischel § 429 is preserved in the Prakrits. Neither he nor Hemacandra, however, mentions this form.

2-4. 'While he does not change his mind (चित्तान्तरेण विजृम्भते), while he has not held (the affection) of the great populace, while the great affection between you has not been shattered, while he has not ingratiated himself into the king's favour, think out a remedy whereby the very root of the quarrel will be cut out.'

6. तं संकेत etc.—He pondered (भाविङ) the advice in his mind.'

7. माह अणिह तुम्ह जो थामहो etc.—Mother, I shall wipe out the (very) line (लीह) of the name of her son, who is adverse to your stability.'

XVII Bhavisayatta, after devoutly worshipping the images of Jina, goes to his mother to take his leave of her. She is touched at the parting and gives him salutary advice.

3. समारिबि-समारच्य अछिज्जहि सुहसाथु समारिबि-सुलभ्यानं समारच्य स्याः, be always mindful of your happiness.'

7. दहिदुव्वक्खय सिरि संजोहवि—Putting curds, grass and fried rice on his head.' This was an old custom, while giving farewell to persons going on a long journey.

XVIII The mother advises her son, never to do anything that would tarnish the name of the family, to beware of youth which distinguishes not between good and bad and especially of young girls who entice youths away.

3. दुरविण्ण etc.—Is this the time (age) to go to distant lands'?

4. रसिज्जहि is to be taken in the sense of 'keep away.'

6. चलितियमहहि—By the changing caprices of women'. Connect this line with the next. 'Do not indulge in amorous talk with young, proud, capricious widowed girls.'

7. बहुरह—separate बहु from रह and join the latter to the following word वयणाळ; or take the whole as one compound. 'Do not show much interest in them, nor talk much with them. Turn your eyes earth-wards when they talk.'

8. सुद्ध and तरुणिद्ध are evidently adjectives of जयणं. They should be therefore read as सुद्धं and उद्धं.

XIX. The mother further advises him as to how he should acquire wealth, consider other's possessions indifferently and others' wives like mothers and above all to remember her even at the height of his prosperity.

1. पुरिसिण्ण—Appears to be a mislection for पुरिसिण्ण.

3. सुहपाणिग्गहि should be read as सुहपाणिग्गहि-सुवपाणिग्रहे. विदत्त from वा with वि with the lingual without cause. Pischel § 223.

7. समरिज्जहि and दिज्जहि in this and मणिज्जहि, गणिज्जहि in the next line are Optative forms. For the formation see Pischel § 459.

अम्हं—Perhaps to read अम्हं=अम्मान्? or अम्हं=अस्माकम्?

[Bhavisayatta—4]

2. परिभ्रुकषाय etc. Separate as **षाय** and **चक्रक्षिपः**. The young merchants are compared to vultures flying in circles.

3. **किवि** is a contraction of **के** and **अपि**, just as **कवि** is of **का** and **अपि**. Regularly we should get **केवि**; but perhaps metre requires a short vowel.

6. 'The forest was charming (**रवन्धु**) on account of trembling **तमाल**, **ताली**, **माहुर**, **माल** and **सालहू** (=सल्लकी) trees.' The **v** for **m** in **रवन्धु** is genuine Apbh. phonology.

8. **कथह-कुवचिह**. 'At places there were reservoirs of water, into which elephants had dived; at places there were torrents, resounding and covered with spray of water.'

12. **करगिज्जवरफलाहं**—Fruits that were within reach of the hand.' Cf. **हस्तप्राप्यस्तवकनमितः**. For **झहरसाहं** better read **महुरसाहं** Adj. of **फलाहं**

13. 'While he was roaming thus, picking up flowers and measuring the earth.' (i. e. the distance ?)

XXV. Bandhuyatta commands them to make the boats ready for sail, telling them that his brother's coming and staying was no affair of theirs. He persists in his orders and they set out, leaving Bhavisa alone in that forest.

1. Better to read **मद्गु आहं समाशु वरि अत्थि** etc.—Do I (or did I) have any respect for or pride in him at home?'

3. **करुणह सुमीस**—Full of pity.'

5. 'Even under dire calamity, no body does harm to one's own body'

6. **इह रत्तिपरत्तिवि अहियदोसु** etc.—Read **इहरत्ति परत्तिवि** etc. Translate the whole line:—'How could we bear, either here or hereafter, the chorus of scandal which is very painful?' **इहरत्ति** on the analogy of **परत्ति**.

7. **कोवग्निदितुः**—Burning with the fire of anger, he flamed forth like oblation (in fire) sprinkled with ghee.'

11. **बोहित्थहं**—For **वहित्राणि** on the analogy of **पओहण** from **प्रवहणसु**.

XXVI As they sailed, the young traders were still astonished at the conduct of Bandhuyatta. 'After all it is not a good deed; this sin will redound upon him.'

2. **थिय** etc.—They all stood astonished, full of doubt, making signs with their hands.'

3. **अगम्मं पि गन्तुण** etc.—Having gone where we should not go, we have eaten what was not to be eaten.' A periphrasis for having done a bad deed.

4. **हुवं अम्ह गोत्तम्मि लज्जावणिज्जं**—Something has happened of which our race should be ashamed of'.

6. **गयउरे दूरदेसे पइहं**—We entered a country distant from Gayaura.' **गयउरे** is an example of attraction, due to the Loc. **दूरदेसे**. Regularly it ought to be **गयउरा** or **गयउराहु** the Abl.

8. कर्म दुष्कर्म—He has done a wicked deed, this wicked, wretched one who is abandoned to all good conduct.'

दोहणम्—either दौर्भगेन or दुर्दयेन.

सहायारं-कुमावार, although सह might also stand for सह, context requires कुम.

11. Construe—तं दुश्चरितं पितृश्रेष्ठेण न विस्तरिभं सो न स्थि—'There was none who was not dismayed on looking at that wicked deed.'

12. इत्यु विधि—Here on this way.' For विधि see Hemachandra IV 421.

SANDHI IV

Bhavisayatta, abandoned by his brother on the Tilakadvipa, finds after long wandering, a desolate city with a Jina-temple in it.

1. Bhivasa, when he returns from his rambles, finds that his brother has already sailed and is struck with great sorrow.

3. Unlike the beginning of other Sandhis, which have only two introductory verses, this has three. 'Oh men, worship the Jina, do not deceive others, control your senses, and (thus) store merit or virtue.'

6. कोह is evidently used for कंचिद् and has therefore to be regarded as an Acc. and object of पितृश्रेष्ठ.

अज्ञणियं—Not knowing what to do.'

9. दुःखो भरित—He was filled with sorrow, troubled in heart as he was.' One would expect Instr. दुःखे or दुःखे.

11. कर्हि अभ्युद्वरणं—There is no rescue.'

12. अण्णण्णं चिन्तिज्जति etc.—Other things are thought in the mind (by man), but wicked fate remembers quite others.' i. e. Man thinks about things in one way but fate wills them in quite a different manner.

13. दह्व परम्भुं—Is to be regarded as parenthetic, between गुणसयभरित and किं करह—'Although he was well brought up, and possessed of hundred virtues, what could he do when fate was against him?'

II. How Bhavisayatta reflects upon the deceit practised upon him by his half brother !

1. महवज्जिय, हयबुद्धि and अलज्जिय are Vocatives, addressed to the absent Bandhuyatta. पावकम्म may be taken with अज्जु, construed with किं; or it may be regarded as a Vocative along with the others.

2. दुज्जणज्जि etc.—He has given cause to wicked people to scandalise'.

3. आये etc.—He has to be ashamed before virtuous people, who etc'. Instr. of the Sk. stem इदम्.

7. जइ ते तेम—If it happened in this way, it was through him only; what is the use of my grieving over it? तेमइ-तेमचिउ (एव). Combine विदूषिय and एणइ into one word.

8. विसार मिडिउ—Is passive construction. The meaning is 'he shook off (lit. abandoned) dejection.'

9. इउ वणु etc.—Here is this forest, here is my body duty-abiding; do, (with it) oh wicked fate, what you have begun.'

11. The latter part of the line is badly printed. Read मुक्कुल मत्तगउ instead of मुक्कुल मत्तगउ.

III. How Bhavisa enters a thick forest, which is full of beasts and birds and comes to rest on a slab of stone under the shade of a bower of *atimukta*-creeper.

1. पहिदो तहिं ett.—The bold one, entered the dense forest which was impenetrable to the gaze.'

2. पहाये पि etc.—Where it was difficult to know that it was morn'.

3. गियच्छेइ etc.—With anger, he sees an impenetrable darkness there.'

5. गिएउं गरिंदं etc.—At another place, the best of men sees a lord of beasts, proud and excited. गरिंदं Acc. for गरिन्दो metri causa. गिएउं Inf. serves as verb.

6. भुंढिणीसावराइ वराइ—A boar, that was at fault with his mate.'

7. हुओ पायडो etc.—A fire blazed forth in a thicket of bamboos.' समुण्णोण्ण may be from उन्नतोन्नत with सम्, which through समुण्णओण्णअ, would give समुण्णोण्ण by contraction.

IV. How in the evening, Bhavisa took wild flowers and made an offering to the Jina. The dark fearful night is described further.

2. फासुयसुयंवरस etc.—Adj of तरुइणइ. Fruits of trees full of juicy fragrance and pleasant to the touch.

4. The sun in his evening glory is fancied to have clad himself in a red garment. Jacobi reads संन and तेयतंवि separately, thus making संन्या the subject of the line.

5. The detailed description of an evening thickening into night testifies to the genius of our poet.

विहडिय रहंग—The Chakravāka birds (pairs) are separated or scattered.' रहंग stands for रथांगनामन्.

8. हुअ कसण सवत्ति व मच्छरेण—'Turned dark like a rival wife with jealousy.'

11. गहमूअजक्खरक्खतवमालि—Noisy on account of spirits and goblins, imps, demons.' An Indian poet would scarcely feel satisfied unless he mentions these as the denizens of the night. जक्ख in Marāṭhī has acquired the meaning 'very old and decrepit:' but जक्खीण has preserved both the senses.

13. परमिद्धि पंच—'The five exalted ones.' viz. the Arhats, the Siddhas the Gaṇadharas, the Upādhyāyas and Sādhus.

14. मंसु सप्तक्षरउ—'The prayer of seven syllables' viz. नमो अरिहन्ताणम्.

V. How in the morning Bhavisa discovers an old track leading into hills and resolves to follow it, whatever might happen.

1. पयडिउ विहायु etc.—'It dawned.' Sk. प्रकटितं विभानं.

3. गयपयहिणंति—Separate the words as गय पयहिणंति, which alone can give good sense. 'Went by his right side.' साम-श्यामः the black bird, i. e. the crow.

4. रुहरुह—rustles.' The wind rustles on his left, evidently a good omen. The word रुहरुहिका is used in the figurative sense of उत्कण्ठा.

पियमेलावउ—'Who readily brings about union' (of lovers etc.). This belief is so deep-rooted that Indian women of all classes believe in it even today. Cf. कुरुडिउ वायसेण चरपंगणि Sandhi VIII kaḍ. I.

5. किलिकिचिउ—Is onomatopoeic for the notes of the लावक or lark.

7. भविण वि णं जिणसमयगंधु—As a blessed person finds an (old) manuscript of Jina's teachings, पुराय पंधु is evidently used to suggest that the Jina-doctrine also is an 'old path' and no newfangled doctrine.

8. होमि—I shall go by this.' This idiom is preserved in Hindi as in ये रस्तेसे होके जाना. He then reasons with himself that since gods and spirits can not leave a track, this must be frequented by men and thus to be pursued.

9. उह is idiomatic like Sanskrit पश्य, which is not always to be translated.

12. निव्विहउ कज्जु—Perhaps to read निव्विहउ. निष्पद्यतां कार्यम् or स्पष्टीभवतु.

13. इतरु दुलंयु etc.—So long only is (a forest) impassable and distant, so long as one does not enter it.' Compare the familiar Sk. proverb अगच्छन् वेनतेयोपि पदमेकं न गच्छति.

14. अवगणंतहं is Gen. singular. Generally however—हं is termination for the plural. But that it came to be used for the singular also is clear from this and other examples. It is not due to metre, though some-times some forms are made to suit metrical exigencies.

VI. How, after crossing the mountaneous region and a thick black forest of Tamāla trees, Bhavisa sees a city with palaces and archways and white-painted houses, but quite noiseless.

1. सुहिसयण—Is evidently an attribute of Bhavisa. He was 'a talented (सुधीः) and good man (सज्जन). But often as in I 9. सुहिसयण stands in our work for सुहृत्स्वजन.

2. हियवह—हृदयके. Apparently the ह in the Sk. word is represented by व, as in चिन्तवह for Sk. चिन्तयति. This might be called वञ्चति.

3. अंतरिउ जाहं कालेण काडु—Distanced, as time is by time.' i. e. Just as one moment of time succeeds and distances another, so every step of Bhavisa brought him further into the hilly country.

5. Read गिरुह and पश्यच्छदेण as one word, and not separate as in the text.
 6. चिन्तित has to be taken in active sense. 'Made thoughtful on account of an indescribable happiness.'

11. सियवतु-श्रीमद्. विच्छायच्छवि—Which had lost its splendour.' Evidently because there were no inhabitants at all there.

VII—There in that city there were temples but no one to worship, flowers but none to smell them, corn but none to reap it etc.

1. पविस्त्रमाण्ण—प्रविशता.—The *ātmanepada* मानक applied to a root which is *parasmaipadi*. Then the double स्त्र is to be noted, though sporadic.

2. मदविहारदेहुरेहिं—A मठ is a single establishment; a विहार is a large one, containing many smaller ones, where teachers and pupils live together.

देहुर-देवगृह, through देवहर where the व, vocalised, has transferred itself to the following ह.

3. अंतरं गियच्छए—Looks into.' 'But he finds no one in the city who wants to worship.' पुजिञ्ण पिच्छए-पूजयित्वा प्रेक्षेत. The Absolutive is used like an Infinitive, as if it were पूजयितुं प्रेक्षेत. It is very likely that the poet read पुजिञ् ण पिच्छए, but the Jain scribe, by misunderstanding, wilfully joined पुजिञ् ण made it an Absolutive.

4. पसअएहिं फंसए—(There was none) who could experience the gentle fragrance of flowers.'

5. पिक्खालिक्खणयं etc.—There was no one who could save the ripe rice-corn from perishing and carry it home.'

7. तोहिञ् ण भक्खए is an instance of an Infinitive used as an Absolutive. Really it ought to be तोहेवि ण भक्खए.

8. पिच्छिञ्ण etc.—There was no one who would be affected by others' riches, covet it, take it to himself and think about doubters.' अप्पणम्मि अप्पए—आत्मनि अर्पयेत्. वियप्पएस्स should be read as one word.

10. आसि इत्थु etc. is rather elliptical, construe—इत्थु जे पढुं आसि (तं) कहं गयं ण याणिमो—We do not know where the king who used to be here, has gone.' पढुं may be looked upon as due to change of gender, or more probably as due to the attraction of जाणिमो, with whose object it is confused.

VIII. The houses in that city, with their half open doors and windows and the market place rich in wares, but no one to buy them, presented a sorry appearance.

1. There is again a change in the metre.

1 and 2. The houses, with their windows half open, looked like the side glances of young women, which seem to see by half only.'

अदधुग्धादियजालगवक्खइं of the houses, corresponds to अहपलोयराइं of the glances.

3-4. The comparison for the half-open doors which show the hidden parts of the houses, is rather indecent. अदृश्यं विषयं perhaps अर्धप्राप्तम्.

5-6. 'The markets, with the wares (पण्यम्=पण्यम्) exposed to view, appeared like the marks on the heads of serpents which indicated that they were serpents'; (पण्यम्=पञ्चग). The comparison is based upon a pun on the word पण्यम् which is capable of a double interpretation.

7. 'Like people, who had set their heart upon a common treasure, the market places were illuminated in dark places (रश्मि)'. In the case of the people, रश्मिपलित will mean 'who flare up with abuses'.

9. 'They were like the disputations of Yogins, where there were Yaugic (जोह्य) practices (धर्म)'. The markets had crowds (धर्म) seen (जोह्य) in them'. The comparison is only based upon a pun and is highly artificial.

13-14. 'The palatial buildings which were once full of people, were now silent (without noise) like couples after enjoyment'. The reading सुखवत्सल्यम् makes no sense, and rudely disturbs the metre. I suggest सुख समस्तम् मित्रवत् which makes very good sense and restores the metre.

15-16. 'Those holy waters that were perennial to people who carried water from them, now were in a pitiable condition and without noise' (as no body went there).

Omit the वि before विद्विषेण and read गिरिवत्सल्यम् which metre requires.

IX. Bhavisa rambles through the city and wonders what should have made it so.

2. Read सुख and स्वप्नम् apart.

4. टिट्ट is the same as टिट्ट. The line means 'Like a gambling den without gamblers, or passionate women without youth'.

5. वरघरपङ्केहि आहोयम् etc.—The parts of the city, with the courtyards of good houses, did not look well without people.'

6. सोवरणम् and रसोदपणम्—The kitchens with the utensils and other belongings.'

8. 'How could he be confronted with that, which had disappeared at the time of the destruction (of the town?)' appears to be the sense of the line. पङ्क्तिवत्—Opposite, against.'

X. He casually went to the palace of king Yaśodhana and found the palace and its out-houses also untenanted.

4. दिक्खन्ति गिरिगायाः etc.—He sees the menageries of elephants empty (निर्गन्ताः); they look like ladies of good families who have lost their character.'

5. तुरयवत्सल्यपणम्—तुरगपयस्तप्रदेशान्—The stables without horses'. They look like blighted hopes that chase away desires'. Sk. विगताशान् प्राथनाभङ्गान्. The poet is fond of comparing concrete objects with abstract notions.

[Bhavisa—5]

8. 'The throne, with the royal umbrella and the chouries without the king to occupy it, was as it were laughing in chagrin and shame.'

10—11. The house, seeing a stranger strolling in the council hall of king Yaśodhana, is as it were shedding tears in the form of the pearls that dropped from a wreath'. A beautiful Utprekṣā.

XI. He goes through the places for keeping weapons and musical instruments etc. one after the other and at last coming to a Jina temple, enters it.

3—4. अग्राह्यं सुअंशु... णं णीसाह्य etc.—He smelt a fragrant smell, which was as it were a sorrowful sigh of the presiding deity of the house'.

6. 'All the musical instruments had assumed a silence with the thought that there would be no body to play upon them.'

XII. He enters the temple, that was beautifully constructed and richly decorated. He bathed in the beautiful lotus-pond in front of it and went in to worship Jina Candraprabha.

1. Bhavisa is नरिन्द only by courtesy. Or the literal meaning of the word should be taken 'the best of men.'

1. णंदीसरीड—This island is said to have been discovered by Indra.'

4. सहं चिनु व etc.—(The temple in the lustre of the best jewels with which its walls were inlaid) appeared like a picture with a girdle firmly fixed.'

6. It was marked with a thick layer of Sandal ointment.

9. 'He approached the bearer of pure lustre,' i. e. Candraprabhanātha.

11. सामाह्यं करेवि—सामायिकं कृत्वा.

XIII. Bhavisayatta offers a prayer to the Jina, whose advice liberated the world, who single-handed brought enlightenment to people, etc. etc.

1. One चंदण्यह is an adjective and the other the name.

2. भरहलेत्तम्मि is a Locative usual to the Māhārāṣṭrī, but we find it not infrequently in Apabhraṃśa. Cf. *Tisatthilakkhaṇagunāḷankāra* of Pupphadanta.

2. जण वट्टमाणम्मि etc.—When (the period of) victory was running and when Tassa was the Tīrtheśa.'

4. 'Whose tallness was measured by the span of hundred bows.'

7. मिच्छत्तमोहं निष्णासियं—Who has dispelled the ignorance of falsehood or illusion'. Mark the change of gender of the word मोह.

9. संती—Is an object of देखिउं and yet it shows no case ending. Translate 'Who, in order to give perpetual quietude to his unswerving devotees, promulgated the doctrine of compassion in the world of mortals.'

SANDHI V.

Bhavisayatta, sleeping in that temple gets a dream, following which he sees, in a house near the temple, a beautiful young girl all alone. He knows

the sad story of the sack of the town by a demon from her; and ultimately marries her.

I Bhavisayatta sleeps in the temple. In the meanwhile Muni Yaśodhara of Videha is asked by Acyutanātha the lord of gods about Dhaṇamitra, who, at his word, had adopted the Jaina faith.

4. चउविहसवणरुं etc.—चतुर्विधभ्रवणसंव अभिनन्ध.

6. सोव्ह निद—Is an example of cognate object, although निद does not belong to the same root as सोव्ह. 'He sleeps a sleep.'

तामनितहि—ताम अनितहि—'Otherwhere'. Translate the latter half 'By that time another part of the story was progressing otherwhere.'

7. पुव्वविदेहि—'The eastern part of the Videha country.' A sage, Yaśodhara, stayed there, practising hard penance' (सुकज्जाणि).

चउविहदेवागमणु—चतुर्विधदेवागमनं, Adj. of नाणु.

II Yaśodhara tells him the whereabouts of Dhaṇavai (who is the same as Dhaṇamitta of VI above).

3. ससिकंतए is a synonym of चन्दप्पहे. Although as a proper name, it should not have any paraphrase, still poets take that liberty whenever it suits them to do so; e. g. पउमसिरि or पंकयसिरि for कमलसिरि.

पंचपयारि नाणि पवहंतए—Living in five-fold knowledge.' The five sorts are मति, श्रुत, अवधि, मनःपर्यय and केवल.

4. दीह दिवडू etc.—compare line 4 in IV 13.

5. वीसहल्लवपुव्वाउसि—See 17-4 for the same expression.

6. हत्थिनायपुरि etc.—The य is only for the sake of lengthening out a syllable, which is wanted.

9. सप्परिवाउ—Should be read as सप्परिवाह. The doubling of प is only euphonic or perhaps metri causa. cf. सुक्किय.

III Yaśodhara briefly repeats the story of Dhanapatis marriage and subsequent separation.

1. सीलचरित्तकुलकमजुनु—As this is an adjective of कमलसिरि, it can not end in-उ. Read सीलजुत्ति वि. instead, which would rhyme with गुणवंति वि.

10. परिपालिउ etc.—Lakṣmī brought up the boy thinking that he was a grandson; (on daughter's side). A child that is adopted by the grand-father (on mother's side) by a previous stipulation called पुत्रिकावर्म, is meant by the word दौहित्र here. There was of course no previous agreement in this case, but since she is abandoned by the husband, she regards her son as no longer belonging to him, but to her (sonless) father.

IV The sage repeats how Dhaṇavai marries another woman and has another son; who accompanied by Bhivisa goes to the strange land. The latter, abandoned by his half-brother finds a city called Tilayanagara.

4. The second word महामह is a Karmadhāraya and should mean 'a great plan.' Translate—for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिषुओ वि गड (instead of गयड) खेरिहि. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायदीवि of the text. That is the real name of the island.

8. जणणिहिण्ह should rather be read as one compound word. cf. ताहतणियं तहितणिय in I. 2 and I. 8.

9. रणि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणि from इदानीम्, वि from अपि.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्र, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. भामरि देवि—Having given a turn, i. e. having gone round.

समड आहसिदि—समयं आभाष्य Muttering formulas of faith.'

9. सहं कंतिहि—Together with his wife' i. e. whom he is going to marry at that place.

10. पड मेलेवड सज्जणविदो—You should unite him with his people.' That is what is meant; but the word is सज्जणविद and not सज्जणविद. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. उज्झिवि—The object evidently is निंद or some such word. Or it may be regarded as intransitive—उत्थाय.

3. उट्टह etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.

6. सा तडतणिय etc.—That blessed one of sweet words belongs to you.' तडतणिय is predicate. धणिय—धन्या or प्रिया. Or धणिय may be regarded as predicate.

7. किं सेरड—Why are you sleeping'? The form सेरड is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तडकेरड with which सेरड rhymes) has lent a helping hand.

तडकेरड and तडतणड are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarātī.

8. ते वायंतु करइ साहारण—The subject is माणिभद्र. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारण. संवरणम्.

जाणह—should rather be जाणमि. For evidently with एड begins the speech of Bhavisa.

10. अश्रुत असंभव अचरित—unheard, impossible and strange' Adjectives of that occurrence (विहाय).

VII. Bhavisa was startled for a time, but abandoned the idea that some body was luring him out in order to kill him. He therefore started for the house indicated.

1. 'Since the powder (of scratched surface) is seen at the foot of the wall, the writing undoubtedly is fresh.'

2. वेयाह—lures away? from विकारयति. क्वडि has to be pronounced long for metre.

3. The स of सवियन्ने is hardly necessary, as एण वियन्ने काह—Why this doubt? gives a very good sense.

4. Construe the line—जेम खुट्टह नाहिं जीविज्जह, तेम अणखुट्टह वि न मारिज्जह—One won't live when life has ceased, nor would one die if it has not ceased.'

9. एउ जाणिवि etc.—If, knowing this, one gives up adventure, he is said to be without manliness.'

VIII. He enters the richly decorated houses where he finds the beautiful girl.

1. चाम ought to mean different appartments of the house. They were brightened by the moonlike lustre (पह) of the wreaths of pearls.

घोर through धूर from Sk. धूर.

2. 'The darkness (in the corners) was removed by the light of jewels' etc.

5. The beautiful girl that he met there, was 'like humanity to the sixfold living things in the Jina scriptures; or like attainment of good state on the death of a wise man.' The latter comparison is rather dismal !

8. सा पिक्खह् ought to be तं पिक्खह्. सा therefore may be looked upon as having assumed the functions of both the cases.

'He sees her through sphatika and she on her part (naturally) does not notice his coming.' कांति=कांतिम्.

9. Construe the line न जुवाणजणि विषणसील वम्महभडि—Like the javelin of the God of love, that pierces young hearts.'

IX. The beautiful girl is described in detail.

1. The first half is metrically faulty. Read रनुप्पलद्ध.

2. Take मि with सुणियत्यह्; it is an equivalent of पि (अपि) after an anuswara, and therefore corresponds to वि. The text wrongly connects it with जमीणपरिवासह् whose fragrance is mild or has faded away'.

3. 'All her limbs, manifest through her thin garments, are apparently having a concealed laughter at him.'

5. The comparison of the row of hair on her stomach (which Indian poets are so fond of describing) with a line of ants is certainly original. At least it is not classical and therefore hackneyed.

व and नावह—Double comparative particle is due to metre.

7. किमुमज्जड—Is to be read as किसमज्जड. The उ in the body of the word is hyper-Apabhramśa ! 'The leanness of the waist is measured by the span of the hand.'

8. तिवडितरंगह—Is evidently Instrumental. To be explained (1) either as due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hem.

IV अपर्णो लिङ्गमत्तन्त्रम्. 'The naval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरङ्गुलि, सुरेह, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उवडितवर्कटि ought to be उयडितवर्कटि, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमावकन्त्रम्य. उल appears to be a common termination, although not so common perhaps as इल.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडकसकनहुविक्खेवि instead of कड.....विक्खेवि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and अस्य.

6. She does not know by what name or attribute (विसेसय) she should address him.'

8. Perhaps we have to read दंसपायास instead of दंसपायाम. But even if we retain °याम, विओहि certainly ought to be changed to विहोरे.

9. 'If you are thinking about the formalities of entering the house,' etc.

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव होहविक्खणत्तनां. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. सुवक्खेणभिगार is a jar, beautifully coloured, made of lac or wax.

4. She offered him Tāmbula first. This was only preliminary to dinner.

7. Combine कमलामहासिरि and आयु into one word 'the soul (i.e. the son) of Kamalasiri.'

XII The girl, getting confidence, relates her story and becomes tearful on remembering her parents.

1. होंतउ and झुंजंतउ, although present participles, have to be regarded as predicates.

3. मयणवेय and छद्दिही—मदनवेगा and झमचेटा. Any noun could take the ई of the feminine in Apbh; even when it originally ended in आ.

4. In the latter part one word तिहि appears to be redundant, as ताहं पाण मि पियारी is complete in itself.

Perhaps read तहंमि-तथापि, which would suit well.

5. तिभि stands for all genders.

10. गिगिरवाय is as much as Sk. गद्गद्वाक्. इडिय and आइडिय agitated. Sk. आस्फालित.

XIII. The girl tells how a certain demon had devastated the town, having left alive her only. She entreats him not to stay in the island, and to take her away also.

2. हेदामुहमुहकमळपलोयण—Both her face and eyes were cast downwards.' The word मुह in the compound हेदामुह has ceased to have its literal meaning; the compound means simply 'turned downwards.'

4. दळ वट्टिवि—Should be read as one word. The meaning is 'to pound down, to subdue. Cf. Marāṭhī तळवट.

7. मइ is here equivalent of मम. लेहि should be लेवि, which would construe better with जाहि. Perhaps this latter हि has influenced the earlier form. 'If possible, you please take me away.'

10. जाणहं stands for जाणउं or जाणमि. 'I do not know, how you have fallen into this danger.'

XIV Bhavisa then tells his story and remarks that they were apparently made to suit each other. The girl naturally becomes bashful.

2. अच्छेरयविभिउ—Struck with wonder.' For the form अच्छेरय see Pischel § 176. Cf. बंभचेर, वेरन्त etc.

5. दीविं दीउ-द्वीपाद्वीपम्. Cf. इत्थिहत्थ, दियहिंदिंयहु. सेरंड-स्वरं—At random.'

8. विदिवळणि—By a turn of fate.'

XV The girl showed her willingness; but there was a difficulty. There was none who could offer her hand. And Bhavisa was too honourable to do otherwise.

1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with जंपिजह. 'It was so said by her who' etc.

3. परपेरियमणाहं—परपेरितमनसा.

5. Construe मुद्धि परिष्कुडमाणहो महु अहतादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सच्चु ते होसह—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताहं and other words ending in ह are Nom-pl. of Neuter bases, qualifying ताहं and to be construed with वेवि—they both.'

2. हच्छावसर etc.—Controlling their passions.'

3. नियकुलमग etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराह्नराओ—The king of demons.' The derivation is rather involved. अराह्न would appear to presuppose an अरात्रिज्ञ—Those who know night', i. e. nightly beings. The reading of B अराह्णराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यराज.

2. Construe the latter half—सुप्पहुवाण सुआण कुले भित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंद्दहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. भूलतामंगुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वसुनंद is apparently the name of the weapon. मंदलगा is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अगिगुडिददितु—Giving out sparks of Fire.'

2. क्रुद...दरिसावणु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

5. **हंढवाळ**—Is apparently a Deśī for a demon. **भहभोइय**—‘Devourer of soldiers?’

4. **चवंति** is the same as **चवंति** below. Or on the authority of *Deśināmāla* it may be taken to mean **शकुवता**.

7. Translate the 2nd half ‘He was obstructed by Bhavisa like a cloud by the season.’

8. **चण्डिउ** and **झण्डिउ** are true Deśī words, meaning ‘struck, lopped off.’

9. **झण्डिउ** is as much as ‘taken aback.’

XIX The demon at once feels that this man must not belong to this city. He thinks a while and is reminded of his former birth, when Bhavisa had helped him. He therefore speaks kindly to Bhavisa and bestows upon him the town and that girl.

2. He remembers that even king Yaśodhana had not offered him resistance.

5. ‘Thus thinking, he remembered his births; **जाउ जाईसरु** (**जातः जातिस्मरः**) and **भवपच्छाण सरिउ जन्मंतरु** (**भवप्रत्ययेन स्मृतं जन्मान्तरं**) are almost identical expressions.

6. **विहंगि** seems to mean **विहंगदृष्ट्या**—with a quick eye of perception.’

XX He tells him how he was formerly one Kausika, was deprived of power and influence by one Vajradara who persecuted him, and how dying in that condition, he became a demon and took revenge upon the enemy who had become king here.

अवहत्थिउ—Disrespected or disregarded. Translate second half ‘and although a king, was wade to serve another.’

5 and 6. There is repetition in the lines. But the sense is clear, that having died in that mental condition, he became a demon, and the minister became king in **तिलयदीव**. Drop the first half of the 6th line. It does not rhyme with the latter half.

8 and 9. ‘Enmities do not die away. Sometime or another they create danger. They bring one to a bad state, but although ignored do not disappear’.

XXI The demon was so mightily pleased with Bhavisa, that he in a moment made the city living again and well decorated, and in the presence of fire married the couple and then went away.

1. ‘The words of the demon gladdened the hearts of both’ i. e. Bhavisa and the girl.

3. ‘If indeed your angry (sinful) feeling has ceased.’

4. **अविचारि** should be taken to mean ‘without a moment’s consideration’ and not ‘thoughtlessness’ as usual.

7. ‘From all sides was caused to swell an auspicious sound.’

9. Latter half. ‘which (garments) are commended or recommended at the time of marriage.’

[Bhavisa—6]

14. 'She was bestowed in the hands of Bhavisa.' काह्य is the causal of root क् and means 'caused to accept.'

15. Perhaps to read बहताविपिषु? The content requires it. But it occurs in this form too frequently to be a mistake and may be regarded as बहताविपिषु.

XXII The two thus united went together to the Jina temple and returning home performed auspicious ceremonies. They then lived happily together.

1. The words ending in ह् in this and the following two lines are Nom-plurals to be construed with ताह्, which, although it refers to Bhavisa and his wife, is neuter, according to Apbh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4. The first half is badly printed. Read instead मामरि देवि विह्वलताहो-Going round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years.

11. Read एतियहं, एतियह of the text is due to the scribe's ignorance of Apbh.

SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of Suyapañcamī for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

I. This Kadavaka describes how Kamalasiri become disconsolate on the departure of her son.

1. गुणनइय—An adjective of सुवपंचमि. The reading of B गुणुणइय is preferable. गुणोत्तिका सुतपंचमी

2. सुवपंचमि and सुयपंचमि are identical. The change of व to य, as in सुय and सुव for सुत. चिन्तवह, हियवह.

4. 'A wonderful story commenced etc. (happened) in Gayāūra, where Kamalasiri was'.

विचिंतपया—विचिंतयदा. in the line is metrically faulty, as the word सिरि which is compounded with गयडर, has to be read in the first half. Separate the two words as सिरि and गयडरि.

5. Read दुक्खमहण्णवि and खित्ती separately and not as one word as in the text.

6. वायस उडवह—Causes a crow to fly away, This belongs to the province of folklore. The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly (of course by scaring or pelting it) and ask it to come back with the relative. Cf. Marāṭhī उडग उडग काऊ तुझे सोन्यानं मडविन पाउ.'

7. For रहि read उरि. A carelessly written उ can be mistaken for a र.

8. साहउ-संस्कार: According to the *Deśināmamālā*. But it is better to regard it as Apbh. equivalent of साह through साय(उ) and then साहउ.

11. महुंजेही-अहंयावृत्ती i. e. अहंइव. Mark the Nominative use of महुं, what usually is Instrumental.

14. She is so weary of life that she would either have fate unite her with her son or give her instant death (संखेविं मरणु).

II A great nun named Suvratā taking compassion on Kamala, gives her a good advice, and makes her adopt the छयपञ्चमी vow.

1. Perhaps to read अज्जियगुणसारी (अजितगुणसारा)? महव्यवहारी-महामतवारिणी; for the doubling of the consonant see supra.

3. वयणामय (वचनामृतं) and मण are objects of संजोयहिं.

4. अवगमहिं and ममहिं are 2nd sing. present. The double न in the latter case is correct, as it represents न्य. But in the first case, it is sporadic, perhaps due to analogy.

6. मे-हुहु-Read as one word. It probably means as much as, 'I am sure,' 'surely.'

7. 'Was it because you evidently did some evil deed, that you are separated from the happy company of your husband and son?' ति-इति.

8. धंयउ-The *Deśināmamālā* has V 57 धंया-लज्जा, but that sense does not suit here. We have to connect it with Guj धंयो, Mar. धंदा.

9. अजवि-Even now go to him (the Guru) and serve him so that you will get the greatest tranquility of mind,

गह्वि, however, is strange to Apbh; it will have गम्पि. It would be better to read एमगह्वि, which would be equal to एवंगते, although the construction thus would be highly Sanskritized.

10. One न is redundant in this line.

III. Suvratā now explains the nature of the vow Savapañcamī.

1. कमलं हुनु-This passive construction is changed in the next line for no reason.

2. महाव्यवहारि- Cf. महव्य above. When the double consonant is retained the preceding vowel is short; when it is simplified, the vowel is lengthened.

3. पदमागमि नंदीसरपव्वहो-In the first chapter of the scripture called नंदिचुत्त. See VI 2 below.

4-5. अह कति- The Pañcamī falls in Kārtika, Phālguna or Āśāḍha and on the fifth day of the bright half. It is, therefore legitimately लिख- (लित- white) पञ्चमी; but since it is observed in obedience to the scriptures it is called छयपञ्चमि, also some times छवपञ्चमि. This is an attempt of the poet to explain the name.

6. अक्खभि-I say.' Translate the line-'It is both approved (सिद्धि) by the sages and told in the highest scripture of the Jina.'

7. Separate *सुहसोवाणपति* and *कामोक्त्वहो*. The text has wrongly combined them. The two phrases are parallel—*सा सुक्त्वहो चिन्तिकामधेश* and *(सा) मोक्त्वहो सुहसोवाणपति*. Read *सुहसोवाणपति कय मोक्त्वहो*.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' *जाणेविशु* is here evidently used in the sense of *जाणिष्वड*.

IV Details of the observance of the vow are then given. It begins by a half-fast on the Caturthi and ends also by a half-fast on the Śaṣṭhī.

1. Construe *एकाहाह तव तन्हुं करिवि, चउत्थिअ-वरन्हुं सुमरिष्वड*. *तव* thus becomes a second object of *करिवि*, and *तन्हुं* an Instrumental used as an adverb.

3. *रयणि वसिवि*—Having passed the night apparently in wakefulness'.

6. *अछिज्जहि सुहसाणु समारिवी*—You should live exercising tranquil contemplation.'

9. *ताद्विगु*—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate *कर* from *मउलि*.

VI. Kamalā observes the vow and carefully follows the instructions of Suvratā. Her hope was, that at least by means of this vow, she might get back her son.

4. *परीस* for *परीसम*. Jacobi reads °*परीसम-संती*.

5. Read *अखलिय° सासणभती* instead of *सासणिभती*. The latter would perhaps be taken as an *aluk* compound and therefore give a highly Sanskritised colour to the expression, which is unnecessary.

8. *पुनक्कडु*—The doubling of *क* is perhaps due to metre. Cf. *परम्पसाहं* V 5 in the first Sandhi and note thereon, compare *पविस्समाण, पुण्णकिय, उट्परि* etc.

10. *दीणहिं*—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine *सिव* and *सासयसुहनिउड*

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return.

2. तिनाणवहाणडे—'Conversant with the threefold knowledge.'

3. Separate बहुकदुख and जणेरी.

7. कदिमि—'Somehow or somewhere.' मि, represents पि, and is the form अपि assumes after Anuswāra. Pischel § 143 knows it not. cf. ताइमि in V 6 above.

VIII The sage tells her that her son was all right, that he would soon return and share half the kingdom with the king. Pleased with this she returns home. Now is the turn of Bandhuyatta's mother to be anxious for his safe return.

5. असावसरविश्विप्पोसिय—'Fed on imagination engendered by hope.' विकल्प in the sense of thought idea and not doubt.

6. मुण्डिं पइं एउ—'(I hope) you have noted or considered this.' मुण्डिं has almost the sense of मुण्डिं here.

7. Read थिय and मुणिवयणरसायणि separately. The subject of थिय is तिन्नी-वृत्ति: or सा, if we take तिन्नी to be an Adj.

8. मूरह and विस्मरह are pure Desīs. The former is preserved in modern Marāṭhi मुरणे—to pine away.'

9 and 10.—Dhanavai's words.

IX. Danapati also feels worried and bewails the lot of his two sons in the presence of the king. The latter causes inquiries to be made amongst sea-traders, but everybody shakes his head in token of ignorance.

2. विन्नि can not be explained except on the analogy of तिन्नि where the double न is regular.

3. परावह is a combination of परा+आवह.

4. मुंच्छु हउं etc.—'Verily have I become the object of ill-fame.'

4 & 5.—To be construed together. From गयवइयाहि to परिचत्तइ is one sentence; 'From house to house have young merchant-women, whose husbands have gone away, and who no that account bear grief and anxiety, left off their usual duties.'

6. सासुरिय वाणिज्य—Merchant carrying on sea-borne trade.'

'Have you ever heard of a calamity (पमाड) that has befallen certain merchant-ships?'

X. Sarūpā is dejected. She is reminded of her evil advice to her son and suspects that he has fought with his brother and come to grief.

1. विराणडे=विद्राणकं—Dejected or anxious.

नियचरियहि etc.—'Who was baffled by her own deeds'. अचरि is the same as सइ.

2. 'Oh fate, the wicked thing that I taught (my son), has recoiled on my own head.'

3. The harm that one thinks of doing to others, turns back upon him and troubles him.' तासइ is a form of the Gen. less frequent than तासु or ताहो.

XI. In the meanwhile things were progressing in Tilakadvīpa. One day the young wife of Bhavisa asked him who he was, where he came from etc. This naturally caused him some grief,

4. तद्द-त्वदीयं—We should expect an *anuswāra* here. 'My lord, I know nothing about you; somehow or other I did not ask you up to now.'

5. 'I pondered long on what I desired (to ask)' Sk. वाञ्छितव्ये छचिरं चिन्तन्ती स्थिता अहं; 'and somehow or other there was no occasion to ask.'

6. तुहारड—The base तुह, plus the termination आर, which has the same meaning as केर. Preserved in old Hindi as तुहार or तोहार.

8. For संचरिड read संभरिड i. e. संस्मृतय. 'On hearing it he remembered with regret his own country.'

9. कण्ठसरहो-कण्ठस्वरेण. 'The heart was filled with a moaning sound.' Perhaps to read कण्ठसरहो?

XII. Reminded of his country and mother Bhavisa blames himself for thus living in pleasure. He began to shed tears, which his wife wiped away.

1. सा has to be regarded an accusative going with जन्मभूमि, the object of सुमरंतड. Jacobi's reading सो is simpler. समर and सर are both from स्मृ; one due to स्वरभक्ति, the other to progressive assimilation.

2. 'What is the use of my prosperity or enjoyment.'

3. दुःखखल्लिय either from दुःख plus a termination अल्ल which is usual in Apbh. or from दु and खल्लिय i. e. खलित.

4. सुआसहं and पियासहं are Instr., and agree with जाहं-पया. 'Who long thought of me, with great hope, and with yearnings at the time of child-bearing.' पियासहं may be पिपासया. Or perhaps we should read पयासह. 'Who suffered the yearnings at the time etc.'

XIII. After both had consoled themselves, Bhavisa begins to tell his story.

5. जणणु—One would rather expect जणड.

6. कम्बळ—The व often becomes nasalized व (वै) in the Prakrit especially in Apbh.

6. तुम्हारी—from base तुम्ह. Just as तुहारड above is from the base तुह.

9. 'They were engulfed in the waves that rose up.' उत्तियहं-(उत्तीर्य)भूतानि) i. e. gone into the sea.

XIV His story of shipwreck and desertion by his half brother continued and ended. Bhavisa doubts whether his mother is still living or dead.

8. सा वार्यतु—Leaves no doubt that सा is Acc. also.

XV. They then agree that a lovely life, even with heaps of gold surrounding them, is useless and concert a plan of escape from the Mayanāyadīva.

निययसजणहं should be read as निययसजणहं. The doubling of ज is perhaps caused by metre.

2. Combine छहि with बंधवलोहं and read सहिबंधवलोहं, which is a frequent word in this poem. cf. मुहिसजण also.

4. 'The pleasure of living in this lovely city, is like that of seeing a dream or dancing in darkness. Like pleasure of eating to a recluse.'

5. पंजहं and पुंजहं are second pers. pl. Imp., but are used for the first person. 'Let us act thus and heap together (jewels and ornaments).'

6. 'Both should now and again lift it up), and carrying it, put it on the the seashore'.

XVI They then heaped together all the wealth that they could easily carry and brought it, through the hole in the mountain, to the seaside.

1. वासनहं समारिवि—Bringing together the clothes'. Cf. coll. Mar. वासन. Or it should mean pots.

2. Read देवि and तल्ल separately. 'Having measured (counted) the jewels etc.

4. अहसुतातंहवि...लयमहवि—In a bower of creeper dancing with Atimukta flowers.' If however तंहवह be regarded as the same as Hc's (V5) तहवह, then the compound will mean '(over) spread with Atimukta creepers.'

8. 'Clothes of various colours.' जाहजाह—of various sorts.' Guj. जातजातहुं. These were marked with their names and were cented with camphor. See lines 9 and 10.

XVII A description of the ornaments and other valuables that they carried away.

1. Pearl necklaces and other pearl ornaments.

2. Golden pots and pans and jars; 3 golden seats inlaid with coral etc., 4 mirrors and chouries 5, scented things like pigment, saffron etc. 6 jars and dishes etc. 7 mothers-of-pearls, conches and the like.

4. कलयवेयडियं etc.—inlaid or surrounded with golden rings and made of coral and gold.'

7. Read अवराहं मि—अपराण्यपि

8. 'They took out (परियडिवि) the treasures and arranged them,

Perhaps to read वणि वडसवणरिदि संचारिअ for वणिवह स वणरिदि etc. which makes good sense; 'they carried to the forest the wealth of Vaiśravaṇa' i. e. rich treasures. This is Jacobi's reading.

XVIII Bhavisa and his wife waited in the forest, with bow ready and flag hoisted on a tree for a signal. They there again meet Bandhuyatta and company who had met with a shipwreck and been very miserable.

1. उवपरि the double consonant perhaps for metre.

2. Read अच्छहिं for अच्छमि, and छरकिन्नरविजाहरकीळहं together.

5. तिस्थितित्यु—तीपांतीयं from place to place.' Comp. also दियहिं दियहु and हस्थि हत्यु.

Combine छहि and निवुह and read छहनिवुह.

6. Separate गलियगव and ववसाय and join अणायर to the latter.

10. एउ has to be read as हुउ for metre.

13. हकारह a pure Deśi. Compare Marāṭhi हाकारणं. Translate the line 'As if the śrī of Bhavisayatta was calling them by sign, an Utprekṣā on the white flag hoisted on high by Bhavisa as a signal to merchantmen.

XIX The company of Bandhuyatta approach the tree and find there the young man and his wife. They return to their master and tell him that they have seen a god and his wife. He approached them, together with his people and is ashamed to stand before Bhavisa.

3. कनोसन्निय वायहिं should be read together. 'With words whispered in the ear.' Cf. कनोसन्नइ in I 13,10.

4. बंधुयत्तहो has to be read only with a slightly nasalized ब, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky, you please go quickly to see him.'

6. उत्पड्डिउ—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए ते पिक्खिवि-तस्यास्तत् (भयादिकं) हवद्वा, or with the following as बंधुअनु ताए लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and लप्परिण together 'iukpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काहु किम सेविउ—'How did you pass your time.'

10. इहलोयहो...दोहउ—The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix स्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहिं—are forms of the Gen. pl. The latter look like Loc., but we have genuine forms like घणवइहि before.

5. ते न नहु—That indeed is not lost, which is found (lit. received) again.' बलिवि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāti बळी.

6. सव्वहंमि किलेतहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधमालय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

so repentant would never do so again. In the meanwhile the company return from bath and are welcomed.

1. विह्वलसहावि-मृदुत्वभावेन. Des. VII 96. Cf. Marathi वेल्हाळ.

3. Separate पर and इतिउ.

6. 'If he be struck with the sword-like bad words, he will do now, what he would have done after some time.'

12. Read महि सारविय रविदहि अंचिय—'The ground was cleared and decorated with lotuses.' The loss of initial अ of रविदहि is due to its having merged in the previous word.

XXIII. They have sumptuous meals and all else connected with them and are astonished that such a thing could be done by them in the forest.

1. बहसारिय—The sense is that of 'were made to take their seats.'

3. सालिदाडिसालणय—Rice and dal in clear; but what is सालणय or सारणक.'

4. Read विसेत and विहोए as one word.

XXIV. Bandhuyatta then in meek words eulogises Bhavisa and asks him how he could thus have been prosperous in a forest, after he was abandoned by them.

2. अम्हइं दिवि दीउ भमंता—We were travelling from island to island.' दीवीदीउ see also इतिहत्य, तित्थि तित्थ, दिवहिं दिवहु, which have become fixed idioms.

3. 'We have lost our capital (also).'

4. दुपेच्छि from दुप्पेच्छि, Sk. दुप्पेक्षे is due to metre as the doubling in पुव्वकिय below is also due to metre.

8. वियप्प-विकल्प, appears to mean thought and with दूर before it, to mean 'forethought, prudence'.

SANDHI VII

I Bhavisa then honours everyone of his brother's company with presents of Jewels and clothes. They give him blessings and rejoice to go back home with him.

3. नियकसमरहो perhaps to read नियकम्मयरहो like Jacobi? But what is the sense? कम्मर may be from कर्मकार through कम्मभार and कम्मर. The reading is supported by कम्मरयहि in line 6 below. The artisans on the boat are perhaps meant. He knew their number (from Bandhuyatta or his friends.)

4. विज्जय लिहिय is one word. 'He distinctly remembered what was written in books of medicine' or rather chemistry. Because the reference here is to sealing vessels of gold, embossing names on them etc.

[Bhavisa—7]

5. पच्छमई is to be read as if it were पच्छमह for metre.

8. निवसहसु वरुतहि—Returning to their own countr. Perhaps निवसहसु? सहसु is as much as स्वदेशं, the ह being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on.

1. ससहो is the right word for Sk. स्वदेशस्य. The सहसहो of I 10 and elsewhere appears to be due to metre. The genitive is governed by संभरिवि, as its original Sk. संस्तु does.

3. ओवाह्य—Carried away by storm? तरेसहं for नरेसहं?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसत्तु, as he often does for metre's sake.

6. घोसण हेवि—Having made a (proud) proclamation?

8. च्छेयहो अप्पणडे etc.—One said 'Do not say crooked things, for our own calamity;' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. सुकचं etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. उह्य पवन—They took wind.' कंडवह is the head of the sailors.

5. भविषाणुरूप—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa.

8. विजाहरकरण—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāthī, counterpart of it, मणून, has. Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विदिवरुण—Turn of fortune,' i. e. fortune.

2. Read कृत्तंगण and गेहो separately.

3. 'Once a man incurs suspicion, his very birth is doubted by people'.

5. 'I shall now be false to myself, if I behave well'.

9. They pondered for a time and in a trice the cry arose 'go on, go on.'

VI. Bhavisa then saw through the perfidy of Bandhu and stood bewailing his lot. He was sure, that when Bandhu reached home, his mother, not finding him, would die.

1. रुणुरुणुं-रणरणकं वहति. A noun-verb.

3. Read दुष्कर्ममहानि and वसति—Tossed again in the ocean of misery.'

5. Read बन्धुयत्त or बन्धुयति पविर्लत—The construction is locative absolute.

8. Separate बन्धुयत्तु from वरिष्ठ and read वरिष्ठ in place of latter. The sense and metre both require it. 'I resorted to Bandhuyatta, who well showed his wickedness'.

9. होउ दिदि—Let there be satisfaction' (viz. of adverse fate).

VII. Bhavisa also thinks of his wife, who had been carried away by Bandhu and wonders whether she will continue faithful to him, when Bandhu coaxes and threatens her.

2. कुणहं—Is 2nd pers. pl. Imperative, used for the first person; 'whatever one has seized, belongs to him'—meaning that, as she was now in the hands of Bandhu, he would look upon her as his possession.

8. मस्तरकिवि Is an obscure word in connection with the fingers. What is perhaps meant is that he knacked his fingers, in token of anger or disappointment.

9. 'Being afraid of the sound made by birds and trees.'

VIII This section describes how Bhavisa returns to the city, where he feels the absence of his wife with double force; he goes to the Jain temple and bows down to Candraprabha.

2. तस्य अप्पाहो—Brought back to his senses again'. तद्धं (i. e. प्रकृति) आपादितः

6. 'The last syllable of पत्त will have to be read short for metre.

8. 'He sees the things dear to his wife, but not herself'? ता for Accusative.

IX. The boats in the meanwhile were making progress. Bhavisa's wife was in one of them, disconsolate and sorrowful. Bandhuyatta approaches her there and wants to reconcile her.

3. Read पोयंतर वरमवणि as one word. Jacobi's text has not got this and the following line. But in the foot notes he says 'After this पोयंतप्पिय, evidently the remnant of a verse.' Our text fortunately has preserved the line, which is necessary. For line 8 below expressly refers to it.

6 and 7 contain similies, show how Bandhu looked absurd by her side. (1) Like a bard beside a king's splendour, (2) a black bee beside a beautiful white lotus' (3) like poverty in carnate beside riches.

10 Construe दुहि, जाहि अंगि अणु रद्द माणह, तुज्जु को परिह आणह—Who would do harm to you, in whose body love delights in residing ?'

12. दुहियणजणभाणहुजणरेड—One जण is redundant here. Should we read मण instead of जण? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being a mean and sinful man.

3. दोच्छिड—The छ perhaps has been misread for त्य. The Jain manner of writing both the letters is so much alike that such a confusion is notun usual.

5. Read ढक्कु साणु गरहु सरु.

6. पसुवहं for पसुहं. The व however can be explained as a representative of क through अ, which latter becomes व by the influence of the preceding डे. पसुक पसुअ, पसुव.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)'?

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्यनिवारणि—Here again confusion between छ and त्य. Read सइत्य-निवारणि. 'Is there anything to blame if I try to satisfy my desire' ?

6. मरण सरणु आवगड—Is as much as मरणु आवगअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सडिल आवत्तहं together. गहिरीजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अस्याः

बोहवि—Is from व्यप—ह. The sense however requires that the form should be regarded as causal.

4. अत्तमत्य and ओणामियमत्य are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

1. नाहत्त, has the sense of 'a class' rather than of 'a race' or 'caste.'
3. Better to read वियक्कणजणमण thano मणि.

XIV Bhavisa's wife abhorred the life that she had to lead and once thought of committing suicide, when she was prevented from doing so by a deity in a dream. The boats went forward, until they came to the Jumna; a messenger of good news was then sent to Hastināpura.

SANDHI VIII

Bandhuyatta returns from the Dvīpa and is welcomed home. He has brought Bhavisa's wife and passes her off as his bride. His father settles the date of their marriage. Bhavisānurūvā like Kamalā, is disconsolate.

1. The messenger breaks the news of Bandhu's return and everybody in the city is glad at heart. The young women, whose husbands had accompanied Bandhu, were naturally more affected.

2. Read पवंचुअ and विच्छदमणु separately.

7. अणुराहुड—from अणुरायड. The change of य to इ is common to Jain Māhārāṣṭrī and the Apbh. Possibly the Apbh. has borrowed this peculiarity from the Jains, into whose hands it had fallen. Cf also संपाहुड for संपायड; Hindi पाया. See also पराहुड in Kaḍavaka II below.

II Dhaṇavai thinks the news too good to believe in, but the messenger convinces him.

2. सुहृत्पिय—Pleasing only outwardly'. सुखप्रियम्. The following line makes it clear that सुहृत्पिय=सुखप्रियम् and not ममप्रियम्.

3. Jacobi's reading पभणइ 'वत्तयारु मं मुज्झहि' makes no sense; whereas our वत्तयारु मं मुज्झहि is most natural. The messenger (वत्तयारु) says 'do not be infatuated; know clearly that Bandhu has come.'

4. 'I left him sailing swiftly, crossing the waters of the Jumna.' परिहृत्य is evidently परिहृच्छ, with the usual confusion of च्छ with त्य, which means पटु according to *Deśināmamālā* VI 71. The परिहृत्य of B is no improvement.

5. पयाणउं in a collective sense 'all the boats' with the horses, elephants etc. They resemble a king's army or military camp.'

7. सिमिर for सिविर, through सिविर, shows phonology peculiar to Apbh. only, where व is changed म, and to म to व. Cf. मि for वि (अपि), and रक्क for रमणीय, खेड for खेम.

III Hariyatta, knowing the news, tells Kamalā of it. Everybody in the town is delighted. People go out to receive Bandhu, who is brought into the town with joy.

1. कलहिं—The anuswāra is sporadic and the ह is only the Jain way of writing the short ँ; so that the form is to be regarded as being कलजे Gen. sing. Our edition always represents short ए by ह.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परप्पर see परोप्पर supra.
2. सहियरि campare Guj. सहियर. To be derived from Sk. सहचरि, the ह of हि being due to attraction. The word सहि-सखि also perhaps might have influenced the phonology of सहियरि.
4. वीरचरिह for वीरचरीड.
5. भमंतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'
8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जपाण—a palankin or Meṇa ?
2. पदम etc.—With formalities due at the arrival of a person for the first time.'
4. Separate निय from वरदिलयहिं.
6. Construe विणउ करेवि, आसण्णए नेवि, एह तउ सासु (इअ) सनइ पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयउ वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सख्वा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendents to take the bride to her apartments.

1. अणुज्जे through अणुज्जुअ from अणुजुक. Jacobi reads अणजे, which rhymes closer with अलजे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविताणुमइ—Bhavisānumai appears to be the same as Bhavisānurvā in VII 3, 6., the name of Bhavisa's wife.

VII The young bride is attended upon by several women, with curiosity to see her, who try to comfort her with all sorts of enjoyable things and agreeable services.

3. Read दंतणकोढहलापिय इतिउ for दंतणु कोउहलपियइतिउ. 'Women who were very curious to see her.'

7. निहित चित्त should be read together. The double त्त in the first word is due to metre and to attraction of the following double consonant.

VIII All good men of the city celebrated the return of the young men in their own way.

2. पइसरइ is verb to जयनंदिषोह and सरइ to जणु.

6. सोहलंड—The festivity in honour of the happy return'. Comp. Mar. मोहळा.

7. 'The song of the bards could be heard above the sound of the drums etc'.

8. जम्मणि is a pure Sanskritism, perhaps due to metre. Regular Apbh. would be जम्मैं or जम्मि.

IX How the five hundred young merchants also celebrated their happy return.

4. Read मरहुंद and वणयइवणय separately. For इवणय compare Marāṭhī दवणा.

X The poet describes the festive appearance of the city, made still more beautiful by the advent of spring.

2. धवलपुंजवियइ— is a participle of the denominative from धवलपुञ्ज. The houses were whitewashed.

वणनूरउ of Jacobi makes a better reading.

7. A Palāsa tree full of red flowers compared to blazing fire. There is a propriety in the simile, when we consider that a Palāsa in flowers does not show any leaves and that the flowers are flame coloured. Compare the name 'forest fire' given to Gulmor which has flowers of the same colour.

XI Kamalā sees the festivity of the town, but no where hears even the name of Bhavisa mentioned. She then goes from house to house of the young traders and inquires but no one is able to tell her anything.

1. धणपद्मपयासिरि from धण, पद्म and पयासिरि. पद्म is प्रसव. It is believed that the great love of a mother for her child of whatever age will cause a flow of her breast-milk on hearing of or seeing the child after long separation.

4. The whole sentence from अनेहु गविठउ is an object of कहिह 'We searched everywhere, but no one found Bhavisa anywhere.'

5. The analogy of चमकिय would suggest a like derivation of दमकिय. दमत्+कृत,] where दम=to the vanquished, to be overpowered.'

8. In the meanwhile, Saruvā's son, bearing well in mind his mother's advice, went to Kamalā.

XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. कण्डं—Compare Marathi कण्ड—A treasure, a hidden store.'

8. सङ्गम्यवाहिर्हि is an attributive Instrumental.

अहवहि and जि should be read separately.

विनिगय and वाहिर्हि should be read separately.

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियदुः क्षणदिवस—A day of festivity, a holiday.' Comp. Marāṭhi सणदिवस or सणवार.

7. सद्यस्यल्लं सद्य—Relations of all people.' In the first word, it should be merely जण and सद्य.

10. घणु वरिमिड etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोमियमणु is the same as दुम्मियमणु elsewhere.

3. न सुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आएं वदवणड नळजह—Why he does not stop the festivity.' People begin doubt the wisdom of Dhanavai. This talk, as the next line indicates, took place in the courtyard of Dhanavai's house and hence it was heard by him and Saruva.

9. आएं मंडु.—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवइतरि is the correct word.

5. Read अम्हं and सिय separately.

6. पडुज from प्रतिज्ञा. Compare Marāṭhi पैज. The other word पै is from the same Sk. word, but through another Prakrit word viz. पडन.

8. सको-शक्तः. The second सको means शक्तः.

9. तवंग-see हुंगतवंग in Sandhi I and तवंगि बइसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and if

necessary, to die. Suvratā, the Jain nun, again took Kamala to her preceptor and told him her plight.

2. Sk. वरं आत्मा धातितः न पतिमवने दोष उत्पादितः

4. दुष्वासिदि=दुर्वासिनी—The unlucky one.'

7. Read दुष्कर्ममहन्नि दोहय—She was caused to go (i. e. thrown into) the ocean of misery.'

8. हियवहं साहाय्य is as much as हृदयसमः—As dear as one's heart.'

XIII The sage told her that her son would return on the thirtieth day the fifth of Vaiśākha; he would also become king. Thus Kamalā would be called queen (mother).

1. जियंतउ Pres. part. Comp. Marāṭhī जिवंत, by such a व-भुति as is usual in Apbh.

2. पच्छिलपहर is the last प्रहर, from पच्छ+इल.

3. चाह is a pure Deśī, preserved in Hindi चाहना, Mar. चाह or चाहा. 'To expect, to desire.'

9. 'She kept counting the days by scratching lines' (on the wall etc). This was the time-honoured custom with women of counting. cf. विन्यस्यन्ती भुवि गणनया देहलीदत्तपुष्पैः Megha. II 27. Even now, women in villages (even amongst higher castes) count things by marking lines of cow-dung on the wall.

XVIII Dhaṇavai then presented his son to the king and gave large presents. The king gladly received him at his court and then gave leave to them all to go. Dhaṇavai was astonished to see the splendour of his son's wealth and became thoughtful.

1. Jacobi has not got this and the following two lines. His Kaḍavaka, therefore, has become inordinately short. It has also become abrupt, because then one does not understand who gave leave (विसर्जय) to people, why and where they had gathered etc.

5. कयकजिय—People who had done their duty' viz. of paying obeisance to the king.

7 to end—Shows the state of mind of Dhaṇavai. He is struck with the fact that his young son should have become so rich in one trip. But he satisfies his doubts, by wisely putting it down as the fruit of good deeds done in a previous birth.

11. णउ तज्जइ—That riches can not be renounced like straw.' This he puts down as the law of former action.

XIX. Sarūvā, delighted with her son's wealth, tries to cajole the young bride, saying that she was fortunate indeed in having got her glorious son for a husband. On receiving no reply, she turns in disgust to her son, who somehow excuses her and says that all would be right when the marriage

would be celebrated. Dhanavai then begins to make preparations for his son's marriage.

4. Read सा भमियेण instead of साभमियेण.

5. तव सौभाग्येन जनः मुकुलितः appears to be the sense.' पोमाइय Denominative from पोम, Sk. पद्म.'

9. 'Tell me, how I should entreat her ?

16. Read विवाह किय (विवाहक्रिया) together.

17. 'A word was sent round to relations' (?). सम्माइय is evidently from सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक दुवक महाइय तेवि नरवइहिं चित्तिं सम्माइय. The reference is to two sons of a Brahmin that had *endeared* themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—इत्यु वि इत्थिणयरि सम्माइवि. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads हियवइ जाउ न सम्माइजइ—If you can not enter into one's heart i. e. *endear* yourself to him.'

XX Bhavisāṇurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equivalent. But सज्ज or सज्जि and किय means सैव क्रिया (तया प्रतिपन्ना), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. सएसभूमि for सहएसभूमि. Metre requires the dropping of ह. Note the Accr without termination.

8. The first part is metrically faulty. Jacobi reads जि before महानह, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंबिय and चीरि together.

3. 'He speaks words that touch the heart.'

4. वित्तकलतवत्-वित्तकलत्रवाताम्—The suffixless Accusative.

5. If he can see from a far-off country, then how has not he known that (both my wife and my wealth) have been carried away ?'

6. असणिवेड the demon, who had devastated the city, and had given Bhavisa the gift of it.

III. Māṇibhadra reminds him of a dream and a writing on the wall and says that he was his friend by the command of Indra. He now entreats him to get into his विमान and go back to Gayaura.

2. चिह्न—Long ago'.

4. In the latter half of the line, Jacobi's edition shows a lacuna after डेवि. His note is 'The lacuna is not indicated.'

5. Jacobi's text omits this whole line, of which he apparently is not conscious. The next line in his edition shows a lacuna of the first half, which he has indicated by dots.

गहयदुत्तन्तरि—Perhaps to read गहयदुक्खन्तरि ?

IV. The Yakṣa called for his balloon and it came in all its brilliance. Bhavisa was astonished to look at it.

5. जालगवक्खपक्खपडियक्खहि makes a better reading than Jacobi's जल्लगवक्ख-एक्खपडियक्खहि.

7. वेयहो, if it does not mean घ्येयात्—from its gaol,' is unintelligible. Jacobi's वेयहो is easier.

10. फिट्ट of course means चट्टा. Compare Marāṭhī फिटणं फिटला.

V. He then consented to go and took with him immense treasures. The balloon gently rose up, and like a bird flew into the sky.

5. Jacobi's (वण) रिद्धिद्धि etc. is metrically faulty. रिद्धिद्धिद्धि etc. is free from flaw and supported by the same expression in IX 6 below.

11. उप्पमिड—Jacobi reads उप्पह्व which is simpler.

VI. The balloon came where Kamalā, almost hopeless, was passing a wakeful night on the 5th of Vaiśākha. The balloon got down and all became struck with wonder. Kamalā too went out to see it.

VII She finds her son in it and with great joy receives him with caresses. Then there is a sweet welcome home.

1. Jacobi's edition does not show this line, and has the next line also mutilated.

6. निवडिवि कम—Falling at their feet in due order.' कम is for क्रम i. e. क्रमेण.

7. अंशु सुआइयाहं etc. There is a pun here on the word अंशु, which means (1) tears and (2) rays. 'The eyes were shedding tears, just as jewels shed rays.'

13. कीयहं metri'causa. The form is कियहं.

VIII Then they tell each other many loving things. Bhavisa asks his mother about his half-brother who, he learns, has returned with huge wealth.

3. I had feared that about yourself, which, (one desires), should befall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तद्दे would be preferable, although तद्दे is not quite wrong.

5. Combine सुहृदंगलज्ज and जणिवायल्लो. आयल्ल is as much as मंगल or सुहृ.

Does आयल्ल here represent आयल्ल—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियसुदरि महएवि सणाहो should be read as one word.

11. न एणवि महु संवु अत्थि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पदसारवाह is प्रतिसारद्वार the mainentrance; same as प्रतिसारद्वारम्.

5. तसु पच्छन्नु करेप्पिणु—Means 'incognito'.

7. Read हकारउ in place of हुकारउ. Jacobi also read हकारउ. Cf. Marāṭhī हाकारणे, हाका मारणे.

9. किंत is किं ति or किं तद्. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कद् supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तउ-वृत्तम्—Compare Marāṭhī वित्तणे, वेतणे.

3. वयणि दिहु होज्जो—Be firm in your talk.' वयणि-वचने (वदेन also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. बहल्लतुत्तंडवि is only a synonym of वणगहणि. For. तंदव compare Marāṭhī ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

7. केवल in the sense of कैवल्य or highest knowledge. केवलवाहो—Of one who carries highest knowledge,

9. From छदिकान्तरे to सुहृदकलण at the end of the next line, we have the object of उदेसई. 'It (वरकलपति) purported that' etc.: Perhaps to separate छदि from कलन्तरि as Jacobi has done.

XIII. He continues to say how he saw a girl there, and married her etc.

2. We have split up सविनयाए and सविसिद्ध. So reads Jacobi also.

3. उज्जाहिडं—Made desolate; 'a true Deśi. Compare Marāṭhī उजाह केले. Guj. उजाहिडं.

विभाहिड—Destroyed or killed' also a Deśi. Perhaps to compare with Marāṭhī वाभाडे काहले which means 'tattered into shreds,' 'torn asunder.'

10. दियई stands perhaps for दियहई.

XIV. He mentions the second perfidy of Bandhu and finishes the story.

3. धनिय=धनिया his beloved wife.

6. आहुलु can not be taken in the sense given by Hc. viz. आरुच. It should mean आह्वान or some such thing. The sense of the latter part is 'He had been long told (about it) by Indra'.

10. कटुमिय to rhyme with पिय of the previous line. The regular form would be कटुमई=काठमयी. 'She also looked wooden.' Or is it कटुमिता ?

XV The mother's grief, on hearing her son's past privations, was revived and doubled.

2. One न is redundant in the latter half. Jacobi's edition also has got it.

4. The latter half lacks one syllable. If we add a हा at the begining, the flaw would be removed. Jacobi has it.

10. झपिबि—Covering, screeding.' Compare Marāṭhī झांप, झांपह, also झांकण, A Deśi. Jacobi's edition does not know the last word and reads दुव्योचरथ for दुव्यावरथ.

11. पवंच here in the sense of machinations. Jacobi reads विचरि ठोउ which makes no sense at all. The Metre requires that we should have समच्छरई (instead of समच्छरहो) to rhyme with परंपरई of the next line. It suits the sense also better. Translate 'Lessen the pride of those who are jealous of you.'

XVI He consoles her and shows her all the treasures he has brought with him. At his instance she wears the ornaments.

2. आणितं जं तहो नयरहो होन्तउ—What had been brought from that city.' होन्तउ, which really is the Present Participle of हो—, is used to denote the perfect tense. In Marāṭhī too the same state of things exists. होता, होती, होतें, which are now regarded as forms of Past Part., are really Present Participles; which when placed after Past Participles of verbs, gave them the sense of the perfect tense. आणितं होतउ exactly corresponds to Mar. आणितें होतें. and Guj. आणियु होतुं.

Compare जह पदमई मि हुं तु तुहं एव II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीढिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'worn'; Cf. Hindi पेनना.

3. तहकिउं—'Tightly, sitting closely on the body.' Compare Marāṭhī तटतवित कंचुकि.

4. Read कंठ कंठ कंदलि एवजउं—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्ह कन्दलि प.....रवजउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजह does not make good sense. तजह of Jacobi's edition would suit. 'He again speaks to his mother.'

7. Separate पिय मंथर चिर डील वहन्ती for पियमंथरचिरलीक वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होइ व (रंगन) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयहउ appears to mean something like आनन्द.

XIX Dhaṇayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कहकलपकलविकलेविं—Kamalā casts at Saruvā a withering glance.'

6. जह परचाह लहइ—यदि प्रचारं लभते. Better to separate as जह पर चाह लहइ—If she is pleased,

11. वालिवि-वलिवि. The lengthening is metricausa.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवला-हरणि. बहु and अनवला is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवलाहरणि. He has आहरणेहि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

12. Jacobi reads उरुमं करिड and in the glossary gives the meaning 'highly or greatly rough.' He connects उरुमं with ऊर्ध्वम्.

XXII. The bantering talk of the girls continued. Kamalā then returns to her house and tells Bhavisa all that had happened.

1. The text again is hopeless. Read the latter half thus मंङ्गलमचङ्ग सुप्त वराई—The poor one had slept on a couch full of bugs'—and hence the marks on her body which had made them suspect that she had been married. This is of course said sarcastically. Jacobi has not understood the spirit of jest, and hence reads मंङ्गल मचङ्ग सुप्त etc. and gives सुद्धान्ति as the meaning of मचङ्ग.

2. विष्णु सुप्ते किय गलि कंचुली—Also refers to the thick nail marks on her body, which another girl sarcastically compares with a close half-bodice.

3. That the view above propounded is correct, is shown by this line. One girl says 'Do not joke please'.

4. Separate एहावत्य and कुमारिह.

11. नाहु नवमउ the ninth Tīrthāṅkara.

SANDHI X

Describes how Bhavisatta exposes the perfidy of Bandhu and becomes the king's right hand man.

1. Bhavisa goes again to the king's assembly hall, which is described.

9. 'Whenever any king or vassal entered, he was announced by the tap of a golden staff.'

11. अम्भोदजट्जालंधर etc.—these are names of countries whose kings waited upon the king of Hastināpura.

अम्भोद not yet traced.

जट् is very likely the country of the Jāts.

मरु the present Marwar.

जालंधर the country of that name in the Punjab. मारुभ not to be traced.

दक्क or as Jacobi reads it दक्क, the country of Dakka. कीर, खस and बर्बर are also not known, although the खस tribe is said in the *Mahābhārata* to have sprung from Vasiṣṭha's cow. बर्बर s are the Barbaroi of the Greeks in the North West frontier.

वेयंग and कुंग not to be traced. The latter perhaps corresponds to कौंगुदेश of the south.

वेराट or बैराट—The ancient विराटनगरी, the modern North-Western Rajputana. गुज्जर is Gujarat. How much of the modern Gujarat should be included under the name is not clear.

गोह is गौह, modern Bengal.

लाह is लाट, a twin country with गुज्जर.

कनाड is कर्नाटक, Canara and Mysore of to-day.

13. Separate इय from एमाइ. Even with that the line does not make good reading. The meaning is obvious. 'Thus these and other countries (lit. the earth) and all great men wait upon the pleasure of the king.' Perhaps इय एमाइअ सख्य वडुंवर was the original reading. स might have been misread as उ and the previous अ joined to it. Sk. इति एवमारिक सर्व वडुंवर. Jacobi's उकस-वडुंवर is worse still.

II He approaches the king and giving the presents bows down to him. The king asks him to name any person legally connected with him, he would fetch him before his court.

3. सखावसेर परिद्विड of Jacobi is no improvement. सखासरपरिद्विड—Sk. सर्वावसर-प्रतिष्ठितः illustrious on all occasions.' (?)

4. ओसाद्युत्साद्य i. e. उच्छ्वासः—'Breathing time.' Jacobi's doubts about this word, and the suggested emendations in his glossary are unnecessary.

III Bhavisa requests the king to call Dhaṇavai and his son to court. A messenger is sent, but he returns with a word from Dhaṇavai that he was busy with a marriage ceremony in the house and would attend as soon as it was over.

6. संबंध here and in II 10 above, appears to have a legal sense, as is shown by the word वाहुड-वादी here. 'A mighty opponent (or Complainant) has comes who has a legal-action (lit-relation) with you.'

8. Join पडरकम्म and संखेव्वड. The double अ is unnecessary, but it appears to be called forth by करिव्वड.

14. ऊतमि-स्पृशामि. I touch i. e. I call into question' viz his marriage. It can not be taken in the usual sense, also given by Hc. and followed by Jacobi, viz. 'wipe off.' For the legal sense of स्पृश see Mṛcchakaṭika IX.

IV But Bhavisa boldly says that he objects to the marriage, whereupon the king sends another messenger with sharp words. Dhaṇavai is now afraid and asks his son whether he had committed any offence abroad.

7. तो कहि, करहकज्जु, कोणच्छिड—Is obscure. The sense however seems to be, 'Tell me (if you have committed any offence in foreign land); who would spoil (णच्छिड) the business already done' ? The text therefore will have to be read, as if it was करिड कज्जु को णच्छिड. Or retain करह and translate 'who would spoil the business out of his hands' ?

V Bandhu tells his father that some one of his five hundred companions has perhaps become jealous and means to do him harm. He suggests that the fellow should be punished at the hands of the king.'

2३ गहणु-गहनं—Difficulty.' Here perhaps 'enmity.'

7३ विहजिवि—The Absolutive is used for an Infinitive. The form ought to have been विहजिहं. सम्माणु should be read समाणु—Equally.' The doubling is due to metre.

9. Read काडरिसहिं. It is an Adj. of वरायहिं and must be in the same case.
 10. पम्मुहुं for पडहु metri causa.
 12. करहु is made to rhyme with हरहो. This only means that हो is to be read very short almost like हु.

VI Dhanavai approves of the suggestions, calls together all the five hundred comrades of his son and accompanied by them, goes to the court. There Bandhu challenges his opponent to show his face.

1. For पवरु—read पडरु the people' i. e. who had accompanied Bandhu. Jacobi also has पडरु.

3. पडु and पुरउ should not be separated as in Jacobi's edition.

3. 'Although he was proud, yet he behaved well with the king.'

6. This and the following lines contain Dhanavai's words with the king. Jacobi's text has got the latter part only, which is read as first half, and the remaining half line is blank. Our edition supplies it well. Here too, the line would improve in sense and appearance, if we transpose the two halves and read 'जह छहि etc.—जह अवराहु etc. 'If (I am a) friend, then you should not do so. If at fault, even then it (your treatment of me) is not proper,

VII Bhavisa answers the challenge, and Bandhu and his accomplices hang down their heads for shame. The king rebukes them severely.

3. निएवि is obviously used for निएउं.

9. अणिओयणित्तहं is equivalent in meaning of अकार्यकराणाम्.

12. Here is a case of attraction, by भीसिवि of the verb चवेवि. It ought to be चविउं the predicate to पियवयणु. Translate the line—'without being daunted, Bhavisa said these soothing words.'

म भीसिवि-न भीषयित्वा. Rather to be regarded as active and not causal. न भीत्वा. The use of म should be noted. It is not restricted to the Imp. construction.

VIII Bhavisa interposes on behalf of the young companions, saying that servants should not suffer for their master's fault. They then tell the king the whole story.

1. न करिखउ अवराहु वरायहं—these poor people should not be blamed for the fault.'

IX. They finish their story, saying that both were the sons of Dhanavai and would be all right at home but that they themselves would be punished. The King and his attendants then recognised Bhavisa and were glad that he had returned.

5. Why should we conceal (सिसह—lit. leave unfinished,) this from our lord? For deceit (छेय-छक) would bring in meanness.'

10. नेह and सणेह both from the same word स्नेह.

X. The King gives vent to his delight and is astonished that he should not have recognised him before. He is reminded of Bhavisa's childlike pranks.

6. Read सियतारहार सियहारतार in place of.

XI. The King then holds Dhaṇavai and Bandhu as prisoners and brings over Sarūvā. He then calls together the leaders of the city and tells them the offence of both Dhaṇavai and Bandhu.

6. 'छिड परिलेयहो? Perhaps to read परिलेयहो?

7. 'Pretending to be greatly afraid'—appears to be the sense.

XII The king puts to them, what should be done with the two. They, howsoever deploring the deed, want that Dhaṇavai should be saved.

3. अह्यारि with पुराहयकम्महु—the excess of.'

4. छायाभंग—falling away from his position, (lit. splendour).

6. Read महारउ-महारहम्.

5. अविशणियसत्ते-अज्ञातक्षत्रेण not knowing or not minding the king.' Perhaps to read अविशणियसत्ते not knowing himself (his great family etc.)

XIII Their leader entreats the king to look to the position and the respect of Dhaṇavai and let him go without punishment. They also say that Bhavisa should get back his wealth and marry the bride.

2. Read कुरुजंगलि वि पहाणउं for विपहाणउं.

4. 'It he had been guilty, would he have been the leader of people?'

5. 'One body (of Dhaṇayatta) was enjoyed by two wives'? that would be the meaning approximately, but what is the sense?

5-6—Perhaps the reading of B is better. तिभायविहितउ—divided into three parts.' The meaning is the father and the two sons are really joint and what they have acquired is also joint. Bandhu would, therefore, be a thief only if he robbed a stranger.

XIV. The king does what the leaders recommend. The young merchants come and beg Bhavisa to forgive them.

3. संमिलिवि for संगिलिउ which is only a mistake.

5. Jacobi's reading संवरि अविहायउ seems to be preferable. The men propose that the wealth Bandhu carried away from Bhavisa should be restored without interest.

8. Read नयरहो for मयरहो.

9. This is a gentle threat of Bhavisa. 'Celebrate the marriage with care, after inquiring of those who had gone as his helpmates.'

11. It has its effect. They meet together, consult and resolve firmly (to disclose the saddest part of the story).

XV The companions of Bandhuyatta then disclose the whole secret, especially with reference to the abduction of Bhavisa's wife.

3. साहारिउ cf. साहरइ-संवृणोति Hc. IV 82. 'How has the best citizen (viz. Dhanavai) yet made a secret of a very weighty thing?'

11. Perhaps to read समासिएण in place of समासि एण which makes no sense.

XVI They complete the story, declaring on oath that it is true. Good people hang down their heads for shame. The king in wrath orders the father and son to prison; and the whole city is in mourning.

8. परिणेवइ वण्ठइ is an example of contamination. What should have been an infinitive is changed to a finite Verb. परिणेविउं वण्ठइ.

10. The latter part is mutilated. Read with Jacobi अन्हइ मि छित पय रायहो- 'We shall touch the feet of the king' in token of the truth of what they had averred.

XVII Every body in the city is disconsolate. The king therefore calls Bhavisa and tells him to take whatever steps he deems necessary.

1. Combine भग्न with मडक्कर.

4. Read अंगे and संगे for अग्नो and सग्नो. अग्नो-personally. Dhanavai according to them, was not personally responsible for the calamity.

11. जं थोइलयं पि दुत्तरि दुप्पवंसि (वि) पढइ—'That an illustrious (lit. big) (family) too should be involved in this hopeless fraud.'

थोइलयं through थोरयं from स्थूरकं. The इ is only for euphony and metre. 'a great or illustrious (family). दुप्पवंसि is evident mislection for दुप्पवंचि.

XIII. Bhavisa philosophises on virtue and sin and says that although the King had honoured him and justly punished wrong doers, he was for mercy.

2. पहावइ for पदवइ for metre's sake.

4. इहरत्ति on the analogy of परत्ति, where र is legitimate. The regular form would be इहत्ति=इह.

5. निकउ पुरपरिवाडिए किजइ—Atonement is done according to the custom of the town.'

8. Although the King had raised him to a high position; he would not assume it if people did not approve of it.

9. This is an obscure line. देवजणिगारिय makes no good sense. Jacobi read देव जणि गारिय. This is a slight improvement on our reading. But जणि and गारिय should not be separated, as then ग for initial क could not be explained. The first line then should read न लहमि छुद्धि देव जणिगारिय—where छुद्धि should mean peace of mind

The second line, as Jacobi reads it, is metrically faulty. He reads विद्धि पदं जणणं गारिय; where all the एस् (which he transcribes by e) are short. The

meaning also is obscure. If we stick to our reading विद्धहि पठरि जणणि वंवारिय, with a slight change viz. separating वंवारि and य, the meaning of the two lines would be 'Lord! I do not get peace of mind due to people, so long as people are averse, and my father (जणणि loc.) is in prison' (वंवारि from वंषगृह or वंषागार).

11. अशुज्जुअवित्तिहि of our Mss. is better than Jacobi's अशुज्जुअवित्तिप which (वित्ति) makes no sense. The king compliments Bhavisa on his straight-forwardness. उज्जुअवित्ति-अशुकवृत्ति. In the latter half read, with Jacobi, पठ वि-पदमपि.

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhaṇavai. The test of Bhavisāṇuruvās fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhaṇavai.

4. Better to read चरपुरिस, with Jacobi, for वरपुरिस. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगहे.

13. इकम्भु-एकमुखः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate देव from सिद्धि.

7. अह रह should be read separately. अस्य विनाशिक (वैनाशिक i. e. बुद्ध?) यमै रतिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मडलि

4. Construe जाम्व न विसप्पह ताम्व य अन्नुवि किपि तुम्ह पुरउ विन्नप्पह. 'Before dispersing, I have to make another request.' Jacobi reads वि सप्पह separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अजह किर को वीत्तासउ (which by the by is metrically faulty), presupposes some clause,

'If he, who in this world has (his wife) attached to his half-body, has such experiences (viz. of having his wife carried away by others), then what guarantee is there in the case of others'—makes a very good preface to Bhavisa's following speech.

8. एह कुमारि भणिवि जा उत्ती has an exact idiomatic parallel in Marāṭhī ही कुमारी म्हणून (भणिवि) जिला म्हणतात (उत्ती).

12. कलह—Compare Gujarāṭi काले.

13. महल्ल तिय तंडवि should be combined as in Jacobi's edition.

IV The king agrees and sends two trusted and clever women, Jayalacchi and Candaleha to observe the girl minutely and bring her to the assembly hall together.

3. Read कुहिलवयणपहिवयणभमूदउ—clever in cauning (sarastic) talk and repartee.' This makes better sense than Jacobis कुलि वयणपीहवयण etc. which is not quite faultless metrically.

4. पुनिमहंदरंदसुहवतउ compare पुनिमहंदरंदससिवयणी III 2,2 supra.

9. पवंचु. Our poet seems to be fond of this word, which has acquired a bad meaning—'cunning, deceit. cf. एक पवंचु सरुवहिकेरउ X 17,5.

11. Jacobi's edition shows a lacuna after विनिवि, which, he says in the footnotes, has not been indicated.

13. Read सुहह—सुभगे, as in Jacobi's edition. सुहह is a clear mislection. There is also तुधु for our तुज्ज. But our edition has consistently this form only of the pronoun up to now.

17. Perhaps to read तहु for the second तउ in the first half. The first तउ is perhaps responsible for the second in place of the right word तहु. Jacobi has तहो.

V They tell her that Bandhu was taken in favour by the king and Bhavisa was lost and that she should now care for the former. If not, she should go with them to the assembly hall and speak for him. The young wife thinking that all was now lost, made bold to go to the assembly-hall.

2. The trend of the latter half requires that महु should be read as पहु, like Jacobi. 'People praise what the king does.'

7. Perhaps to read महप्पर ? 'With pride.' Of course it would not rhyme well with चहकर (read thus for चहकह; but the harmony of the two last syllables, although the usual rule of the stanzas, may not be very strict by observed. Compare उर and सुहु, संचउ and गतउ, सुहवतउ and आणतउ, in the 4th Kaḍavaka above.

VI. Jayalacchi runs before the two to the King and tells him that she was a faithful wife. In the mean while, the young wife enters the hall in the glory of superb innocence and wounded pride.

2. Combine **नरवह** and **नियह**. It is a Compound.'

7. This and the following two lines contain similes, some of them really good. e. g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate **फादियनित्त** and **चीर**. The latter is no doubt **वीर**, as Jacobi has it; it should be joined to **जयलच्छि व**. **चीर** makes no sense.

12 and 13 contain beautiful **श्लेष**, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as **असिरिव सिरिवत्त**.

Although poor (**असिरि**), she was rich (i. e. possessed of **सिरि** or glory); although the best of women (**वरंगण**), her best limbs were sweating; although simple **मुग्ध** (another sense 'foolish'), yet she was full of thought; although without collirium (**निरंजन**), yet she was of enticing beauty (**रंजन-सोह**).

VII. She elicits applause from all. The Kancuki appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhaṇavai then goes home with Kamala and the young couple.

4. **एहु** does not suit. **पहु** (joined to **परिवार**) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between **होइ** and **भहारिण**, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is **तेण वि गम्पि निवहो पोयणपुरे । कहिय वत्त तहिं थहु विट्ठरहरे**.

VIII. Dhaṇavai then celebrates the first entry of the young couple into his house.

3. **भावयता** is perhaps another name of **भविस्सयत्त**'s wife. We have had **भविस्सणुखा** and **भविस्सणुमह** before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; **उहि** perhaps might be dropped.

3. The words are badly split up. Read **सा वि समउ वरविलयाहि**.

X The two then go to rest in their richly decorated bedroom (which is described).

5. Read तंबोलकुलमसुपवित्तं for तंबोलकुलम सुपवित्तं.

XI The young wife, in the extreme happiness of the husband's close contact, is reminded of all that happened to both of them. She thought that no other woman has suffered so much as she.

6. Jacobi's edition lacks four syllables in the first half.

8. दोमिडे for दूमिडे.

11. Read मइं जेहि य.

XII The husband consoles her, saying that such was the way of the world and that she should be happy that all ended well.

6. ते काहड जं जणि जीविजइं—for the sentiment compare *Raghuvamśa* Viii क्षणमप्यवतिष्ठेत् असन् ननु जन्तुर्यदि लाभवानसौ.

6. The great planet (Guru or Śani) is now in the eleventh place for you.'

9. Read सुहृदसह together.

13. The last line does not mention the number of the Sandhi, as is usual with the poet.

SANDHI XII

The happy young couple is loved by all and enjoys itself. Kamala then, goes to her parents, house, as Dhaṇavai has not yet atoned for his past acts. How he repents and falling at her feet fetches her back home.

I Bhavisa and his wife are loved by the king and queen. The former is almost regarded a *yavaraṇa*; and the king promises to marry his daughter Sumitrā to him.

There is a slight change in the metre here, every kaḍavaka being made to begin with a *Duvai*.

7. The queen calls her तिळयसुंदर, evidently because she comes from तिळयदीव.

II. Kamala is delighted with her son and the whole happening. She celebrates a great religious festival at the time of breaking her Suyapaṇcami fast.

3. नियसुण should be read as नियसुहण; metre requires it. Usually our text has the Instrumental in-हण; cf. षणवहण, गणहरिण, करिण; and that in-एण when metre requires it, as in उप्पन्तएण in this line.

4. देविउ जाइं जाइं ओवाइयाई is strange syntax, judged by the Sanskrit standard. We should either have देविउ जाइं जाइं ओवाइयाउ—Whatever the Goddesses were prayed for, or देविहु जाइं जाइं ओवाइयाई—Whatever was prayed of the Goddesses.' The present sentence has therefore to be regarded as due to contamination of the two indicated.

9. जिणहरि जिणहरि पंचतराई—this and the following line are not found in Jacobi's edition. Nor are they very much wanted. Line 10, हरिसिउ पंचविहु is

especially out of place, if we consider the second line of the वृत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the वृत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुज्ज and is mentioned by the poet himself in l. 28 as being a metre liked by wise men भुज्जो बुद्धारेजणो नाम छंदो.

6. सुत्सारभुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुत्सार-भुग्गा and आयवत्ता meaning सुत्सार-भुद्धा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of ताडिभत्तं, the following of वयं, the next one of कचरा and पपडा, all eatables. It is highly incongruous to find an umbrella amongst such things! भुग्गा: can only mean some preparation of the corn called भुग, भुंग, भग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सुराईहि हहिणहिं जित्तपवित्तं वरं आसुरीयं छहं देहं दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some—especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिणहिं from a real दहिणहिं. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and छ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after च्छ and त्य.

13. सुभच्छा and वच्छा are the correct readings. सुआत्था and वत्था are due to confusion between च्छ and त्य which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्हाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत्त Pr. एअ. The regular Prakrit is ए and Apbh. एह according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

His latter half reads सङ्गतं निवासं सदा तस्य भोए.

19. दिहं should be construed with सरीरं.

20. Read हृच्छ for हृत्तं and join it to ए=हृच्छए.

Both the editions, the present one and that of Jacobi have read च्छ for त्थ and vice versa at will. Compare, for instance, नरेणेच्छुत्तं of this edition with Jacobi's नरेणेत्य कुत्तं, where evidently the former has the better of it.

21. After the eatables have been exhausted, the auther thinks of betel-leaves (पत्रया-पर्णकानि) treated with camphor-smoke.

22. ववरा suits eminently in the context; it is a herb (Sk. ववा) which is supposed, when eaten, to give one the Koyal's sweet throat. Jacobi's ववरा is unintelligible.

24. This is in illustration of the law enunciated above, viz. 'as you give so will you get.'

Translate—'If you have sown Kodrava (an inferior sort of corn) how can you reap rice therefrom.'

Read जत्थ for जत्त. The word सुपायजवा is obscure.

26. सुहासद्विहे metrically long for सुहसद्विहे.

28. The last two words are obscure. Still so much is clear that इह must be separated from its previous part. The metre Bhujaṅga is the King (इन्द्रो) of ' '. We expect a word for metres before इन्द्र in the Genitive. The आण of the gen. is also there. So that the two last words will be गिहवरोहाण इन्द्रो or with Jacobi गिहचरोहाण. What should गिहचर or गिहवर mean ?

29. Read, like Jacobi, अन्न ससत्तिपमाय (स्वसक्तिप्रमाणं) instead of ससत्तिपमाय. Or even the latter may be retained, to mean, 'according to one's own devotion.'

IV. The festivities over, Kamala again begins to brood over her husband's repudiation of her, (for he has as yet made no atonement for it). She one day says to her son, that she has stayed there so long according to the King's command, but would now go to her father's house. Bhavisāṅg-rūvā also goes with her.

7. पोत.—The texture of a piece of cloth, inside, womb.' The first meaning is applicable here. Camp. Marāṭhi पोत.

10. पालेवह an Infinitive. Really the Loc. of the Fut. Participle in एव्व. 'If a treasurer, who is appointed (only) to guard a treasure, does not return it, he is to blame.' She is perhaps sarcastic. She means to say, that she had been so long the keeper of the house; now she must hand it over to him and his wife (line 9).

V. Kamlā, with her daughter-in-law goes to Haribala's house and stays there. He compliments her on her tact in not disobeying the King for a time and allows her to do as she likes.

[Bhavisā—10]

3. ~~अहकुरन्तवत्तभो~~ should rather have been ~~कुरन्तअहरवत्तभो-सुरद्वरवत्ताः~~
 7. ~~मन्नरवहु~~—Jacobi reads ~~मन्नववहु~~—Our new bride'.
 9. ~~सएवि~~ a misreading for ~~सुएवि~~, ताहि वि i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.
 11. ~~विडुक्कभो-विलोकि~~—Haribala, through grand-fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus-face, although I should not.' (line 12).

19. Separate ~~वि~~ and ~~अणक्खे~~—Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read ~~पुत्त~~ and ~~मज्जाय~~ separately, as Jacobi rightly does.

VI. Dhaṇavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read ~~सामणि~~ which qualifies ~~अणि~~. Jacobi's emendation ~~सा (मिणि)~~ ~~मणि~~ ~~अणे~~ is not happy.

7. Read ~~पर तउत्तणउं~~ for ~~परतउ तणउं~~ which is bad splitting up.

11. Again a bad splitting up of words. ~~पर सव्वुइ (=वि) च्छज्जइ~~ etc. 'Even if a king does an improper thing, it becomes (~~च्छज्जइ~~) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine ~~जं~~ and ~~तइ~~—Who was going.'

VIII. Dhaṇavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read ~~वरमम्मवेहु~~ together. 'That she also smiled, is to be connected with ~~अवित्ततोवि हसिउ नयणहिं~~°.

12. Read ~~मणसंलोहिं-ममःसंखोभेण~~.

13. ~~धुअ~~ is alternative form of ~~धीअ~~ or ~~धीय~~—Daughter.'

IX. Dhaṇavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read ~~कयत्तहिपक्खवायपरितुट्ठहि निरुवमगइत्त (व ?) माल्लो~~. By (~~kamatā~~) her who was pleased with Kañcanamālā standing by her side: (~~Kauacanamālā~~) who had many (~~वमाल~~) and unmatched ways.'

4. Jacobi's line is all gone but for one word ~~लीलाविहाइ~~.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.

2. Read सा for मा.

7. परिपाल is misreading of परिपाल.

XI At last he falls at her feet, and she, unable to restrain herself any longer, is softened and forgives him. They all, forgiving and forgetting, return home.

1. पञ्चतद is the same as पञ्चतद.

8. 'Her garment dropped away from the upper part of her body, thinking as it were that it was a strange (or new) meeting.'

10. विगुण-एण- read विगुण एण separately. The double न is for metre. Jacobi reads (न)विगुण एण etc.

XII Bhavisa's happy night with his wife. The richly furnished bedroom described. The bride is reluctant, as she has a rival in the king's daughter.

3. पद्विजहं वियालि—Jacobi, in a foot note, throws out the suggestion, that the first word perhaps belongs to a gloss because the line has two *Mātrās* too many.

9. Read पसाहिअं. Jacobi's text lacks this line of the Gāthā and reads the second also differently. निसि पभोसि पद्विजहया रद्विहोसम्मि, which is metrically faulty.

11. Read भणिया ओसुविजण for भणियाओ सुम्बिजण.

12. Combine ओवव.

18. 'The beloved slips out of her hands.' Read सो पिठ हत्यहो उत्तर.

XIII The young husband notices the change in her countenance and wants to reassure her. She reminds her of his second wife (or bride) and says that he should go to the palace and give her the pleasure of his company for a few days at least; for who knows if he might not marry again?

8. 'Let alone now your sport, smilings, enjoyments, and embraces'. Sarcastic. She knows that these are all now insincere.

9. कहवि दियहइ—At least for a few days.' The sarcasm in the words is obvious.

11. Construe latter half जो तुम्ह पतियइ सो अयाय.

XIV He protests that he does not at all love Sumittā. As his prosperity would grow, he would require some body to look after it and perhaps Sumittā would do that.

4. चन्पहयाय छित्तं—read चन्पहया छित्तं (?).

5. महु apparently stands for महु. 'Why will you increase in vain your pride towards me'.

For पिय पइ किउ सयाय, Jacobi has पिय किउ सयाय, which he himself rightly thinks strange. Our reading is better and more intelligible.

SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhavisa and Sumittā should now be celebrated.

7. Read वरु for वरु.

II In the meanwhile Bhavisa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिष्ठु—Possessed of all the arts and all good virtues.'

6. Take आवह with the previous line, चित्तं नु चारि आवह. न मुणई केणवि उल्लेखेण I do not know with what pretext.'

अहिणह पाहुहु are the words that the King addressed (अह्वयिह) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपयसु for सायरंतरपयसु.

9. Either सन्धारमज्जु or सन्धारिमज्जु.

11. 'To you alone I am not inimical; rest quite assured in Kurujāṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Paṇḍālā with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °भयंकर and कुरु न कालहो. The व in the latter word is both for euphony and metre.

2. विहिमिपाल—Note म for व which is usual in Apbh. phonology. सिमिर for शिविर, एम for एव, ताम for तावत्, जाम for यावत्. The intermediate forms जाम्म and ताम्म show that the व first became nasalised as वँ and then changed to म. This change is parallel and opposite to that from म to वँ and then to व; e. g. भवर fr. भमर, नवेविणु from नम्, रवज्ज form रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Pr̥thumati) and other ministers and asks them advice. One of the ministers, Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

5. कज्जो कज्जु अंतरीह-कज्जु the marriage they were going to celebrate. कज्जो the incident that has happened and that is going to assume huge proportions.

6. अज्जु जं तं चित्ति विहाय—the intended marriage ceremony.

9. Combine नरवह् with अज्जु, an Adjective of कोहज्जु. 'Whom (whose advise) even the king could not set aside.'

11. तत् भुत्वा सहतां अवश्यम्—We should have expected either सहितं or सहिवि or सहणं. सहितं is certainly superior to Jacobi's emended (सुपुरि) सहं.

VI Another one, a vassal of Bhūvāla, would have nothing to do with Citraṅga, who was an emissary only; but would go and attack the army of his king. Anantapāla sees disaster in battle.

2. Pavvayaghaṇu is perhaps the name of the chief of the Khasas.

5. सुहिएण etc.—Glory, which is farseeing, is not attained by soft-heart; it dwells amongst the company of the proud.' पारियच्छि is adjective of उच्छि. The contrast between सुहिए and सुहीरहं is evident. Jacobi's सुहिएण is not so good.

7. 'If you forgive him his (haughty) words, then surely you will get yourself besieged.'

8. 'The messenger (पहाणु—the minister) should be punished for his bad words (दुवयणहो—the Ablative); for pride is the treasure (पहाणु) of warriors'.

11. निमुहियणत्तहं—appears to mean 'having their limbs shattered or broken.'

VII The prudent councillor thinks that the king should yield and give what is demanded. The queen scornfully rejects the advice and says that that would be cowardice.

2. The sense appears to be—'Fighting them, therefore, will not be conducive to your well being'.

4. 'Whose pride is not humbled (broken), while fighting (lit. coming into contact) with the king of Kaccha.

VIII Dhanavai then puts in his words. He sarcastically characterizes the advice as cowardly, by giving a parable. Anantapāla makes an angry retort by calling him a 'Bania', when Bhavisa angrily puts in his words.

2. 'Who never went and faced an hostile army.'

6. Read तुम्हि for तुम्हि. The parable is this. There was once a simple, faithful, young woman. A cunning fellow once told her, that she was the only woman he loved and that she should admit him into her house. The simple girl sought advice from a friend of hers, who was a bad woman. The latter taught her wicked thoughts. The conclusion was obvious. The girl lost both her character and her home.

10. 'Ananta's advice would bear just that fruit which the bad woman's advice bore' i. e. by accepting Citraṅgas terms, they would lose their girls and also respect and the kingdom in the end.

16. मनु-मन्त्रः—Although in the good graces of the king, Dhaṇavai after all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a spy of the enemy. The king is delighted with him for his dash and thinks of making him commander of the army.

1. One syllable appears to have been dropped while printing. Read एककुवि. अण्णुवि of the second line requires it.

2. We would rather read नियन्त्रणेपरिनिन्दम्—which would suit पलितभो better. 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) is far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोतिवि—Appears like a denominative from जुन, Sk. युक्त. Compare vulgar Marāṭhī जुतणे, alternative to जुपणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words अणवह्मि etc. to निवृत्तु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवह्मि without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिओ for कोविपडिच्छिओ.

8. संपहारि is Absolutive—संप्रसार्य.

11. तुहं बहुमहविषास is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue that talked of Sumitrā and to blind him etc. Dhaṇavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. ससिओ-संसितः—Inflamed.'

2. To read बहुगाहवराह? But both our text and Jacobi have the identical reading.

मह भेलिवि—भीषयित्वा. भीषिवि would be more regular. Jacobi reads ह्युज्ज्वल which would be a good attribute to Bhavisa. But the Loc. would be more suited to बहुगी(गा) हवराह—Very deeply offended at (by) the haughty man,' viz. Citrāṅga.

3. Jacobi reads संलह. This would be more in keeping with the following line, where the suggestion is pointedly made of an ominous bird—say a crow, or an owl. पवणंतरियदेह would also then suit that suggestion. 'Like an ominous bird, behind the wind, speaks words that bode no good, casts an evil eye (दिह) on the house.' The crow is, in popular belief, Yama's bird. Hence कालि बोहउ is appropriate.

9. आयहो पहरंतहो (जसु न होइ) is an example of attraction. पहरंतहो is Gen. of a Present Participle and has an object, which should have been in the Acc. case: e. g. आय or आयउं पहरंतहो—by striking or killing him.' But the Gen. of पहरंतहो has attracted the Gen. of the previous word.

11. अणिट्टियउं is only a lengthening of अणिट्टिउ or अणिट्टउं=अनिट्टम्. For metre apparently.

12. 'But it will not kill me; I am restraining my anger, as I am sent on a mission' (आएह) (which I must fulfil).

XIII At a sign from the king, he is driven out of the city. He and Ananta then join the army of the Prince and tell him how Bhuvāla is unbending and would prefer to fight, but neither to give ransom nor girl. The king of Poyaṇapura gave orders to his army to move against Gayaura.

5. Perhaps to read पिच्छइ—प्रेक्षते? Jacobi's मित्यइ also makes no sense.

10. Read हरमलहु together.

11. Text badly read. It should be धर हलमलेहु, cf. M. हलमलणे

SANDHI XIV

The prince of Poyaṇapura, incensed at this, attacks Karujaṅgala. A battle ensues, which, with varying fortunes, results in Bhuvāla's favour. The credit of the successful end of course belongs to Bhavisa.

I Bhavisa first proposes to the king that he should go and attack the king of Kaccha, who was a traitor. But some one having given the latter word that Bavisa was marching on him, he sends an emissary saying that he would remain loyal.

1. There is one syllable more in the first word. परिवट्टियगव्वाइ or as Jacobi reads, परिवट्टियगावहं.

6. नियउ—नियमं, here 'command.'

9. स्रहपमि—true Deśī. Compare Marāṭhī सउपणे.

10. We have to understand that the king has given him the order or permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर, having चारु—Spying' as its object.

II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्भुत्वाद्. Jacobi reads उद्भुत्वाद्, which is not preferable to अद्भुत्वाद्—half-open.'

4. Jacobi reads परिवद्द्=परिवर्तयति for our परिवद्द्=परिवर्तयति. The same difference,—द् for द् is seen a line below in कद्द्हि and कद्द्हि.

9. अंगपाहरिभो—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयनयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परिणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. मुक्के-शुष्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is इअ, read badly. Jacobi has इअ.

7. From पेवाद् यक्कु to end, is object of विसंद्—points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajāṅgha, Kacchādhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वद्द् for वद्द् (वद्द्) makes no good sense.

दन्तदन्तहि makes a difficulty. Jacobi's दन्तिदन्तहि would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. किउ भवउ—They wheeled round', for a flank attack(?).

8. Read सज्जहि for सज्जहं.

9. पडुमडं भंगुरावत्तु दिवु is a forcible way of saying that they were made to turn back and run away. भंगुरावत्तु of Jacobi's edition is badly written or read, and makes no good sense.

10. Join कडु and आविड. The word is a denominative. Sk. कटुकृतम्—Bitterly treated, hard pressed.'

V The news of the defeat reaches Poyanavai, who calls his councillors together and decides that peace should be made with the king of Kurujān-gala. He sends word to his son who was in command. The young man is too far gone to recede.

3. Perhaps to read संमिलिड; although संगिलिवि—Having spoken to' would not make a bad sense.

4. इसंभविड कज्जु—The cause will be spoiled.' Jacobi reads इए भविड कज्जु which means 'the messenger has made (got up) that business.' But how does it suit the context? Our reading is more satisfactory.

5. वारंतहो मज्जु असम्मण—Without the approval of myself, who was preventing.' Jacobi's असम्मण—to which he doubtfully sets अमर्मणेन as a synonym, is evidently due to confusion between म and स, which might have been miswritten and misread. Again मर्मज्ञ can not by any rule give मम्मअ.

6. भणु अज्जवि एम is addressed to the messenger who is described in line 6, and from गयारि onwards is the message to be delivered to the king's son.

7. गयार—a stupid fellow, Camp. Hindi गवार.

10. तउ तारे is the message.

13. Separate पर and सुहउत्तणु.

VI The son sends back the messenger to his father, saying that peace was now impossible. The king of Poyana then sends him help. The tables are now turned. King of Kaccha is beaten and the enemy is near Gayanra.

4. The latter part is wanting in one Mātrā. Perhaps to read उत्पारि or like Jacobi उत्परिड.

9. Separate हयभेरि from पयाणउं.

13. Combine कडु+आविड. See note supra.

VII News being brought to the king, he gives order to the cavalry and elephants to march and Bhavisatta meets the brunt of the battle.

1. Perhaps to read नियसंतिण.

6. Read सल्लवयण. Separate अब्भोह from भटतणि. Jacobi's text drops त, in whose place he suggests इ to be joined to भट and र to the following नि. The word then would read भडइ रणि. A genial guess; but our त hits the mark.

7. मंडमंड—perhaps means 'bit by bit.' Compare II 8, 8 मंड वळंति नियन्तहो नयणइ—ईषद् बलन्ति etc. V 4, 16 अणइच्छन्तिहि मंड जणेरिहि. etc.

10. Read पडिवक्ख खेरि as one word. The king was in great anxiety about the enemy. Read सन्न and समाहय separately.

11. Read पक्खित्त for पक्खत्त.

[Bhavisatta—11]

VIII How Bhavisa goes out for the battle on the back of an elephant.

1. *सुरंगम युक्त* should be separated.

3. *महच्छह* is badly read for *महयह*, which is a standing battle expression with our poet.

10. This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the *Duvaī* is an independent line by itself.

12. *वणिवावारकिय-वणिग्यापारक्रिया*, one word, subject of *छडिय*.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read *पुच्छंतिहि* for *पुच्छंतेहि*.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes; he returns her sympathetic glances.

2. The first *सह* means *सती* i. e. *इन्द्राणी*, the second *सह=सह* i. e. *स्वयम्*.

5. Better to separate *चूडामणि* and *नायखुर*.

सहितमुह and *दुरियहं रउर* are meant to show contrast. 'He was always agreeable (*समुह*) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. *माए* together. 'Mother-goddess.' Many such are believed in by the Jainas.

6. *नियउ* adj. of *आएसु*. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhipa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read *दरमलंतु* together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no *Toraṇa*.'

4. Separate *परु* and *सखगु*.

9. Read *पहराउर* and *अयसमोह* separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in Gayaura.

3. Read *कुखहं* for *करवहं*. That is the usual form of the word in our edition.

7. आरोविड is perhaps आरोहिड, as in Jacobi. The mistake probably arises on account of the similar appearance of ह and इ in the mss.

9. लढेतजीड together.

XVI People get to the tops of their houses and do not know what to do. Dhaṇavai prepares to fight, when messengers come and announce the critical position of the army.

1. सामिसिणि one word.

10. चरिहिं for वरिहिं. व and च are similar in appearance in Jain mass and may be mistaken.

12. पर थकड for परथकड.

XVII How the king himself assists Bhavisa, who, with the kings of Pañcāla, Matsya and Kaccha, rushes into the fray.

9. पंचालमिच्छ etc. Read पंचालमच्छ etc.

10. पिहुमह for पहुमह. That is the name of the warrior.

11. परजिवि can not be connected with परज-*Sk.* पराजि. The kings are only putting the strings to their bows.

XVIII A hand to hand fight between Bhavisa and Poyaṇavai's son in which the latter is discomfited.

8. गयवरि for गयडरि

XIX How, when the prince is taken alive, the whole army automatically ceases to fight and victory crowns Bhavisatta.

1. जं पाविड—to be connected with जीवगाहि—when the Prince (i. e. Poyaṇavai's son) was taken alive by Bhavisa. जं पाविड is absurd.

4. Jacobi reads कइ for कहु, which however makes no sense.

9 to 14 describe how the enemy with his paraphernalia and without his glory, is led like a robber-chief into the city.

17. These words are to be understood as coming from the prince of Poyaṇapura.

Jacobi reads कोवि विलोदह, which does not make much difference.

XX This is the poet's peroration. He admonishes us not to be proud, for rise and fall come even to the greatest. He illustrates by giving the story of Bāhuvali, the son of the 1st Tirthaṅkara.

2. Read क्षणपरित्त विसमसमसंकुल गह संसारधम्महो—The way of the Samsāra has sudden changes, and is full of ups and downs,. Jacobi's edition also shows equally bad splitting up.

4. Jacobi's सय-पंच-सचायशुप्यमायु does not make good sense. The attribute mentions the height, which the Jainas always measure in bows e. g. चशुसउ-दिवड above. *Sk.* शतपंचसपादधत्तमाणः

7. Read संताणि with Jacobi.

10. सहासि-सह आसीन् (sic श्रीडन् रमणीभिः)

12. मामइसाकि for मामइ साकि.

17. The poet says that he has utilized old versions of the story.

18. Read **ह्राणै** for the sake of metre. **तस्म मिच्छामि** are words quoted from the Āgama.

SANDHI XV

How Bhavisatta is crowned Yuvarāja. He lets the captives go to their countries. Bhavisa's happiness. His wife, soon expected to become mother, wants to visit the Jina temple in Tilayadīva; her desire is fulfilled.

I Bhavisayatta is crowned Yuvarāja and married with pomp to Sumitrā, the king's daughter.

1. **संगमि नियत्तए विसमि सयत्तए**—When the battle was over and the difficulties removed.'

6. Jacobi separates **पोसियं दो वि पक्खा**, which makes difficulties. How is **पोसियं** to be construed.' As it stands, our reading means 'the enemy, who were being then fed, were given satisfaction by all sorts of enjoyments, rich presents. Should we read **ममाभोमिया पोमिया दो वि पक्खा**?

7. Read **पसाहाविया दाविया सा**.—The splitting up of the word is egregious.

10. Rather read **सुवित्थिन्नमज्झा**.

II The king gives him half the kingdom and makes presents of all that was important of the insignia of royalty.

12. Read **पुवक्कयसहकम्महं** for **कम्महं**. **फलेन** governs that word.

Read **घर** for **वर**—The sense requires it.

III Bhavisa is happy in the company of his two wives, mother, grandmother and mother-in-law. His mother advises him, once in secret, either to let his enemy go entirely free, or to enchain him.

9. **दरमलिवि** for **दर मलिवि**.

7. **बहुअ सच्छ-वधूः साक्षात्** of our edition is better than **बहुअसच्छ** of Jacobi.

IV He consults his father and the king, who mentions the names of all the princes that had been vanquished and were then at his court.

V The king proposes that they should be put into prison and well-guarded. A strong band of soldiers is asked to catch all the enemy's people together.

VI This creates a commotion amongst the captives, who perhaps even think of offering resistance. In the meanwhile, two spies from Poyaṇapura come to the new king and tell him how Poyaṇapati has become helpless.

VII The king then gives orders that the captives should be set free. He calls them to the court, pays them respect and makes presents.

VIII He says very good words to the prince of Poyaṇa and especially to Citrāṅga.

2. लीह of our edition makes capital reading. Jacobi's जीह makes no sense. But he says in the footnote that the letters could be read as लीह.

IX The prince submissively says that everything now belongs to Bhavisa and that he should take care of those lands, whose kings he had conquered. Bhavisa, however, pays them proper honour and lets them go to their countries.

X Thus Bhavisa, a bania's son, becomes king and makes all other kings submissive. He thus has all he could covet; his wife too shows signs of coming motherhood.

5. गुरुहार is गुरुभार. गुरुहार is only a popular etymology of the Sk. word गर्भं (वती).

XI The young queen, Bhavisa's wife, expresses a desire to go to the Jina temple in Tilakadvīpa. While the king is anxious how to fulfil it, some semi-divine person appears at the door for an audience of him.

XII The newcomer tells the king that he was a Vidyādhara named Maṇaveya, and that he had been commanded by his master to go to Gayaura and try to fulfil the desire of Bhavisāṇurūvā.

XIII The king however asks him why he had been so kind to him. The latter says that there was something from a former birth, which made him do so.

1. Read आमोहवि and पलोहवि. Metre requires it.

XIV He has been sent by the Muni, to take them to Tilakadvīpa and he would do so by means of his baloon. Bhavisa agrees and lets his people know accordingly.

1. नहिलिय० is evidently a mistake for तहिलिय०

5. Read वम्महवारणकेसरि.

7. दसदिसि वहकयंव ओरालिउ—This is an obscure line. What is वहकयंव? Jacobi guesses that वह might be an instrument. The guess is based on the previous half of the line, which refers to वूरय; and the word दसदिसि in this half. Then what is ओरालिय? Pischel gives औदारिक as its equivalent, but this ओरालिय is not used in that sense here; it is common to Ardhamāgadhī literature. In our book ओरालिय occurs in the following passages.

(1) आसन्न विद्वर उड्ढावहहिं ओरालिउ णहिं निजावहहिं VII 11, 10.

(2) मुहि करयल्ल देवि पुणु ओरालिउ मुहकमल्ल XV 12, 12.

(3) The present passage.

In (1), the sense of 'making a loud sound, raising a cry,' seems to be clear. But it does not suit (2). In our passage it does.

XV. There is a commotion in the city when the news spread all round. The people gathers at the city gates to see the spectacle.

XVI. The young King rides an elephant, with his two wives and followed by the old king, Dhanavai and others, goes to the Jina temple first and out of the city afterwards.

2. Read तिलदण्डव..

XVII. The baloon rises up in the presence of the people and reaches Tilayadīva, where they worship Jina.

SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayananda and Ahinanda. Ahinanda explains to the king and his wife the principles of conduct laid down in the Jain religion.

- I. How they go into the Jina-temple and worship the image.
2. One syllable is lacking; it may be त-अहिमित्त. Jacobi reads अहिंसिचिउ.
10. ईयउ is the same as एयउ-एताः and stands for मालउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्नि.
9. Jacobi reads तं वय परिभंधिवि अशुरारं and looks upon वय as synonym of वचः. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तं वयपत्तीं), he moved round the Ārtikya incense (or lamp)'.

III Worship Continued.

8. Read जिण कालहोह (य) कंतिरिहंतउ. कलहोय is कलधौत gold.
- IV The five-fold worship-Pañcopacārapūjā-described in detail.
- 3 Read रिद्धिसमिद्धमणोहरफंसि.
4. सरसम्भरिं—an Adj. of दहिंरं; सरसाभ्यधिकेन. Jacobi reads सर सभाएं and gives सद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिंरं. He himself is conscious of it; when giving the reference to our passage under सभाएं, he places the question mark.

Again दहवडसड of his text makes the metre faulty. Read दहवहरवड as our edition does.

5. Jacobi has two lines more after this line. They are अशुचिलुम्भवशुपण्णो (Sic) । पितुहेयपणासणगण्णे (Sic) ॥ सरससुमिद्धरसहिं जिशु न्हाविउ । कम्मकलंकपुंउपवाहओ

They are not required, as, in the Pañcopacārapūjā no other रत्स are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पितुहेय.

10. झणि आलत—Made a sound.' Jacobi reads कुणि (?).
11. गुमगुमन्तसरमहुरमइन्हिं बहलकुंदवचकुंदतकुंदहि—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (महुर for महुमर) humming inside them.' What is तकुंद ?

V. When the King has worshipped, two sage-like Cāraṇas also come and worship. They are pleased to find a king so devoted to Jina—doctrine and compliment the king upon it.

1. जयनंदण and अहिर्नंदण are their names.

6. 'One who, without attachment to it, bathes in milk, he indeed belongs to the Tīrthakaras.' Meaning thereby that it is very difficult to live in the midst of enjoyments and yet not to be attached to them.

10-11. The king, however, says that without proper initiation (विनय), it is not possible for a layman like him to attain to purity of mind, speech and body.

VI The king expatiates on the difficulties of a layman trying to attain purity of thought, speech and body. The sage points out the way to do that. It is self-restraint.

4. Read कस्तु, the Prakrit for स्वस्त. परस्तु is misread.

8. चन्निस्सिद्धिं is due to attraction, from चकस्तु.

VII The king asks further questions, viz what are the eight basic qualities, the fine guṇavratas and soon.

3. For सवायइ read सावयइ.

VIII Ahinandaṇa tells him what are the eight qualities, the fine subsidiary vows. Three of them being Jivadayā, Satyavacana and Adattādāna.

7. Read इष्टु for हिष्टु.

IX The fourth Aṇuvrata is explained. It is Brahmacaryam or Kāmavirati.

2. Perhaps वयारि or better वियारि? We have seen व and च being mistaken for each other, as they are very similarly written in Jaina Mss.

5. Read अल्लिय and वंमचारि together.

9. Read तिय and वेस separately. 'If one knows that a woman is a Veśyā.' वेस मणिवि, Mar. वेदया म्हणून. Sk. idiom would be वेदयेति कृत्वा.

X. The fifth Aṇuvrata is explained. It is Aparigraha. All the five are again mentioned for emphasis.

XI. The three Guṇavratāni are mentioned and explained.

XII. The four Śikṣāpadāni are mentioned and explained

(1) Jīṇavandaṇam, (2) Posahovavāsa, (3) Dārāvikkhaṇu, (4) Sallehaṇa.

SANDHI XVII

The story of a Brahmin with his sons Suvakka, Duvakka, daughter Tiveyā and her husband. The latter's failure in doing the errand of the King of Kāmpilya, brings calamity on all.

I. The Prince asks the sage, why the Vidyādhara Maṇaveya should have helped him. The sage says it was due both to his pious, tranquil character now, and to things done in a former birth.

6. किं कज्जे-केन कार्येण. कि is Instrumental sing. of the pronominal base क. It is not necessary to compound it with कज्जे, as Jacobi's edition does.

10. Read अत्थि for अच्छि. For confusion in distinguishing between रथ and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and a Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाइससुण्यमाणउं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्थामुल्ल in Jacobi's edition, for मत्थासुल्ल, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महराय etc.—Jacobi reads महराय separately, as a vocative. Not bad. But our महरायसहहिं makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो ते जीवणु अन्नहो दिज्जइ in V 5 below.

8. Read विमल्ल and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law. in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि छकेस आस न पूरइ. नउ will mend matters.

6. First word of latter half in Jacobi is जीवल्ल, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवलोइ which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमल्ल and मंति have got to be separated.

7. अज्जवि दियहा केवि चिरावइ—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

wealth and how he would return a veritable beggar on the thirtieth day. The two disputants then returned to the court.

6. Separate विमल and मंति.

IX The two returned to tell the king what the astrologer had said, the one doubtingly, the other believingly. It happened that the messenger returned on the thirtieth day.

11. Jacobi's edition reads उग्रमह मह and मित्रिह as separate words, which is scarcely correct. In that case उग्रमह and मह can only mean the Brahmin messenger; but we know that he is not उग्रमह, much less can we call him मह. Joining the words as in our edition, we get very good sense. 'With an angry threatening brow, the king said, etc.

Combine उग्रमहमित्रिहिय (ए).

X The king was angry and sent soldiers to take the Brahmin's son-in-law captive. The whole family was under royal displeasure.

5. The latter half lacks one syllable. If we read पृहसिदि, the number of syllables will be made up and the sense too clear.

10. Jacobi's edition reads पृह परिवार separately, which is scarcely correct. पृह remains in the sentence without any syntactical connection. Join पृहपरिवार as in our edition.

11. Read पिच्छणपवेसपरंपरि. Jacobi's edition reads पिच्छणपवेसि and परंपरि separately where परंपरि, by itself, can make no sense.

12. We would rather expect अवराहि in the latter half, to correspond to पसाह in the first.

SANDHI XVIII

How Suvakka, Duvakka, Tiveiya etc. were reborn, all somehow in connection with Bhavisa.

I. Duvakka went to Khullaka, the astrologer and told him how his words had wrought disaster in his family. Khullaka was sorry and preached Duvakka philosophy of life.

7. 'तस्स मिच्छामि' Āgama quoted again.

II Duvakka, despairing of appeasing the king, assumed Jina-garb and after death went to Suhamma svarga. His mother Sukesā also took to Jina's teaching and after death became Indra.

III They then are reborn. Duvakka as Maṇavea, the Vidyādhara and Sukesā as Ravipabhā first and the garbha of Bhavisāṇurūvā afterwards.

IV The prince then asks the sage what had happened to the messenger, Suvakka, Tiveiyā, the wife of the Brahmin messenger, etc. Suvakka became a serpent.

1. Tiveiyā got her husband released by an appeal to the king.

2. विहाय—Can not mean विहातः as Jacobi suggests in the glossary. It has to be connected with विधा—to do to.' काहं विहाय—what has been done to.

[Bhavish 12]

5. **सुहितोऽ**—Through grief for relations,' Jacobi reads **सुहितोऽ** which does not make any good sense here.

7. Read **सुदुग्मणवंतः** for **सुदुग्मणवंतः**.

8. Read **पिङ्ग राण्डं** separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily.

1. Combine **मरणमहन्निवि** and separate **दोह** from it.

VI The two went through various births. The husband became the Yakṣa Māṇibhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisā's daughter.

2. For **वेन्नवि** read **विन्नवि**.

8. **सोहिणि** of Jacobi's edition is preferable, as it avoids repetition. We have already got **ससितोहिणि** at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons **सुप्रम** etc. and two daughters **तारा** and **सुतारा**.

8. Our edition rightly reads **सयण पणविय गुंदलहं** separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. **गोचळ**.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate **तिवार** from **चार**.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advises religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhaṇamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests **संपाविय** for **संभावि**, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

5. नरु is misread for नरु. Join the latter to नरुवह and read नरुवहवरु नाह etc. Jacobi's edition reads correctly.

6. Separate विषु from कमलवसन.

9. Read लो and लुदेवि apart.

12. दुपयवरु—is evidently दुपयवरु etc., as in Jacobi's edition.

III Vajjoyara's daughter one day sees a merchant's son Dhanamitta and falls in love with him.

1. Separate वरुवह from निरारिड.

4. The latter half has one Mātrā more; the इ therefore has to be regarded as having one Mātrā only.

9. Read लणुहजति together—Sk. लनूभवन्ती.

IV Her friend Guṇamālā, wife of Dhanamitta, observing the love-lorn condition of the minister's daughter, asks her the reason.

9. पदं भर्ति—त्वयिभक्तेन attached to you' makes capital sense. Jacobi's पदंभर्ति is unmeaning.

V Vijjoyara's daughter tells her frankly how she had seen Dhanamitra and how she was in love with him. Guṇamālā proposes that her friend should get her wish fulfilled, but the latter despises the proposal.

VI She confesses that it was unfortunate that she should love him; but she also knows she is a married woman and as such must regard Dhanamitta as her brother.

8. Separate वि and भाइ.

VII Guṇamālā here-upon begins to love the Minister's daughter more and more. The Minister too, out of affection for his daughter, makes Dhanamitta purveyor to his king. People hail it with delight. The minister's daughter and Dhanamitta become both devotees of Kosiya and secretly continue their love.

VIII & IX Dhanamitta has a friend Nandimitta. The two manage all business in the town. In the mean-while people get scent of Kosiya's hypocrisy and are infuriated. Another sage Samādhigupta comes there and exercises great religious influence over the king and the city.

9. Read परिकल्पण हेतुविहिते together.

13. पदो is पदु lengthened for the sake of rhyme.

X How Samādhigupta explains the tenfold duty to them all and expatiates on the sorrows of worldly life. How human life is very difficult to attain.

XI How it was still more difficult to get birth in a good family and how, having got it, to utilise it properly.

XII On a question of the king, the sage says that liberation was possible to a follower of Jina. The things necessary are व्रत, दशेन, ज्ञान, चारित्र्य आर्हिता etc.

4. Read जरमरणावस्थ for जरमरणावच्छु.

5. Read वयदंसणि नाणि चरिसि रम्भ for वयदंसणिनाणिचरितरम्भ.
 11. Separate छोड़ from विरुद्ध.
 XIII Further principles of Jainism explained.
 XIV The sixteen obstacles, the four *Kaṣāyas* etc. explained.
 XV Conclusion of the Muni's exposition.
 XVI The king and the minister like the muni's teaching; other people too leave off going to Kosiya and turn to the new Muni.

SANDHI XX

I Dhaṇamitta and Nandimitta keep going to the place of Kosiya. One day Dhaṇamitta says to Nandimitta, 'Friend, Guṇamālā keeps wondering at your very meritorious behaviour. Will you go and see her.' The latter declines, saying that he never goes to his house in the evening.

II Dhaṇamitta says some one in his house is attached to Nandi. The latter should therefore go. The latter again declines to go in the evening and dine with him. He has had bitter experiences.

3. 'I had not marked so long, that you had not visited my place of an evening. I shall therefore not let you go unless you tell me.,

Read न वि अक्खिउ instead न विअक्खिउ of the text.

10. देखणह—Infinitive.

III Nandimitta, who has had enough bad experience of *nisibhojana*, persuades his friend to give it up. The latter protests, saying that the whole army and attendants of king Pahanjana dined by night; but for the sake of his friend he is ready to give it up.

पंचुंबराह—Compare xvi 8, 1.

4. The first line lacks one syllable. Read like Jacobi वरि जपिउ ज अलिउ अलजिउ

12. Read अज्जुपवित्ति together. 'From today, hence forward.' We would rather expect a form like अज्जपहुत्ति. That this can be an equivalent of प्रवृत्ति has apparently escaped Jacobi, who gives प्रवृत्ति as its synonym. What can it mean? Rather from प्रवृत्त—beginning.'

IV Dhaṇamitta has from that day begun to become devout and follows Jina's religion.

V Still he and the minister's daughter keep going to the anchorite Kosiya. The latter, deserted by people, nurses hatred against Vajjoyara, who has dissuaded people from going to him, and dying in that mental state, becomes Aśanivega, the fearful demon in Tilakadvīpa.

Vajjoyara too dies while fighting for his king.

VI. His death is a serious blow to his daughter Kīrtisenā. She faints and is revived by Dhaṇamitta. Her lamentation.

2. Read चरि and सयकलोउ separately.

3. Separate पवण from सिसु. The latter is connected with चंदणरसेण.

4. अत्यमिहं ताव—The adjective has the neuter form, although the noun ताव is masculine. But this is a phenomenon too common in Apbh.

VII. Further lamentations of Vajjoyara's daughter.

6. कडियाई—Compare Marāṭhī लाड. कडिय means therefore the fond behaviour (with dear elderly persons) of fondled children.

8. जेज जीति etc.—Has got to be connected with ताव अवतारि in line 10.

VIII Dhaṇamitta then offers consolation and advice. There are occasions when courage is put to the test and one should stand them.

3. Separate गुण from वल्लवविहोह, which is an object of छमरतहं.

4. Combine अकुमरपु (ज) करपु—Dying after a dear person which is done by cowards.'

IX Vajjoyara is born again as king Yaśodhana in Tilakadvīpa. Kīrtisenā passes life in a devout manner in the company of Dhaṇamitta and Nandimitra. The latter, following Jina-religion, starves himself, and dies the death of a Paṇḍita (i. e. a wise man). He becomes the king of Gods Viddyut-prabha in the sixteenth heaven.

2. वल्ल वल्लिड ताईवि तिलयदीवि—वल्ल can not mean Sk. दल here. 'She two cast (or threw) 'dalū' in 'Tilayadīva.' How could she know that her father would go to Tilayadīva? Knowing that, what could she have thrown out there?

X He gets a beautiful and youthful form and looking about is astonished to see himself in a new world. He then remembers his previous life, and going to the place where he had left his old body, takes final leave of it.

2. उक्कस्सनिबडपस्सिमापु should be read as one word; it is a contrast to to झीणाडमापु of the previous line.

3. Combine सोलह and आहरण.

4. अवहिणापु is one of the four kinds of knowledge, which are मति, बुद्ध, अवधि and केवल.

XII How Dhaṇamitta, his parents and Kīrtisenā follow the Jina-law and become purified. The mother observes Suvapancami for 67 days.

XIII Dhaṇayatta and his wife are reborn at Hastināpura. Their son, who had gone to the Gauḍas, was struck by lightning and then born again as Bhavisayatta in Gayaura.

XIV Both Guṇamālā and Kīrtisenā are sorrowful on account of Dhaṇamitta. The former abandons all auspicious signs of conjugal life and assumes various vows. After death she becomes Bhuvāla's daughter. The latter, after death, is born in Tilayadīva and becomes Bhavisa's wife. Vajjoyara, who was born as Yaśodhana, was, together with his subjects, devoured by the demon, who was no other than the anchorite Kosiya.

XV The sage sums up by saying that they were all happy then, on account of the good deeds they had done in previous births. The lines on the wall of Jina-temple in Tilayadīva were written by the lord of Accyuta-svarga, who was no other than Nandimitta, the friend of Dhaṇamitta.

SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his son Suppaha. Kamalā and Bhavisāṇurūvā follow him.

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वल्लभम् and रज्जु separately. But it is scarcely necessary to do so. वल्लभरज्जु—the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुनरज्जु together.

V But Bhavisāṇurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala, Priyasundari and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two हs in the line, one of them being unnecessary.

3. तिष्ठिति—Jacobi's edition has तिष्ठिति.

4. Read तिष्ठिति for तिष्ठिति.

Read सत्यवाय for सच्छवाय.

8. Jacobi's edition lacks one word of four mātrās. दिङ्ग of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविहेयउवहि परिभासमंत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिभासमंत; he is of course doubtful.

4. सर्वति of our edition is unintelligible. Jacobi's नवति should be preferred. Or perhaps समंति is meant. The line then would read capitally. जसु समंति (समन्ति) चंडमंडलादिव सेवन्ति चारु अवसर नियन्ति. The latter half of the line in Jacobi (परिवार) वारु अवसर नियन्ति is not so intelligible. Possibly there is a mis-reading of व for च.

11. Read जो अगिल्ल-यः अनिल्लः 'houseless.'

13. पडर stands for प्रवर. तव पात्रे मम मतिः प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिड.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaṇinda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

1. Read कि बहुअए (इ) उत्तपहसियाइ—What is the use of question and answer.'

3. करणइ—Gen. of verbal noun, used as Infinitive. See note on वण्णणइ I iv. 1.

IX The younger brother declines. The mother, Sumitrā, persuades Suppaha to obey the king-father; for has she not herself submitted to his will that she should not accompany him?

2. 'If any body (a king) does not give you ransom, we shall attack him and level down his pride.'

11. पट्टि परिद्विड-पट्टे (throne) परित्यापितः

X Bhavisa and Kamalā forgive people and ask their forgiveness, and set out, amidst the lamentations of people, for a forest.

5. Jacobi's edition reads the latter half thus—पच्छइ भविसए पि (यसुंद) रीए for our पच्छइ भविसइ पियजंपिरीए. Both, however, refer to Bhavisānurūvā.

XI How Bhavisa and his mother and wife assume Pravrajyā at the hands of a guru. The sight is too pathetic for the people to be able to control tears.

3. Jacobi's edition wants two syllables after विय in the latter half. Our edition has वियसिय, which is exactly what is wanted.

SANDHI XXII

1. The people have a sleepless night. Every body is disconsolate on account of the renunciation of their most beloved King.

8. The first half lacks two Mātrās in both the editions. Supply जणु or some such word.

11. Jacobi's परिचाए चाए makes no good sense. The idea is this. 'One who slept in his palace in the close embrace of his young wives, how does he (now) sleep on the bear ground, his body exposed to wind?'

II. The people that have accompanied him to the place of the Guru now go back to Gayaura.

5. Join पइय to अणंतपाळे—or read पइए अणंतवाळे. Similarly आणिए for आणिय.

III. Sumitrā's grief. Dhaṇavai and Hariyatta's lamentations.

6. छेवि is to be read with a short ए—almost like इ.

10. Read अम्बर, to rhyme with कुम्बर.

IV How Kamalā and Bhavisānurūvā, after a severe penance and abstinence from food, die and go to the tenth heaven as Pahacūla and Rayanacūla, i. e. manly beings.

6. There are two mātrās more in the latter half. If we read (बिबि shortened *metri causa*) the difficulty will be removed.

V Bhavisa also dies by starvation, and going to the same heaven, joins his former mother and wife. They then once descend on the earth in order to see what their children are doing there.

4. Read दिक्कंकिड. जि० is a misprint. Jacobi reads निक्कंतड which is equal to निष्कान्तः

VI They then go to Gayaura, Tilayadīva, and travel over the sixteen seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निरवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निरवि for मालनिरवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राजा) and रामैः. Jacobi reads •छहभूभहं for •छह रायहिं and चितियरूवहं for चितिय रायहं, which also makes capital sense.

VIII. Rayanacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इकजुवाणमड together, which is surely not preferable to our reading.

11. Jacobi reads गहाभसतगड. He should either have read गहयाससिगड (गुरुकासकिगतः) or like our edition गहयाससियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvāṇa. Thus ends the story.

3. Read गय. ग is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkada clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियछहनिहाय together.

7. Jacobi's छट्टिपट्टि does not make as good sense as our छट्टि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavisatta and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This address, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निछणहं, अहो जियु अंचहु of VI ii 3 and such other phrases also corroborate this view.

Emendations and Corrections to Mr. Dalal's text.

(The Roman figures indicate the Kaṭavaka and the arabic ones the line.)

SANDHI I

I 1	Read सारु	for सातु
9	संकट	„ संकट
II 2	दुग्धरवावारि	„ दुग्धरवावारे
4	घणसंपय	„ घणसंपय
5	कह भुवमि	„ कहभुवमि
III 4	वरकर्हं	„ वरकर्हं
	महासर्हं	„ महासर्हं
IV 1	अच्छड	„ अत्थड
3	०संचर्हि	„ संचयर्हि
	तत्थ हो	„ तत्थहो
6	वद्धमाथु	„ वद्धभाथु
V 1	कुरुजंगलु	„ कुरुजंगलु
3	०वित्तिविदु	„ ०वित्ति विदु
V 3	०कलमगोहण०	„ ०कलभि गोहण
6	०अवरुप्पर	„ ०अवरुप्पर
	०परिविडिय	„ ०परिविडिय
10	तरु	„ तरु
VI 1	पयत्थु	„ पयत्थु
4	चक्केसरु	„ चक्केसतु
5	सणकुमारु	„ सणकुमातु
VI 3	०दिवद्द	„ ०दिवद्दु
6	०सारु	„ ०सातु
	०वारु	„ ०वातु
VIII 1	०वरु	„ ०वतु
3	मणहरणत्थणिदुअरविद०	„ मणहरणच्छ- णिदुअरविद०
8	पुर्वह	„ पुरुवह
IX 6	संपहारु	„ संपहातु
	०सारु	„ ०सातु
12	छमहुत्तु	„ छमहुत्तु
X 2	छवियडु	„ छवियटु
4	कनावक्खिर्हि	„ कनावक्खिर्हि
8	अहरुकरंतियाहि	„ अहतु करंतियाहि

10	अवरुद्ध	for अवतुद्ध
XI 2	सुहमंढथु सई	„ महमंढथु सिउं
3	अप्पुथु सई	„ अप्पुथु सिउं
6	वरु	„ वतु
	वरतरुणि	„ वरततुणि
9	वरु	„ वतु
XII 1	सासणमत्ती	„ सासणिमत्ती
XIII 2	पच्छण्ण समासइ	„ पच्छण्णसमासइ
3	सविणय कुलमजाय	„ सविणयकुलमजाय
XIV 3	अम्हत्तु	„ अम्हत्तु
9	तिवळितरंगई	„ तिवळि तरंगई
6	गुरुवयथु	„ गुतुवयथु

SANDHI II

I 1	पाडनिजासयठ	„ पाडनिजासयठ
9	अहठ	„ अहतु
12	पदमंकुठ	„ पदमंकुतु
II 1	गुरुवयण	„ गुतुवयण
III 1	घरु	„ घतु
IV 2	ताई तं जि	„ तं जि ताई
VI 8	गुरुवयणई मि	„ गुरुवयणइम्मि
VIII 7	कंति पई	„ कंतिपई
8	मंड वळंति	„ मंडवळंति
X 13	Transfer whole line to the beginning of XI	
XI 10	दुल्लिय	„ दुल्लिए
XII 1	मंभीसिवि कच्छिए	„ मं भीसि विलच्छिए
8	मग्गिवि	„ मग्गेवि metre requires it
XIV 2	साम्भु	„ सामाभु. The former is the true Aphh. form and often occurs else- where in the poem.
7	परिहाणई	„ परिहणाई

SANDHI III

I 6	०जण मणि	„ ०जणमणि
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9 कन्दु	for कण्डु
13 परियणु	„ परियणि
मणि ध्वइ	„ मणिध्वइ
III 4 सल्लिअ	„ ससल्लिअ
9 मयणुकोवणंग०	„ मयणुकोवणंगु
12 मयरंदरसि	„ मयरंदरस
IV 7 अहिसिचिय फलमंगल०	„ अहिसिचिय-फलमंगल०
10 जुवाणभावि	„ जवाणभावि
V 4 दप्पसार	„ दप्पसाइ
विणयविहेय	„ विणय विहेय
VII 5 पर महु	„ परमहु
IX 9 वणितणुरुइ रहसेण	„ वणितणु रुइरहसेण
X 6 जं पिउ	„ जंपिउ
XI 4 सरूव दुट्ठत्तणु भासइ	„ सरूवदुट्ठत्तणुभासइ
XII 8 एकसरीर०	„ एककुसरीर०
बिहि भायहिं	„ बिहिभायहिं
XIII 9 ऊडु तडवियडपटुत्तरिण	„ ऊडुतडवियड०
XIV 5 तउ	„ तव
8 करहं तउ	„ करंतउ
वि मण्णिउं	„ विमण्णिउं
13 आसि गइणु	„ आसिगइणु
णवि सउं	„ ण विसउ
XVI 3 णेहमहातरु	„ णेह महातरु
4 कलितरुवरहो	„ कलितरु वरहो
XVIII 7 बहु रइवयणाळाउ	„ बहुरइ वयणाळाव
XIX 1 पुरिसिउवउ	„ पुरिसिउवउ
3 छइपाणिग्गइणि	„ छइपाणिग्गइणि
7 अम्हइ	„ अम्हहिं,
although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.	
XXI 3 चायदायपाडिवाय	„ चाइदाइ etc.
But the latter, though a bit obscuring the sense, is not incorrect.	
5 नरिंद हो and सइइविंद हो	„ नरिंदहो
सइइविन्दहो. Jacobi reads नरिन्दो.	

7 चोरइ	for चोरइ
अणुज्जुअ-वक्कइ	„ अणुज्जु अवक्कइ
XXII 12 किं खवयइ	„ किंखवयइ
XXIII 8 तुरिय?	„ तरिव०
तुरिय पखहाइ	„ तरिवपखहाइ. Jacobi reads पखहोइ and doubtfully suggests पखहा होइ as explanation. But our reading gives a clear sense 'the people, i.e. the leader and others.'
XXXIV 2 परिखुक्काय चक्कलिय०	„ परि-खुक्कायचक्कलिय०
12 महरसाइ	„ झहरसाइ
16 कोवि च्छुडु	„ कोविच्छुडु
SANDHI IV	
II 6 मंच्छुडु	for मं च्छुडु
7 विसरियणइ	„ विसरिय एणइ. Jacobi's text lacks some words in the first half of the line.
11 सुक्कं कुस मत्तगउ	„ सुक्कं कुसमत्त गउ
III 10 अइसुत्तयमंडइ दुभहो	„ अइसुत्तयमंडइदुभहो
IV 4 संज्ञतेयंतं बिर सराय	„ संज्ञतेयंतंबिरसराय
6 वित्तु	„ वित,
V 3 गय पयहिणंति	„ गयपयहिणंति
14 सउरिसहं	„ सउरिसहो The former would be more in keeping with अवगणंत्तहं
VI 1 उहिसयणमरणभउ	„ उहिसयण मरणभउ
5 णिरुद्धपवणुच्छवेण	„ णिरुद्ध पवणुच्छवेण
VII 8 वियप्पएछ	„ वियप्पए छ
9 पुत्ति चोञ्जु	„ पुत्तिचोञ्जु also in l. 10 and 11.
VIII 7 ०पुरुसा इव	„ ०पुरुसाइव
रंथि पलित्तइ	„ रंथिपलित्तइ
14 छरइ सम्मत्तइ	„ छरवइसम्मत्तइ
16 विविहसेण	„ विविहिवसेण
णीसइसुदुत्थइ	„ णीसइसुदुत्थइ
IX 2 सुट्ठु रवणणउं	„ सुट्ठुरवणणउं

- 6 सोवरणं for सो वरणं
 XIII 4 जत्स माणं „ उत्समाणं
 SANDHI V
 II 9 सप्परिवाह „ सप्परिवाह
 III 7 चरितकुलकमजुति „ चरितकुलकमजुत्तु
 IV 6 गड „ गयड. य is metrically redundant.
 मंड जणेरिहि „ मंडजणेरिहि
 7 गिरिमयणाय „ गिरिमयणायर
 The र is metrically useless; and मयणाय is the name occurring everywhere else.
 VIII 9 विधणसील जुवाणं „ विधणसीलजुवाणं
 1 रत्तुप्पलदलं „ उत्तुप्पलदलं
 which lacks one syllable metrically.
 IX 2 मि ज्झीणपरिवासं „ मिज्झीणपरिवासं
 11 सरलंगुलि छरेह कोम- सरलंगुलिछरेहकोम-
 लकर „ लकर
 संझावयव „ संझावयव
 नह तंबिर „ नहतंबिर
 10 किउअ-पमाण-णिउत्तु „ किउ अपमाणु णिउत्तु
 X 8 ०दंसणायामविहोए „ ०दंसणायामविओहि
 मइमोहि „ मइमोहि,
 9 परमत्थ „ परइत्थ
 XI 1 करिणि व रोहं „ करिणिवरोहं
 2 पिहियसिगारि „ पिहिय सिगारि
 7 कमलमहासिरिआयड „ कमलमहासिरि
 आयड
 XIII 4 दलवट्टिवि „ दल वट्टिवि
 XIV 5 दीविदीड „ दीवि दीड
 10 सज्जसि विगयाइ „ सज्जसिवि गयाइ
 XVI 5 थक्कइ ताम विट्ठरु पव्वजिउ „ ताम थक्कइ
 विट्ठरु पव्वजिउ. The line as it is, is metrically very faulty. The readjustment removes all the flaws.
 7 नियवि किड „ नियविकिड
 8 मंभीसिय „ मं भीसिय

- XVII 6 कुळिदुगिलन्तो(?) for हवि दुगिलन्तो
 7 कराळुगदादो „ करातुंगदादो
 8 पइट्ठोसि तं „ पइट्ठो सितं
 XVIII 1 अगिळ्ळिदं दितु „ अगिळ्ळिदं दितु
 5 ढंड वालभड भोइय „ ढंडवाल भडभोइय
 XXI 2 तुम्हंमि „ तुम्हंमि
 11 हरियंदणचचंकिय „ हरियंदण चचंकिय
 XXII 4 देवि विट्ठइसणाहदो „ देविवि वट्ठइ सणाहदो
 SANDHI VI
 I 5 महण्णवि खिली „ महण्णविखिली
 छअविओअं „ छअविओअं
 II 1 अजिय गणं „ अजियगणं
 4 चंचलजीवलोइ „ चंचलजीव लोइ
 6 मंछुइ „ मं छुइ
 9 एमगइ वि „ एम गइवि
 III 7 सोवाणपंति कय मोक्खहो „ सोवाण-
 पंतिकयमोक्खहो
 IV 1 तवतन्हइ „ तव तन्हइ
 चउत्थि-अवरन्हइ „ चउत्थिअ वरन्हइ
 V 3 पंचपयार „ पंच पयार
 10 कर मउलि „ करमउलि
 VI 1 हियन्धि „ हियन्ति
 5 सासणभत्ती „ सासणभत्ती
 11 सिवसासयछहं „ सिव सासयछहं
 VII 3 बहुदुक्ख जणेरी „ बहुदुक्खजणेरी
 VIII 7 थिय सुणिवयण „ थियसुणिवयण
 XI 8 संभरिउ „ संचरिउ
 XIII 10 गिरिमयणायदीवि „ गिरिमयणायरदीवि
 XIV 14 निरु „ नितु
 XV 2 छहिबंधवलोएं „ छहि बंधवलोएं
 9 रयणपुंजपुंजइ „ रयणपुंज पुंजइ
 XVI 20 जयकारिवि „ जय कारिवि
 XVI 2 देवि तल्ल „ देवितल्ल
 XVII 8 वणि वइसवणरिद्धि „ वणिवइ स वणरिद्धि
 11 नायसुइ सिज्जइ „ नायसुइसिज्जइ
 XVIII 2 अच्छहि „ अच्छमि
 ०विजाहरकीलइ „ ०विजाहर कीलइ
 5 छहनिम्बुइ „ छहि निम्बुइ

6 गलियगव्व बवसायअणायर	for गलियगव्व- बवसाय अणायर
9 मयणाडदीड	„ मयणाड दीड
XIX 2 मउअट्ठपङ्कि	„ मउअट्ठलि पङ्कि
8 कन्नोसन्नियवायहि	„ कन्नोसन्निय वायहि
10 मसिखप्परिण	„ मसि खप्परिण
XX 2 नं दाइड	„ नंदाइड
XXII 3 पर इत्तिड	„ परइत्तिड
7 बट्ठवहं मि	„ बट्ठ महंमि
XXII 12 महि सारविय	„ महिसारविय
14 उच्चवरासणहं	„ उच्च वरासणहं
XXIII 4 विसेसविहोएं	„ विसेस विहोएं
XXIV 7 पुव्वक्कियच्चहकम्मि	„ पुव्वक्किय चहकम्मि

SANDHI VII

I 3 कम्मरहो	„ कसमरहो The स म were evidently so read from a badly written म्म.
4 विजयल्लिहिय	„ विजय लिहिय
6 बट्ठबंघहं	„ बट्ठबंघहं
9 भंढारहं	„ भंढारहिं, latter influenced by the foregoing वहणहिं.
8 नियसहएछ	„ निवसहएछ
II 2 परिविद्धिय	„ परिवद्धिय
3 तरेसहं	„ नरेसहं due to careless writing.
4 भविसत्तु	„ भविसयत्तु Metre requires only four syllables.
4 जाएसह	„ जा एसह
8 अणुज्जुअजंपणउं	„ अणुज्जुअ जंपणउं
III 10 भणहं	„ घणहं
V 2 कुलंगण गेहहो	„ कुलंगणगेहहो
VI 3 दुक्खमहनवि वित्तिड	„ दुक्ख महन विवि- त्तिड
5 बन्धुयत्ति	„ बन्धुयत्तु
० दुव्वयणपवित्तिए	„ ०दुव्वयणभवित्तिए
8 बन्धुयत्तु चरिड	„ बन्धुयत्तुचरिड
IX 3 पोयंतरवरभवणि	„ पोयंतर वरभवणि
6 निवळच्छिहि	„ नियळच्छिहि

3 दोत्थिड	for दोत्थिड
5 साणु गरुडु	„ साणुगरुडु
XI 2 सहच्छ०	„ सहत्थ०
7 हुअ	„ ह्रअ
8 सल्लिआवत्तहं	„ सल्लि आवत्तहं
परम्भुइपत्तहं	„ परम्भुइ पत्तहं
9 आसन्नविहुरउल्लावहिं	„ आसन्न विहुर उल्लावहिं
XII 7 असंति	„ अ संति
XIII 7 जाणजंपाणहं	„ जाण जंपाणहं
8 ०छनिउत्तहिं	„ ०छनिउत्तहं
वणिविहुर	... वणि विहुर

SANDHI VIII

I 2 पवंचुअ विछदमणु	„ पवंचुअविछद०
II 4 परिहच्छु	„ परिहत्थु
8 सयल्लछहि०	„ सयल्लछहि०
IV 4 वीरचरिड	„ वीरचरीड
V 5 निय वरविलयहिं	„ नियवरविलयहिं
8 अणेय उवाय	„ अणेयउ वाय
9 ०संगिच्छणहं	„ ०संगिच्छणहं
VII 3 दंसणकोऊहकपिय इत्तिड	„ दंसणु कोऊह- कपियइत्तिड
7 निहितचित्त	„ निहित चित्त
9 ताहं	„ ताह
IX 5 छरेथुररपिअरीड	„ छरेथुररपिअरीड
X 3 वणपूरड	„ वणतूरड
XI 6 गुज्झावरणगुदछणिउत्तहं	„ गुज्झावरणगुद छणिउत्तहं
XII 8 अद्ववहि जि	„ अद्ववहिज्जि
विणिग्गय धाहिहिं	„ विणिग्गय धाहिहिं
XV 3 एवढंतारि	„ एवढंतारि
5 अम्हहं सिय	„ अम्हहंसिय
XVI 7 दुक्खमहनवि दोइय	„ दुक्ख महन विदोइय
XIX 4 सा अभियेण	„ साभमियेण
16 विवाहक्किय	„ विवाह किय

SANDHI IX

I 8 तहिं जि महानरु	„ तहिं महानरु
II 1 अवळंक्खिय धीरिं	„ अवळंक्खिय धीरिं

- III 5 गरुयदुस्ततरि for गरुयदुस्ततरि, un-
less दुस्ततरि is Sk. दुष्टन्व
IX 4 तहवि हु ,, तहविहु
5 छहमंगलजणजणियायल्लहो ,, छहमंगल-
जण जणियायल्लहो
8 पियछंदरिमहएविसणाहो ,, पियछंदरि मह-
एवि सणाहो
11 नएण वि ,, न एणवि
X 2 पइसारवार ,, पइ सारवार
7 इकारड ,, हुकारड
10 महल्ल कह ,, महल्लह, which
lacks one syllable and is
metrically faulty.
XI 5 तेहि (?) ,, ताहि
6 बहु आरिय ,, बहुआरिय
9 भय-भीसइ ,, भय भीसइ
XII 9 छहि कजन्तरि ,, छहिकजन्तरि
XIII 2 सविणयाए सविसिद्धि ,, सविणयाएसवि-
सिद्धि
XIV 10 समसज्जसिद्धअ ,, समसज्जसिद्धअ.
XV 4 Add हा in the beginning of
the latter half; हा महु पुत्त etc.
Metre requires it.
13 गहिह्ठीह्ठी ,, गहिह्ठी ह्ठी.
14 समच्छरह्ठी ,, समच्छरहो
XVI 2 रयणु पजळंतउ ,, रयणुपजळंतउ
7 उव्वट्ठिअ अंगउ ,, उव्वट्ठिअ अंगउ
XVII 4 कंडुकंठ कंदलिये ,, कंडु कंठकंदलिये
XVIII 1 तज्जइ ,, नज्जइ
6 संचल्ल ,, संचल्लि
7 थिय मंथर चिर लील ,, थियमंथरचिरलील
XIX 7 वि संकिउ ,, वि आसंकिउ Me-
tre requires one syllable less.
XX 2 समिद्धि ,, समुद्धि.
XX 3 कडक्खपक्खविकखेवि ,, कडक्खु पक्खु
विकखेवि
9 पणिवायउ ,, पणवाइउ
XXI 3 वहुअ नवल्लहारणि ,, वहु अनवल्लहारणि
12 उच्चं खरिउ ,, उच्चंखरिउ

- XXII 1 मंकुणमच्छइ for मं कुण मच्छइ
4 एहावत्थ कुमारिहु ,, एहावत्थकुमारिहु
दीवंतरि नारिहु ,, दीवंतरिनारिहु
6 छअहिहि ,, छवइहि

SANDHI X

- I 8 तुक्खारतुरङ्गम ,, तुक्खार तुरङ्गम
13 इय एमाइ ,, इयएमाइ
III 8 पवरकम्मसंखेव्वउ ,, पवरकम्म संखेव्वउ
V 9 काउरिसहि ,, काउरिसहं
VI 1 पउरु ,, पवरु
3 अणुट्ठिउ(?) ,, अणिट्ठिउ
VII 6 लज्जइ ,, लज्जह्
11 मंभीसिवि ,, मं भीसिवि
VIII 7 जणवइ लज्जणं ,, जणवइलज्जणं
8 पियरतुल्ल ,, पयिरतुल्ल
X 2 कमलहि तणउं ,, कमलहितणउं
X 6 सियतारहार ,, सियहारतार
X 4 चरियइ ,, चरियहि
XI 4 पवरपड्डुं ,, पवरुपड्डुं
XIII 1 पउरु पड्डुं ,, पवरपड्डुं
2 कुरुजंगलि वि पहाणउं ,, कुरुजंगलि वि-
पहाणउं
4 पुरपउरहो ,, पुर पउरहो
5 तिभायविहि (इ)तउ ,, विभायहि हुत्तउ
The emendation adopted is
the reading of B with a
slight change. It suits the
context and sense admirably.
XIV 3 संमिळिउ ,, संमिळिउ
संवरी अविहायउ ,, संवरिअविहायउ
XV 11 समासिएण ,, समासि एण
XVI 10 मि च्छित्त पय रायहो ,, मिच्छित्तपरायहो
which is metrically lacking
in one syllable and hope-
lessly confused on account
of bad joining of words.
XVII 11 दुप्पवंचि ,, दुप्पवंसि
XVIII 9 देव जणमारिय ,, देवजणमारिय

SANDHI XI

I 4 वरपुरिस्	for वरपुरिस्
14 एकवच	„ एकवच
II 4 देव सिद्धि	„ देवसिद्धि
7 अह रइ	„ अहरइ
9 देव पट्टणहो	„ देवपट्टणहो
III 2 कर मउलि	„ करमउलि
13 महल्लितियतंडवि	„ महल्ल तिय तंडवि
IV 4 पुनिमइंदुदं०	„ पुनिमइंदुदं०
3 कुडिलवयणपडिवयण०	„ कुडिलवयण पडि- वयण०
12 मंभीसिवि	„ मंभीसिवि
18 तहो तंडवि	„ तउ तंडवि
V 2 पट्ट	„ मट्ट
7 मडकर	„ मडकउ
चडकर	„ चडकउ
VI 2 नरवइनियह	„ नरवइ नियह
9 फाहियनित वीरजय०	„ फाहियनित- चीर जय०
12 असिरि वि सिरिवत्त	„ असिरिविसिरिवत्त
VII 11 सियपियवयणिहि	„ सियपियवयणिहि
IX 2 Drop लहि which is metrically redundant.	
3 सा वि समउ वरविलयहि	„ सा विसमउ अरविलयहि
X 5 तंबोलकुसुमसुपवित्तइ	„ तंबोलकुसुम सुपवित्तइ
XII 10 छइदुसह	„ छइ दुसह

SANDHI XII

II 3 नियसुएण	„ नियसुएण
5 षडुरवेण	„ षडुपडहरवेण
III 8 जयंताण	„ जयं ताण
20 इच्छए	„ इत्थ ए
25 जत्थ	„ जत्त
29 अन्न ससत्तिपमाणु	„ अन्नसभत्तिपमाणु
V 9 सुएवि	„ सुएवि
19 वि अणक्खें	„ विअणक्खें
20 पुत्त मज्जाय	„ पुत्तमज्जाय
VI 3 सामण्णि	„ सामण्ण

7 पर तउत्तणइ	for परतउ तणइ
12 पर सव्भुइ छज्जइ	„ परसव्भु इच्छज्जइ
VII 8 सुपुत्तगुणकित्तणेण	„ सुपुत्त गुणकित्तणेण
11 जंतउ	„ जं तउ
VIII 3 घरमम्मवेहु	„ घर मम्मवेहु
12 मणसंखोहि	„ मणिसंखोहि
IX 2 ०पक्खवायपरितुट्ठहि	„ ०पक्खवाय परितुट्ठहि
9 निरुवमगाइवमालहो	„ निरुवमगाइ तमालहो
X 2 सा	„ मा
7 चिरयाल्ल	„ चरियाल्ल
XI 10 विग्गुत्त एण	„ विग्गुत्तएण
XII 3 सिज्जावत्ति	„ सिजावत्ति
नायभोयपल्लंकवूळि	„ नायभोय पल्लंकवूळि
9 पसाहिअं	„ पसाहिओ
11 भणिया ओचिम्बिऊण	„ भणियाओ चुम्बिऊण
12 ओवष	„ ओ वष
XIV 4 चन्दप्पहपाय छित्त	„ चन्दप्पहपायछित्त

SANDHI XIII

I 7 घरहु	„ भरहु
III 7 सायरंतरपपेस	„ सायरंतरपवेस
9 खन्धारि मज्झु	„ खन्धारिमज्झु
IV 1 ०भयंकर कुरुवकालहो	„ ०भयंकरकुरुव- कालहो
13 नियपरिवारचार	„ नियपरिवार चार
V 9 नरवइअलंघु	„ नरवइ अलंघु
VIII 6 तुण्हि	„ तुण्हि
IX 1 एकवि	„ ए वि
2 नियजणेपरिणिदए (?)	„ नियजणेर परिणि- दिउ

XI 2 कोवपडिच्छिओ	„ कोविपडिच्छिओ
XII 2 बहुगादवराहु	„ बहुगीदवराहु
भीसिवि(?)	„ भेसिवि
XIII 5 पिच्छइ	„ मिच्छइ
10 दरमल्लु	„ दर मल्लु
11 घर दरमल्लु	„ घरदल्ल मल्लु

SANDHI XIV

II 1 परिविडुयगअवइ	„ परिविडुयगआवइ
III 5 इअ	„ इअ

IV 8 सव्वहि	for सव्वहं
IV 10 कहुआविड	„ कहु आविड
V 3 संमिळिड (?)	„ संगिळिवि
V 13 पर सुहडत्तणु	„ परसुहडत्तणु
VI 4 उत्थारि (उत्थरिड ?)	„ उत्थरि
6 अहिओयचडिड	„ अहिओय चडिड
9 ह्यभेरि पयाणडं	„ ह्यभेरिपयाणडं
13 कहुआविड	„ कहु आविड
VII 1 नियसंतिए (?)	„ निहसंतिए
VII 6 सहुलवयण	„ सहुलवयण
अग्गोद्ध भटत्तणि	„ अग्गोद्धभटत्तणि
VII 10 सन्न समाइय	„ सन्नसमाइय
VIII 1 तुरंगम जुत्त	„ तुरंगमजुत्त
3 भटथड	„ भटथड
9 राया	„ ताया
12 वणिवावारकिय	„ वणि वावार किय
IX 10 पुच्छंतिहिं	„ पुच्छंतेहिं
X 1 अवलोइवि	„ अवलोएवि
5 चूडामणि नायसुइ	„ चूडामणिनायसुइ
XI 9 माए	„ मा ए
XIII 10 दरमलंतु	„ दर मलंतु
XIV 4 पर सखग्गु	„ परसखग्गु
9 पहराउर अयसमोह	„ पहराउरअयसमोह
11 मिळिड	„ मिळिड
XV 3 कुरुवहं	„ करवहं
7 आरोहिड	„ आरोहिड
9 ललंतजीहु	„ ललंतु जीहु
16 कहुआविय	„ कहु आविय
XVI 1 सामिसिनि	„ सामि सिनि
4 पय असत्थ	„ पयअसत्थ
10 चरिहिं	„ वरिहिं
12 पर थक्कड	„ परथक्कड
XVII 9 पंचालमच्छं	„ पंचालमच्छं
10 पिहुमइं	„ पहुमइं
XVIII 1 पयत्त हो	„ पयत्तहो
2 भविसयत्त हो	„ भविसयत्तहो
9 गय वरि	„ गयवरि
उडडपहारि	„ उडडिपहारि
XIX 1 जं पाविड	„ जंपाविड

XX 2 खणपरियत्त विसमसमसंकुलगाइ for खण-
परियत्तविसमसमसंकुलगाइ

संसारधम्महो „ संसार धम्महो

6 संताणि „ सताणि

12 मामहंतालि „ मामहं सालि

मिच्छामि „ मिच्छा मि

SANDHI XV

I 1 संगामि नियत्तए विसमि समत्तए „ सं-
गामिनियत्तए विसमिसमत्तए

7 पसाहाविया दाविया सा „ पसाहा वियादा
वियासा

10 सुवित्थिन्नमज्झा „ सुवित्थेन्नमज्झा

II 12 पुवक्कयसुहकम्महं „ पुव्वक्कयसुहकम्महं
धर „ धर

III 9 दरमळिवि „ दर मळिवि

III 1 आमोइवि पमोइवि „ आमोएवि पमोएवि

IV 1 तह लिनय „ नहिलय

5 वारणकेसरि „ वारणुकेसरि

XV 7 कया सारिसिज्जा „ कयासारिसिज्जा

XVI 2 तिलउग्गभवं „ तिलउग्गभव

SANDHI XVI

I 2 अहिसिचिड „ अहिसिड

II 7 सिद्धमन्ति „ सिद्धमन्ति

III 8 जिण कलहोइ „ जिणकलहोइ

IV 3 रिद्धिसमिद्धमणोहरफंसि „ रिद्धि समिद्ध
मणोहरफंसि

VI 4 परसु „ परसु

VII 3 सावयहं „ सवायहं

VIII 7 इंधु „ इिंधु

IX 2 वियारि (?) „ चयारि

5 अल्लियबंभचारि „ अल्लिय बंभचारि

9 तिय वेस „ तियवेस

XI 1 वि चरिड „ विचरिड

2 कण्णअकन्नहिं „ कण्ण अकन्नहिं

SANDHI XVII

I 10 अत्थि „ अत्थि

II 6 जाइससुत्तयमाणडं „ जाइ ससुत्तयमाणडं

III 10 मंत्तिहि „ मंत्तिहि

IV 8 विमल्ल मंति „ विमल्लमंति

VI 3 न	for नं
6 विमलु मंति	„ विमलुमंति
VIII 6 विमलु मंति	„ विमलुमंति
पफुल्लियवत्तउ	„ पफुल्लियवत्तउ for Metre's sake.

IX 11 उम्भडभडभिउडि	„ उम्भडभडभिउडि य
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X 5 पइसिवि	„ पइसि
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11 पिछण-पवेस-परंपरि	„ पिछणपवेसिपरंपरि
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12 अवराहि	„ अवराहु
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SANDHI XVIII

IV 2 पाहुइं	„ पाहुइं
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7 छदुम्मणवंतए	„ छदुम्मणवंतए
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8 पिउ राणउं	„ पिउराणउं
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V 1 मरणमहन्वि दोइ	„ मरणमहन् विदोइ
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VI 2 बिनिवि	„ बेनिवि
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8 सोहिणि	„ रोहिणि
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IX 3 वंदणइत्तिए	„ वंदण इत्तिए
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X 9 तिवार धार	„ तिवारधार
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SANDHI XXIX

II 5 नरवइवळ नासु	„ नरवइ मरुनासु
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6 पिय कमलक्खण	„ पियकमलक्खण
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9 सो च्छुहेवि	„ सोच्छुहेवि
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III 1 वरजुवइ निरारिउ	„ वरजुवइनिरारिउ
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9 तणुइज्जन्ति	„ तणु इज्जन्ति
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VI 8 वि भाइ	„ विभाइ
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IX 9 परिकखणहेउविहत्तिए	„ परिकखण हेउ- विहत्तिए
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वंदणभत्तिए	„ वंदण भत्तिए
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XII 4 जरमरणावत्थ	„ जरमरणावच्छ
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6 वयदंसणि नाणि चरिति रम्भु	„ वयदंस- णिनाणिचरितिरंभु
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11 लोइ विरुहु	„ लोइविरुहु
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XIV 4 सायारमणायारि विणिओइ	„ सायारम- णायारिविणिओइ
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SANDHI XX

II 3 न वि अक्खिउ	„ न विअक्खिउ
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III 4 जंपिउ जं अळिउ	„ जंपिउ अळिउ
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12 अज्जुपवित्ति	„ अज्जु पवित्ति
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V 4 अरिपुररायं	„ with अरि पुररायं
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VI 2 चरि सयल्लोउ	for चरसयल्लोउ
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3 पवण सितु	„ पवणसितु
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VIII 3 गुण वल्लहविहोइ	„ गुणवल्लहविहोइ
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4 अणुमरणकरणु	„ अणुमरण करणु
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X 2 उक्कत्तनिवहपरिप्पमाथु	„ उक्कत्त निवह परिप्पमाथु
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3 सोलहआहरण	„ सोलह आहरण
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XV 3 विजावच्छु	„ विजावच्छु
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SANDHI XXI

I 12 तं असदु	„ अंतसदु
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IV 13 पुत्तरज्जु	„ पुत्त रज्जु
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V 9 पहु पुत्तरज्जु	„ पहुपुत्त रज्जु
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VI 4 सत्थवाय	„ सत्थवाय
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VII 3 उवहिपरिहासमंत (?)	„ उवहिपरिआसमंत
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4 समंति	„ सवंति
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11 जो अणिलउ	„ जोअणि लउ
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VIII 1 किं बहुअए उत्तपहुत्तियाइं	„ किंबहुअएउ- त्तपहुत्तियाइं
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SANDHI XXII

II 1 रवि नं देखणइं	„ रविनंदे खणइं
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II 5 पहए	„ पहय
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आणि	„ आणिय
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III 10 अम्बर	„ अवर
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V 4 दिक्खंकिउ	„ पिक्खंकिउ
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VI 1 मंदरि	„ मंदिरि
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VII 4 निएवि	„ निवि
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5 माल णिएवि	„ मालणिएवि
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6 तेय पणटु	„ तेयपणटु
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8 देवलोइ छहभूअहिं	„ देवलोइछह रायहिं
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मणचितियरूअहिं	„ मणचितिय रायहिं
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13 हुउ	„ हुउ
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VIII 5 तवचरण	„ तव चरण
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IX 3 गय	„ मय
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8 बिहि खंडहिं	„ बिहिखंडहिं
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X 1 चितियिछहनिहाण	„ चितियि छहनिहाण
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6 नियसिवि भरेण	„ नियसिविभरेण
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XI 7 छतेय पहचूल०	„ छतेयपहचूल०
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II

GLOSSARY.

I have not given the places where the words occur in the text. This was found both unnecessary and tedious. Places are quoted where I have differed from Jacobi, or where I have satisfactorily explained a word left doubtful by Jacobi or where I have myself not been sure of the meaning. These latter places have? against them.

I have indicated by D what I clearly think to be Deśis, irrespective of whether they are so held by Hemacandra.

Sanskrit equivalents only are given. 'Skt.' is placed after words that are *tatsama*. Whereever possible, I have given Marāṭhī, Gujarātī and Hindī words derived from the Apbh. words. (M.G.H.)

Such compound words only are given, one of whose members does not occur in the text independently. E. G. अइआर, where आर (चार) never occurs alone, or अंसुवाय, where वाय is not used by itself.

Deśi stands for *Deśināmamālā* of Hemacandra.

Hc. Gr. for Hemacandra's Prākṛit Grammar.

Pāi for *Pāialacchīnāmamālā* of Dhanapāla.

Pischel for Pischel's Grammatik der Prākṛit Sprachen.

अ

अइ-अति

अइआर-अतिचार

अइठ-अइठ

अइमुत्तय-अतिमुक्तक

अइछता- „ „

अइरावय-ऐरावत

अइसय-अतिशय

अइसयवन्त-अतिशयवत्

अइहव D-(वायविशेषः)

अइहवसंस्तरकयघोसहि III 1, 10

अउव्व-अपूर्व

अऊर-अपूर=अपूर्ण

अंसु-अशु

अंसुवाय-अशुपात

अंसय-अंशुक

अंसव-„ „

अकज्ज-अकार्य

अकस्स-आख्याति

अकखर-अक्षर

सिद्धकखर=नमो अरिहंताणं

अकखय-अक्षताः

अक्षतं तण्डुलादि धान्यं

„ „-अक्षत

अकखाण-आख्यान

अकखाणय-आख्यानक

अग्ग-अग्र

अग्गि-अग्नि

अग्गिम-अग्निम

अग्गिमित्त-अग्निमित्र a name.

अग्गेय-आग्नेयी

अग्घ-अर्घ

„ „-अर्घ्य

अग्घाइय-आघ्रात

„ „-(=विराजित)

पणुणुणहि अग्घाइड XV 12, 3

अंक-Skt.

अंकिय-अङ्कित

अङ्कुर-Skt.

अङ्कुस-अङ्कुष

अङ्ग-Skt.

अङ्गण-Skt.

अङ्गण-अङ्गना

अङ्गरुह-Skt. (=छत)

अङ्गार-Skt.

अङ्गिय-(अङ्गानि)

मज्झिमवणि ताहं तच्छ अङ्गिय XI 9, 4

अङ्गुलि-Skt.

अङ्कित-अङ्कित्य

अङ्कण-अङ्कन

अङ्कुरिय-आङ्कुर्य

अङ्कुर्य-अङ्कुर्य

अङ्कुर्यनाह-अङ्कुर्यनाथ a name.

अङ्कुर्यसगा-अङ्कुर्यस्वर्ग

अङ्कुर्यभट्ट-अङ्कुर्यभट्ट

अङ्कुर्य-अस्ति B. आछे

अङ्कुर-अप्सराः

अङ्कुरिय-आङ्कुर्य

० अङ्कुर-अङ्कुर

अङ्कुर्य-आङ्कुर्यक

अङ्गार-Skt.

अङ्गीव-Skt.

जीवाजीव

अङ्गोरे-अङ्गोरेण (=क्षिप्रं) निहण्य नेमि पइ अङ्गु

अङ्गोरे V 18, 6

अङ्ग-अङ्ग

अङ्गवसंह-आङ्गवसंह

देवविशेषनाम

अङ्गा-आर्या

अङ्गिय-अङ्गित

-आर्यिका

अङ्गु-अङ्ग M. आज, G. आजे

अङ्कुर-अङ्कुर्यति

अङ्कुर-Skt.

अङ्गण-अङ्गन

अङ्गलि-Skt.

अङ्गुहास-अङ्गुहास

अङ्ग-अङ्ग M. आज

अङ्गुहास-अङ्गुहास

अङ्गु-अङ्ग M. आजवा G. आजमो

अङ्गुविह-अङ्गुविह

अङ्गु-अस्थि M. हङ्गी by Metathesis, अङ्गुली

अङ्गु-आङ्गु

अङ्गुहास-अङ्गुहास H. अङ्गुहास

अङ्गुच्छन्त-अङ्गुच्छन्त

अङ्गुक्ल-अङ्गुक्ल (=अङ्गुक्ल) एतद्दिं वि अङ्गुक्लें

XII 5, 19. Jacobi's अङ्गुक्लें makes

no sense.

अङ्गुल D-(अङ्गुलित)

अङ्गु-अङ्गु

अङ्गुवसंह-opp. of अङ्गुवसंह q. v.

अङ्गु-अङ्गु

अङ्गु-अङ्गु

अङ्गु-अङ्गु

-अङ्गुपाठ a name.

अङ्गुतवाङ्गु-अङ्गुतपालः

० पाठ in Jacobi is a Sktism.

अङ्गरामय-अङ्गरतिः

अङ्गु-अङ्गु

अङ्गुविह-अङ्गुविह

अङ्गुसण-अङ्गुशन

अङ्गुयार-अङ्गुदार

अङ्गुयार-अङ्गुगार

अङ्गु-अङ्गु

अङ्गुवन्त-अङ्गुदिमत्

अङ्गुवलेव-अङ्गुवलेव

अङ्गु-अङ्गु

अङ्गु-अङ्गु

अङ्गुयन्त D-(=अङ्गुयन्)

अङ्गुवन्त-अङ्गुयुक्त

अङ्गुओय-अङ्गुयोग

अङ्गु-अङ्गु

अङ्गुद्वि-अङ्गुद्वि

अङ्गुमि-अङ्गुमि

अङ्गुल-अङ्गुल

अङ्गुह-अङ्गुह

अशुभंवि D-(अशुभ्य acc. to Ho.Gr. IV 187 referred to by Jacobi, is unsuited). Perhaps अशुभ-अंविभं meaning अशुभमण Deśi I 49 gives the clue. अशुभस्य. नियनियपह अशुभंवि-वि आयव III 20, 8.

अशुभतह-अशुवर्तते (वर्तते, तिष्ठति)

अशुकम्पिय-अशुकम्पित

अशुज-अशुज

अशुज्जुभ-अशुज्जु

अशुणह-अशुनयति

अशुसर-अशुसर

पञ्च अशुसरस्वर्गाः

अशुरिण-अशुरिणं

अशुप्पमाशु-अशुप्रमाणं

अशुबन्ध-अशुबन्ध

अशुबिबिय-अशुबिम्बित

अशुभाव-अशुभाव

अशुमरगो-अशुमार्गेण

अशुमणह-अशुमन्यते

अशुमरण-अशुमरण

अशुमालिवि-अशुमाल्य (=मालां रक्षयित्वा)

अशुमोय-अशुमोद

अशुमोयण-अशुमोदन

अशुमोदप-अशुमोदित

अशुयत्त-अशुदृति XII 7, 3

अशुरंजियं-अशुरंजित

अशुराय-अशुराग

अशुराहय-अशुरागिन्

अशुवल्हदि-अशुपाळयति

अशुवासिय-अशुवासित

अशुव्वय-अशुव्वत

अशुसंग-अशुपङ्क

अशुसंधिवि-अशुसंधाय

अशुसरह-अशुसरति

अशुसार-अशुसार

अशुहरमाण-अशुहरत् (=अशुहर्षत्)

अशुहवह-अशुभवति

अशेय-अनेक

अशेषम-अशेषम

अण्ण-अण्य old M. आण, आन

अण्णव-अणव

अण्णाणिय-अण्णानिन्

अण्णिताहि-अण्ण

अतर-Skt.

अतुळ-Skt.

अतुळिय-अतुळित

अतोरण-Skt.

अथह D-अस्तव XIII 3, 5 Pāi quotes

यहु under गर्वित cf. M. चहु

अत्य-अर्थ

अत्यक D-अनवसर Deśi I 14 अणवसर Or

अत्यक=अथक (c. f. छकिय for छकिय), which means अस्थित i. e. अस्थिर.

XI 12, 5

अत्यमिय-अस्तमित

अत्यवण-अस्तमन

अत्याण-आस्थान

अत्याणिय-आस्थानिक (=सभासद्)

अत्याह-अस्ताव Deśi I 54 M अगाह आयाम

ठाणेछ M. अथाक.

अत्यि-अस्ति A. Prākritism, for अच्छ is the regular Apbh. representative of Sk. अस्

अत्यिर-अस्थिर

अदत्तादाण-अदत्तादान. अपरिमह of the Jainas

अदत्त-अदत्त

अदिनदान-अदत्तादान

अदिय-आदित

अद-अर्थ M. आद in आदपाव etc H. आभा

अदरत्त-अर्धरात्र

अदवहि-अर्धपथे

अहुअ-अहुत. करिकरपवरहुअहुण XIV 1, 5

अहुत could give both अहुअ and

अहुअ

अघण-अघन

अंत-Skt.

अंतर-Skt. (=मनः) छदियंतर

अंतरिक्ष-अन्तरित
 अंतरिवि-अन्तरित्या
 अंतराय-Skt.
 अंतराल-Skt.
 अंतरिक्ष-अन्तरिक्ष
 अंतेश्वर-अन्तःपुर
 अंदोलय-आन्दोलक M. आंदोला
 अश्व-Skt.
 अश्वार-अन्धकार
 अश्वारण- „ „
 अश्वल-अन्धः M. अन्धळा.
 अश्वार-अन्धकार M. अन्धार, अन्धेर (G.
 H. also)
 अश्वारिय-अन्धकारित
 अश्व-अन्ध
 अश्वय-Our text and Jacobi's reading
 VI 1, 1. The Deśi I 19 gives
 तितः-तृप्त as equivalent. But this
 is an Adj. of स्रवपंचमि and so
 highly unsuited. To prefer B's
 reading वृणइय? See Notes.
 अश्व-अन्यान्ध
 अश्वान-अज्ञान
 अश्वाय-अन्याय
 अश्वेक-अन्यैक M. आणीक
 अश्वोन्न-अन्योन्य
 अपत्थिय-अप्रार्थित
 अपरजिय-अपराजित Sktism
 अपवर्ग-अपवर्ग
 अपहृत्थ-अपहस्त Sktism.
 अपार-Skt.
 अपाव-अपाप
 अपिच्छणिज्ज-अप्रेक्षणीय
 अपिच्छमाण-अप्रेक्षमाण
 अपुज-अपूज्य
 अपूर-अपूर्ण
 अप्य-आत्मा M. आप H. आप
 अप्यइ-अर्पयति
 अप्य-अर्पयति One expects अप्यइ, but the

preceding forms सुभए, सुभए
 have influenced this one. अर्पयेत्
 in the Notes on IV 7, 8 is less
 correct. [tism
 अप्यइकूळ-अप्रतिकूल Sktism or Prakri-
 अप्यण-आत्मन् cf. M. आपण G. also
 अपमत्त-अप्रमत्त
 अप्यमाण-अप्रमाण
 -अल्पमान I 2, 5
 अप्यसाय-अप्रसाद
 अप्याइ-आपादयति. तथु अप्याइ VII 8, 2.
 See Notes
 अप्याण-आत्मन् M. आपण
 अप्याइD-(संदिशति). Hc. Gr. IV 180.
 अप्युण-आत्मन् Vul M. आपूण
 अप्फाळइ-आस्फालयति. M. आफळणें
 अश्वभंजण-अभ्यञ्जन
 अश्वभंजिय-अभ्यञ्जित
 अश्वभत्थिय-अभ्यर्थित
 अश्वभंतर-अभ्यन्तर
 अश्वभरहुल्ल-अभ्यर्हणीय
 अश्वभहिय-अभ्यधिक
 अश्वभास-अभ्यास
 अश्वभासइ-अभ्यासयति
 अश्वभुत्थाण-अभ्युत्थान
 अश्वभुद्धइ-अभ्युद्धरति
 अश्वभुद्धरण-अभ्युद्धरण
 अश्वभोय-आभोग
 अश्वभोट्ट-a people. See Notes
 अभय-Skt.
 अभक्ख-अभक्ष्य
 अभंग-Skt.
 अभोयण-अभोजन
 अमय-अमृत
 अमग्ग-अमार्ग
 अमंगल-Skt.
 अमणूत्त-अमनुष्य
 अमरिद-अमरेन्द्र
 अमल-Skt.

अमाया-Skt.

अमिय-अमृत

अमुणिय-अज्ञात

अमोह-अमोघ

अंब-आम्र

अंबर-अम्बर

अंबिल-आम्ल Vul. M. आम्बिल

अम्म-अम्भ

अम्ह-वयम् M. आम्ही, G. अम्हे

अम्हारय-अस्मदीय. G. अम्हारं, H. हमारा

अम्हारिस-अस्मादृश

अयंग-अचङ्ग (=अचार)

अयस-अयशः

अयाण-अज्ञ

अयाणिय-अज्ञात. Also Feminine

अर-The 18th Tirthankara. See Notes

अरन्न-अरण्य Sktism for रन्नु

अरविंद-Skt.

अरविलय=वरविलय q. v.

अरहंत-अर्हत्

अराय-अराग

अराहन्न-अरात्रिज्ञ (न रात्रिं जानन्ति ते निशाचराः)

V 17, 1

अराहण-अरातीनां

अरि-Skt.

अरि-अरे in अरि अरि

अरिउर-Name of a city

अरिनयरं- „ „

अरिपुर-Skt.

अरिहंत-अर्हन्

अरुण-Skt.

अरुह-अर्हत्

अलय-अलक

„ „ D-(=विद्रुम) Deśi I 16 अलयं विद्रुमं

अलयजल्ल-IX 16, 9 for अलयजालु changed for rhyme with कलयजल्ल

अलकस-अलक्ष्य

अलकखण-अलक्षण

अलकिलय-अलक्षित

अलंकरण-Skt.

अलंकरिय-अलङ्कृत Sktism

अलंकार-Skt.

अलंकिय-अलङ्कृत

अलंघ-Skt.

अलज-Skt.

अलजिय-अलजित

अलहंत-अलभनान

अलि-Skt.

अलिय-अलीक

अलविय-आलपित

„ „ D-अर्पित V 19, 11; XIII 2, 7;

XV 11, 15; XXI 6, 11 Jacobi

reads अलिवि in all these cases.

He has on his side the weight

of He's authority who in Gr.

IV 39 gives अलिवि for अर्पयति

अलीदइ-तं अत्थाणु अलीदइ लंघिउ X 2, 5 Only

here. Adv. of लंघिउं. Quickly

अलोह-अलोभ

अवहन्-अवतीर्ण

अवकु-अवाक्यम्

अवक्खु-अपक्षं or अवाक्यं with sporadic ख?

अवक्खु किं पि उप्पायउ XIX 4, 4

अवक्खए-अवाचष्टे. गउ पट्टपुरउ अवक्खए खेविउ

XV 11, 9 Hc. Gr. has अवक्खइ

among the 15 synonyms of ह्य

See Pischel § 499. This Atmane-

pada is very rare in Apbh.

and in the Prākritis generally.

अवखेरइ D-(=अवगणयति) I 14, 2; II 9,

6 This is to be connected with

the Noun खेरि which means खेद

अवगणइ-अवगणयति

अवगाहण-अवगाहन

अवंक-अवक्र

अवणिइ-अवनीन्द्र A name

अवणीसर-अवनीश्वर The same as above.

अवत्थ-अवस्था

अवत्थु-अवस्तु

अवबोध-अवबोध

अवमाण-अपमान

अवमाणइ-अवमानयति

अवयरइ-अवतरति

अवयव-Skt. संभावयव नाहं नह तस्मिन् V 9,

11. The parts i. e. rays of the evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरह-अपराह

अवराह-अपराध

अवरुंण D-(=परिरम्भ) Desi I 11

अवरूपरु-परस्परम्

अवलक्षण-अपलक्षण

अवलम्बिय-अवलम्बित

अवलेव-अवलेप

अवलय-अवलोक

अवलयइ-अवलोकयति

अवलयण-अवलोकन

अवस-अवश्य

अवसइ-अपसन्द

अवसप्पिय-अपसर्पित

अवसप्पिणी-अवसर्पिणी See Notes

अवसर-Skt.

अवसाण-अवसान

अवसेस-अवशेष

अवहत्थिय-अपहस्तित

अवहरइ-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारइ-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII

4, 15 Suits all these.

अवहेरि-(=अवधारण) Coll M. हेरणे

अविक्षण-अवेक्षण

अविच्छ-Skt.

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियदु-अविदग्ध

अवियप्प-अविकल्प

अवियल-अविचल

अवियाणिय-अविज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसट्ट-अविस्मृट्ट (=अत्यक्त) तेहइवि काळि अवि-
सट्टमोह XIV 14, 5. Jacobi's
प्रसाधित does not suit at least
here.

अविसन्न-अविषण्ण

अविसाय-अविषाद

अविसिद्धय-अविशिष्ट meaning 'common,
vulgar'.

अविच्छद-अविशुद्ध

अविहत्य(त्त)-अविभक्त. भाइहुं पुण्ण अविहत्य(त्तु)
हरंतं X 13, 7 'Brothers, sharing
common property'

अविहाय-अविघात

अविहेय-अविधेय

असइ-अभाति

-असती

असंहमं-असंभमम् कारणं न याणिमो असंहमं IV
7, 11

असक-असक्त

असगाह-असद्गह

असंक-अशङ्क

असंख-असङ्ख्य

असंग-Skt.

असत्त-असत्य

असट्ठु-असत्तम्-forbidden or bad. लइ अज्जवि
किज्जइ तं असट्ठु XXI 1, 12. See
Emendations

असणिवेय-असन्निवेग A name

असणेह-अनेह

असत्य-अस्वस्थ

असन्त-अज्ञान्त

-असत्

-असत्

असन्ति-अद्यान्ति

असन-असंज्ञ

असम-Skt.

असमत्य-असमर्थ

असमाणिय-असमाप्त

असमाहि-असमाधि

असंभव-Skt.

असम्मय-असंमत

अस्तरण-अस्तरण

अस्तरि-असदृश

असरीर-अक्षरीर (अल्पायं नम्)

असहन्ती-असहमाना

असहाय-Skt.

असार-Skt.

असासय-अज्ञात

असि-Skt.

अस्य-अश्रुत. अस्य असंभय अचछरिड V 6, 10

असुर-Skt.

असुरत्तण-असुरत्व

असुह-असुभ

असेव-असेवा

अह-अथ

अहंकार-Skt.

अहम्-अधर्म

अहर-अधर

अहव-अथवा

अहवद्-अथवा

अहिय-अधिक

अहियरिवि-अधिकृत्य

अवियार-अधिकार

अहिओय-अभियोग

अहिता-Skt.

अहि-अधि or अधः (?)

अहिट्ट-अधिष्ठ (=अधिष्ठित) छणिवरु तवतेयाहिट्टु-

XVIII 9, 11

अहिट्टिय-अधिष्ठित

अहिणंदद्-अभिनन्दयति

अहिणंदण-अभिनन्दन

अहिणव-अभिनव

अहिणाण-अभिज्ञान

अहिमन्तण-अभिमन्त्रण

अहिमाण-अभिमान

अहिमुह-अभिमुख

अहरम्म-अभिराम

अहिराय-अधिराज

अहिलसद्-अभिलषति

अहिठास-अभिठाष

अहिव-अधिप

अहिवद्-अधिपति

अहिवायण-अभिवादन

अहिवाल-अधिपाल

अहिवाह-अधिवास (=अभिनिवेश) in घरगम-
णाहिवाह XII 8, 10

अहिसिय-अभिषिक्त

अहिसिचद्-अभिषिञ्चति

अहिसित्त-अभिषिक्त

अहिसेय-अभिषेक

अहीरु-अभीरु

अहो-Skt.

आ

आह-आदि

आहद्-आविह

आउच्छद्-आपृच्छति

आउंचद्-आकुञ्चयति

आउर-आतुर

आउल-आकुल

आउस-आपुस

आउह-आपुह

आऊर-आपूरयति

आएस-आदेस

आएसिय-आदिष्ट

आओहण-आयोधन

आकंस-आकाङ्क्षा

आकुंचद्-आकुञ्चयति

आलंघ्य D-(=आकर्षति) M. लेंचनें, G. लिंचनु,
H. लींचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आयुष्ट-आयुष्ट

आचार-Skt.

आजन्तु-आजन्म

आदत्त D-(आरब्ध)

आदत्त D-(आरभ्यते)

आण-आज्ञा M. आण

आणइ-आनयति M. आणणे

आणत्त-आज्ञप्त

आणंद-आनन्द

आणंदइ-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दित्

आणावइ-आनाययति

आमंगण-अभ्यञ्जन

आमलय-आमलक M. आवळा G. आमळो

आमुरीयं-some dish eaten with curds
XII 3, 9

आमिष्ठ D-(=छञ्चति)

आमोय-आमोद

आमोयइ-आमोदते

आय-आयात or आयाता G. आयो, H. आया

आय-इदम; for आपं, एण, आयहो see Apbh.

Grammar in Introduction

आयय-आत्मज

आयच्छु-(आत्माक्षरं i. e. आगमाक्षरं?) जइ

नियमेण छणहिं आयच्छु, XV 13, 6

where the question is of 'hear-

ing daily' some अक्षर, which

must be आगमाक्षर

आयत्त-Skt.

आयत्तइ-आकर्णयति

आयंविह-आत्माघ

आयर-आदर

आयल्ल-(=आकुल=आकुलितं once)सज्जसवसि वहंतु

आयल्ल, VI 20, 4 where Jacobi

reads आवल्ल wh. is unmeaning

सुहमंगलजणजणियायल्लहो IX 9, 5

आयल्ल जणंति पइपरियणि IX 18, 10

परिहरि तोवि ताळ आयल्ल XI 4, 17

आयल्लइ-आचलति. See चल्लइ. केसकळाउ नियमि

आयल्लइ XIX 4, 6 अंगइ मयणायल्लियइ

XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt. (=वळं)

आयार-आकार

-आचार

आयात्त-आकाश

आयात्ततिलय-आकाशतिलक Name of a city.

आयु-आयुस्

आरत्तिय-आर्तिक्य (दीपः)

आरंभिय-आरब्ध

आराम-Skt.

आराइइ-आराधयति

आरिय-आर्या

आरुइइ-आरोहति

आरुद-Skt.

आरोसिय-आरुष्ट

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरुद

आलय-Skt.

आलग्ग-आलग्न

आलत्त-आलपित

आलवण-आलपन

आलाव आलाप

आलावण-आलापन

आलिगण-आलिगन

आलिगिय-आलिगित

आलोय-आलोक

आवइ-आयाति G. आवुं, H. आना

आवग्गउ-आपवृत्तः तो परसरणु मरणु आवग्गउ

VII 11, 6 पसरइ समइ मरणु आवग्गउ

XXII 7, 10 एवहिं लहु नाइ आवग्गउ

XVIII 5, 7 See Note on the first

आवगण-आवगण

आवज्ज-आपयते

आवद्द-आवर्तते

आवण-आपण

आवत्त-आवर्त

आवय-आपद् कवि आवद् पत्त VI 24, 7

आवरण-Skt.

आवळ-आकुळ कवण इत्थ मणि आवळ XII

13, 13=आउळ, as it rhymes with

सुराउळ in the next line

आवळि-Skt.

आवास-Skt.

आविळ-आविळ Pāi has आविळ कलुसं

आवीळिय-आपीडित

आवेस-आवेश Vul M. आवेस

आस-अश्व

आस-आश M. आस

आस-आस ? आस न काइमि XXII 7, 10

आसय-आशय in पंचासय. But in पट्टासय चंगड
अवसर जाणावहि XV 11, 7 it is
perhaps equal to पासए=पाशे cf. M.

आसपास

आसंका-आशंका

आसंक-आशंकते

आसंघ-आशंसा Deśi I 63 असंघेच्छा; for
derivation see Pischel § 267

आसंघ-आशंसते

-लंघते XIII 7, 2.

आसण-आसन

आसत्त-आसक्त

आसत्तिय-आसक्त XXII 8, 11

आसन्न-Skt.

आसम-आश्रम

आसमन्त-आसमन्तात्

आससु-आससुद

आसवार-अश्ववार

आसाइय-आसादित

आसाद-आषाद Vul M. आसाद

आसासिय-आशसित

आसि-आसीः, आसीद and आसन्

आसीविस-आशीविष

आसीस-आशिष

आह-आम

आहय-आहृत

आहण-आहन्ति M. हणणे

आहर-आहरति

आहरण-आभरण

आहळ-आहळयति. आहळिय, आहळ=अहव.

This word can not be separated
from अहोहळिय which also means
अहव or व्याकुल.

आहव-Skt.

आहाणय-आभाणक M. आहाणा

आहार-Skt.

आहास-आभाषते

आहुक-? लक्ष्मणचरणचञ्चलाहुकं II 2, 6

आहुत D-(=अभिमुख) रणाहुतकाले XIV 8, 7

Deśi VIII 70 हुतोभिमुखे

आहोय-आभोग

इ

इ-for जि in तासइ, जेथइ etc.

इक-एक

इकखण-ईक्षण

इच्छ-इच्छति

इच्छिय-ईप्सित or इच्छित

इष्ट-दिष्ट

इत्तहि-(अत्र)

इत्तिय-एत्तिय

,, ,, -ली

इत्थ-एत्थ

इत्थु-एत्थु

इंद-इंद्र

इंदवाय-A name

इंदिय-इंद्रिय

इंदीवर-Skt.

इंदु-Skt.

इंधण-इन्धन M. H.

इमम्-इदम् Prākṛitism

इय-इति

इयर-इतर Old M. येर, येर

इव-Skt.

इह-Skt.

इहरति-इह and रति in M. आरती परती

इहु-इह

ई

ईस-ईस

ईसर-ईसर

ईति-ईति

उ

उअय-उदय

उअहि-उदधि

उइय-उदित

उकण्ठिय-उत्कण्ठिय

उकस्त-उत्कर्ष

उकोयण-उत्कोयण

उकोवण-उत्कोवण

उकस्य-उत्सात

उकसमिय-(=उत्तमित) from उत्+स्कम्

उकखण-उत्खनति M. उखणं

उक्खित-उत्खित

उक्खिव-उत्खिपति

उक्खेवि-उत्खेवि Absolutive for Infinitive, very usual with our poet.

तहो पुनु तुम्ह उक्खेवि आउ XV 4, 6

'who came to root you out'

उक्खेविय-उत्खेपित

उग्गम-उद्गम M. G. उगम

उग्गिन्-उद्गीर्ण

उग्गिल-उद्गिलति in M. उगाळा H. उगाल

उग्घाह-उद्घाट M. G. H. उघाह

उग्घाडिय-उद्घाटित

उग्घोस-उद्घोषयति

उह-Skt.

उहलिय-उहलित

उहल-उहलति To lift up M. उहलणं H. उहलना

उहल-उहलति, both literally and figuratively. Lit. तुहुं सविमाथ जेषु उ० XVIII 66, उ० उहलियणविन्दु fig. XIV 20, 15 उ० विग्गहु समउ तेण XIV 5, 5 etc.

उहल-उहलति

उहलिय-उहलित

उहलण-उहलण

उहलण-उहलण

उहलण D-(उहलण) M. उहलणं, H. उहलण

उहलण-उहलण Vul M. उहलण, उहलण

उहलण-उहलण

उहलण D-(आहलण, लुता)

उहलण-उहलण Vul M. H. उहलण

उहलण-उहलण M. उहल, H. उहल

उहलण-उहलण

उहलण-उहलण

उहलण-उहलण M. उहलण Finishing of a vow with a feast.

उहलण-उहलण

उहलण-उहलण M. उहलण

उहलण-उहलण See उहलण

उहलण D-(उहलण) devastated M. उहलण (करणं)

उहलण-उहलण

उहलण-उहलण H. उहलण

उहलण-उहलण M. उहलण

उहलण-उहलण

उहलण-उहलण

उहलण-उहलण G. ओहलण

उहलण-उहलण

उहलण-ओहलण M. G. ओहलण

उहलण-उहलण M. उहलणं H. उहलण

उहलण-उहलण M. उहलणं H. उहलण

उहलण-उहलण

उहलण-उहलण M. उहलणं G. उहलण

उहलण-उहलण (विहलण)

उहलण-उहलण

उहलण-Skt.

० उत्त-पुत्र (वणिज्जत)

उत्तर-उत्तरति M. उत्तरणं H. उत्तरना

उत्तरण-Skt.

उत्तरावह-उत्तरापथ North-Western India
west of the Sarasvatī

उत्तारिय-उत्तारित M. उत्तारका

उत्तिरथ-उत्तीर्थानि VI 13, 9 said of ships
going into the sea

उत्तुंग-Skt.

उत्थर- D-(=आक्रामति) Pāi उत्थरि ओवगियाहं
अकन्तं. Also Deśi I 169

उत्थल- D=उच्छल which see. Pāi उत्थलिय
उच्छलियं H. उत्थलना

उत्थामिय-उत्थापित VI 17, 9

उदय-Skt.

उदण्ड-Skt.

उदाल-उदालयति

उदीविय-उदीपित

उदेस-उदेस

उदेस-उदिशति

उद्व-ऊर्ध्व

उद्वर-उद्वरति

उद्वायओ-उद्वायितः

उद्वूय-उद्वूत

० उन्न-पुण्य (कयउनी)

उन्नय-उन्नत

उन्हाळा-उण्णकाल M. उन्हाळा G. उन्हाळो

उप्पइय-उत्पत्ति M. उपाई येणें

उप्पज्जइ-उत्पद्यते M. उपजणें, H. उपजना

उप्पण्ण-उत्पन्न

उप्पमिवि D-(=उत्पत्य)

उप्परि-उपरि H. उप्पर

उप्पल-उत्पल

उप्पायइ-उत्पादयति

उप्पायण-उत्पादन

उप्पीलिय-उत्पीडित

उत्कुल-उत्कुल

उन्हाळुल D-(=उत्कण्ठा) Deśi I 136 रणरण-

याणिट्टु

उन्हाळुलिय D-(उत्कण्ठित)

उन्मम्-ऊर्ध्वम् बालर्हि उन्मं लरिउ तथ IX 21

12=very much cf. छरछरीवरिय
p 19 उन्म-लर-केसपम्भारा

उन्मइ-ऊर्ध्वयति Old M. उन्मवणें

उन्मह-उन्मह

उन्मण्ड-उन्मण्ड

उन्मन्तय-उन्मन्त

उन्मव-उन्मव

उन्मिन्न-उन्मिन्न

उन्मेय-उन्मेय

उन्माय-उन्माद

उन्माइय-उन्मादित

उन्मालिय-उन्मालित

उन्माइय-उन्मायक

उन्माहिय-उन्मायित

उन्माइल-उन्मीलित M. उमलळें

उन्मुइ-उन्मुत्त

उर-उरस् M, H. ऊर

० उर-पुर (गयउर)

उरय-उरग

० उल-कुल

उलवइ-उलपति

उल्लव-उल्लाप

उल्लवइ D-उल्लपति

उल्लरइ D-(=उल्लपति) Pāi उल्लरियउकडियं Hc.

Gr. IV 116 तुडेनेव आदेशाः भवन्ति of
wh उ० is one

उल्लोब-उल्लोच

उल्लइठ-उल्लदिष्ट

उल्लएत्त-उल्लदेश

उल्लकण्ठ-उल्लकण्ठ

उल्लजुव-उल्लजुत

उल्लदान-उल्लदान

उल्लव-उल्लव

उल्लभोय-उल्लभोग

० उल्लम-उल्लम

उल्लमिज्जइ-उल्लमीयते

उल्लय-उल्लक पुण्य गन्धोवण्य सुपमिति XVI 4, 5

उवय-उदय
 उवयार-उपकार
 „ „-उपचार
 उवरि-उपरि
 उवरोह-उपरोध
 उवलकखड्-उपलक्षयति
 उवलकखण-उपलक्षण
 उवलकखिम-उपलक्षित
 उवलग-उपलग्न
 उववास-उपवास M. उपास
 उववासिय-उपवासित
 उवसग-उपसर्ग
 उवसंघरइ-उपसंहरति
 उवसंत-उपशांत
 उवसत्पिणि-उपसर्पिणी See अवसत्पिणी
 उवसम-उपशम
 उवसमिय-उपशमित
 उवसिजइ-उवसिजइ, by haplology or for
 metre
 उवसेवय-उपसेवक
 उवसोह-उपशोभा
 उवसोहिय-उपशोभित
 उवहसइ-उपहसति
 उवहासइ- „
 उवहि-उदधि
 उवाय-उपाय
 उविय-उपेत
 उवगगइ-उद्वल्गति (आक्रमते ? Pāi. उत्थरि
 ओवगिआइ अकन्तं) Pischel § 73
 Mg. ओवगगदी=अपवल्गति
 उव्वट्टिय-उद्वर्तित
 उव्वत्तइ-उद्वर्तयति
 उव्वत्तण-उद्वर्तन M. उटणें
 उव्वहइ-उद्वहति
 उव्वहण-उद्वहन
 उव्विलइ D-(for उव्विलइ=प्रसरति) Pāi उव्वेलं
 पसरिअं
 उव्वेव-उद्वेग

उहय-उभय

ऊ

०ऊरय-पूरक

०ऊर-पूर

ऊर-ऊर

ऊसरइ-उत्सरति

ऊसार-उत्सार

ऊसारइ-उत्सारयति

ऊसास-उच्छ्वास M. उसासा

ए

ए-(=हे or अरे) An interjection, although doubtful, in सुसाहण जो देइ
 ए मबलोए XII 3, 18

एइ-एति M. एणें or येणें

एउं-एतत्

एउंजि-एतदेव

एक-Skt.

एकल-एक M. एकला, H. इकला

एक-एक

एकचक-एकचक्र

एकइ-एकाकिनी (Lit एकाचित्)

एकंग-एकांग alone

एकन्त-एकान्त

एकन्तर-एकान्तर

एकमेक-एकैक With a enphonic IV 7, 11
 M. एकमेक

एकमित्त-एकमात्रम् (?) एकमित्तएहिं कस्स दिज्जए
 छविअमम IV 7, 11

एकम्भइ-एकमुख

एकयार-एककार

एकलिय-एकाकिनी See एकल

एकवय-(=एकपाद in Mbh. as a tribe of
 mountaineers)

एकवार-एकवार

एकासन-एकासन

एकाहार-एकाहार

एकैक-एकैक

एतइय-इयत् this इ is common in G. e. g.
 मनइं for मन

एतद्दि D-(अत्र) also इदानीं in एतद्दि महमासहो
आगमण्य VIII 8, 9 etc.

एतिय-इयत् M. इतकें

एत्थ-अत्र M. एथें, येथें

एत्थन्तरि-अत्रान्तरे

एत्थु-अत्र

एम-एवम् Hc. Gr. IV 418 gives एम्

एमद्दि D-Hc. Gr. IV 420 एम्वर्हि=इदानीम्

एमाइ-एवमादि From एवमाइ, loss of a whole
syllable

एमेव-एवमेव

एय-एक, and Demon. Pronoun

एयारहम-एकादशम्

एरिस-ईदृश

एळा-Skt.

एवकार-Skt.

एवकु-इयत् M. एवदा See Notes p. 136

एवमाई-एवमादि

एवद्दि-इदानीं

एव्व-एवम् See एम

एव्वमाइ-एवमादि

एव्वर्हि-(एम्वर्हि=इदानीम्) See एवद्दि

एतइ-एयति

एह-एषः-एषा or ईदृश

एहु-एषः ओ

ओचुम्बइ-अवचुम्बति

ओच्छाहवि-अवच्छाय

ओणल्ल-अवनत (ओणअ+अल्ल Apbh. termin-
ation) Construe as adj. of स्कन्ध
केसकलाउ खन्धि ओणल्लइ XIX 4, 6.

ओणाविय-अवनामित

ओत्थाडिय D-(=अवस्तुत ?)

ओमालइ-अवमालयति

ओरसइ D-(अवतरति) Hc. Gr. IV 8 5
अवतरेरोहओरसौ

ओरालिय-See Notes p. 85 औदारिक the
usual sense in Amg. does not
suit. M. आरोळी?

ओळक्खिय-उपलक्षित M. ओळखणें

ओळग-अवलग्न

ओळि-आवळि M. ओळ

ओळ्हाव-उल्लाप

ओळ्खिय-आर्दित M. ओळें

ओवगइ-See उव्वगइ

ओवष-अपन्नज A word in Māhārāṣṭri,
occurs in the Māh. gāthās in
XII 12.

ओवाइय-उपयाचित

ओसरिय-अपस्तुत M. ओसरणें

ओसह-औषध

ओसार-उत्सार

ओसारइ-अपसारयति

ओसास-उच्छ्वास M. उसासा

ओह-ओष M. ओहोळ (?)

ओहइ D-(अपस्तुत) M. ओहटी Deśi I 166

ओहटो ओसरिए

ओहल्ल-Read ओहुल्ल as it rhymes with
कुल्ल XIV 11, 5.

ओहुंजइ-उपसृक्ते

ओहुल्ल-(अवकुल्ल, opp. of इत्कुल्ल) Deśi I
157, quoted by Jacobi has ओहुल्ल
for खिन्न. But is ओहुल्ल=ओहल्ल ?
Doubtful. जाम न वइरिखइ ओहुल्लं
XIV 11, 5. See वुल्ल

क

कइ-कति

कइ-कवि vul M. कई

कइय-कृता

कइयइ-कदापि M. (poetry) कई

कउ-कुतस्

कएकचकु-कृतैकचक्र

ककस-कर्कश

ककल-कळ M. काल, by Metathesis खाक
ककलइ-(पीन ?) पहुआएउ सककलइमाणवं X 4, 1

Deśi II 11 ककलइ पीणे does not
suit, also in X 4, 4 where it is
an adj. of वयण. कर्कश harsh seems
to suit

कंकण-Skt.

कंखिर-कांखिन्

कक्षरा D-Some entable M. काखन्वा,
कचो-या पुणो कक्षरा पप्पहा दित्थेया XII
3, 8

कचोल D-a kind of pot M. कचोलें
कच्छ, -a country. See Introduction

कच्छव-for कच्छ, like कुरुव for कुरु

कच्छादिव-कच्छाधिप

कज्ज-कार्य M. काज H. कज्जा

कज्जल-Skt. M. काजल

कंचण-काञ्चन

कंचणपुद्ग-काञ्चनपृथिवी

कंचणमहि-काञ्चनमही

कंचणमाल-काञ्चनमाला A name=कणयमाल

कंघि-काञ्ची

कंचुअ-कंचुक M. कुंची

कंचुली-a bodice, to be tied with a
string at the back. M. कांचोळी

कट्ठ-कर्तयति M. काटणें, G. काटवुं, H. काटना

कट्ट-कट Vul M. कठ

कट्ट-काठ M. काठी stick, H. काठ

कट्टमय-काष्ठमय

कट-See कटय

कटय-कटक M. कटें

कटक्ख-कटाक्ख M. कहाखा with change of
meaning

कटक्खइ-कटाक्खयति

कटक्खण-कटाक्खण

कटन्तरिय D-(दारित) See कप्परिय below
Deśi II 20 कप्परिअकटन्तरिआ दलिअम्मि

कटप्प D-(निकर) Deśi II 13 निअरे कटप्प
M. कटपा

कटाह-कटाह M. कटई कटें,

कटियल-कटितल

कठिण-कठिन

कटिल-कटिवल Deśi II 52 निच्छिइ कटिवल्ले
कटिल

कटिष्ठल-कटिष्ठ

कटुथ-कटुक M. कहं

कटुआविय-कटुकृत in the sense of "wor-
ried, worsted"

कट्टह-कर्षति M. काटणें

कटकदन्त-कथन् (कोथेन उवलन्) M. कटणें

कणय-कनक

कणय-कणयकन्ति

कणयकन्ति-कनककान्ति A name

कणयतेय-कनकतेज A name

कणयदीव-कनकद्वीप Name of an island
or country

कणयप्पह-कनकप्रभ Same as कणयतेय

कणयमय-कनकमय

कणयमाल-कनकमाला A name; see कंचणमाल

कणिठ-कनिष्ठ

कणिर-कणिन्

कणिस-किंशार, Deśi II 6 किंशारअम्मि कणिसं

कणेरि D-(=स्फुरणं?) Pāi कणी कुरणं उव्वहइ
समरसंगमकणेरि XIV 2, 3

कंटइय-कण्टकित

कंटय-कण्टक

कंठ-Skt.

कंडवइ-काण्डपति VII 3, 4 M. काण्डारी-
helmsman

कंडु-कन्दुक धम्मिय कन्दु कहय नेराइय. III 1, 9
See Emendations

कण्णुअकजहि-कर्णोपकर्णेषु (through कर्णोवकर्णहिं)
सअणहिं कण्णुअकजहिंसीसइ XVI 11, 2

'He (about him) is told from
ear to ear by good men.'

See Emendations

कलरि-some warlike feat amongst
the things learnt by Bhavisatta
दोकरकलरिकरणपवंचइ II 2, 7

कत्तिय-कार्तिक

कत्थइ-कचिद् Hc. Gr. II 174

कर्म-कर्म

कंत-कान्त

कन्ति-कान्ति

-कान्ते

कन्तिवर-कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.

कन्द-Skt.

कन्द-कन्दति

कन्दप्प-कन्दर्प

कन्दर-Skt.

कन्दलि Skt. A kind of ornament round the neck कम्बुकण्ड कन्दलिय रवणं IX 17, 4

कन्दिर-कन्दिन्

कन्दुक-? VIII 19, 17

कन्दोद- (=नीलोत्पलम्)

कन-कन्या B. कने

कन-कर्ण M. कान

कनधारी-कर्णधारी .

कनपंगुरण-कर्णप्रावरण A mountain tribe

कनाड-कर्णाट M. कानडा

कनारिय D- (=कर्णयोः अङ्कुशेन प्रेरितः) आरोहं कनारिड गङ्गु XIV 17, 8

कनोसन्न-कर्णोपसन्ने (=कर्णमूले) 'in whispers'

कनोसन्नं चवड जणु I 13, 10

कप्प-कल्प (=कर ransome) सो नान्धि जो न मडु देइ कप्प XIII 3, 8 and others

कप्पइ-(दारयति) M. कापणं, G. कापडुं

कप्पड-कर्पट M. G. कापड

कप्परिय- (=धारित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G. कपूर

कब्बुरिय-कर्बुरित

कम-कम

कमड-कमठः (=भिष्टुभाजनं ?) Desi II 55 Comm. कच्छपे भिष्टुभाजने दैत्ये च कमठ शब्दभव एव. किं सो कमड कहिमि संपाइड XIX 4, 4 Or possibly दैत्य-an evil spirit. 'Have you some-how contracted the evil spirit'

कमळ-Skt.

कमळ-कमळसिरि A name

कमळाएषि-कमळादेवी Same as above

कमळमहासिरि-कमळमहाश्री Same as above

कमळसिरि-कमळश्री Same as above

कंपिय-कम्पित

कंपण-कम्पण

कंपावड-कम्पयति

कंपिल्ल-काम्पिल्या Name of a city.

कंडु-Skt.

कम्म-कर्म M. काम

कम्मयर-कर्मकर M. (poetry) कामारी

कम्मधर-कर्मधर

कम्मर-कर्मकर cf. Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-क्रय

कयडव-कृतपुण्य

कयजलि-कृतांजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाइ-कदाचिद्

कयार D- (=तृणायुत्कर) Pāi कज्जवो कयवरो, Desi II 11 पुजे कयारकज्जव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करइ-करोति

करण-Skt.

करणाहिवड-करणाधिपतिः

करणिय-करणीय

करबिय-करबित

करड्ड-Skt.

करवाल-Skt.

करह-करभ

कराळ-Skt.

करालिय-करालित

करि-करिन्

कंकण-Skt.

कंलिर-कंलिन

कबरा D-Some entable M. काबन्वा,
कचो=या पुणो कबरा पप्पहा दिक्केया XII
3, 8

कबोल D-a kind of pot M. कबोलें
कच्छ,-a country. See Introduction

कच्छव-for कच्छ, like कुरुव for कुरु

कच्छाहिव-कच्छाधिप

कज्ज-कार्य M. काज H. कजा

कज्जल-Skt. M. काजळ

कंचण-काञ्चन

कंचणपुह-काञ्चनपृथिवी

कंचणमहि-काञ्चनमही

कंचणमाल-काञ्चनमाला A name=कणयमाल

कंचि-काञ्ची

कंचुअ-कंचुक M. कुंची

कंचुली-a bodice, to be tied with a
string at the back. M. कांचोली

कट्ट-कर्तयति M. काटणें, G. काटवुं, H. काटना

कट्ट-कट Vul M. कट

कट्ट-काठ M. काठी stick, H. काठ

कट्टमअ-काठमय

कट-See कटय

कटय-कटक M. कटें

कटक्ख-कटाक्ष M. कहाला with change of
meaning

कटक्खइ-कटाक्षयति

कटक्खण-कटाक्षण

कटन्तरिय D-(हारित) See कप्परिय below
Deśi II 20 कप्परिअकटंतरिआ दलिअम्मि

कटप्प D-(निकर) Deśi II 13 निअरे कटप्प
M. कटपा

कटाह-कटाह M. कटई कटें,

कटियल-कटितल

कठिण-कठिन

कटिल-कटिवज Deśi II 52 निच्छिइ कटिवत्थे
कटिल्ल

कटिल्लत-कटिल्लत

कट्ट-कट्टक M. कट्ट

कट्टआविय-कट्टकृत in the sense of "wor-
ried, worsted"

कट्टइ-कर्षति M. काटणें

कट्टकटन्त-कट्टन् (कोथेन उवलन्) M. कट्टणें

कणय-कनक

कणय-कणयकन्ति

कणयकन्ति-कनककान्ति A name

कणयतेय-कनकतेज A name

कणयदीव-कनकद्वीप Name of an island
or country

कणयप्पह-कनकप्रभ Same as कणयतेय

कणयमय-कनकमय

कणयमाल-कनकमाला A name; see कंचणमाल

कणिठ-कनिष्ठ

कणिर-कणिन्

कणित-किंसाह, Deśi II 6 किंसाहअम्मि कणिसं

कणेरि D-(=स्फुरणं?) Pāi कणी कुरणं उव्वहइ
समरसंगमकणेरि XIV 2, 3

कंटइय-कण्टकित

कंटय-कण्टक

कंट-Skt.

कंटवइ-काण्डपति VII 3, 4 M. काण्डारी-
helmsman

कंड-कन्दुक यम्भिय कन्दु कइय नेराइय. III 1, 9
See Emendations

कण्णुअकन्नहि-कर्णोपकर्णेषु (through कनोवकन्नहि)

सुअणहि कण्णुअकन्नहि सीसइ XVI 11, 2

'He (about him) is told from
ear to ear by good men.'

See Emendations

कलरि-some warlike feat amongst
the things learnt by Bhavisatta
दोकरकलरिकरणपवंचइ II 2, 7

कतिय-कार्तिक

कत्थइ-कचिद् Hc. Gr. II 174

कट्म-कर्दम

कंत-कान्त

कंति-कान्ति

-कान्ते

कंतिउर-कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.

कंद-Skt.

कंदह-कन्दति

कंदप्प-कन्दर्प

कंदर-Skt.

कंदलि Skt. A kind of ornament round the neck कम्बुकण्ठ कन्दलिए रवणं IX 17, 4

कन्दिर-कंदिन्

कंदुकह-? VIII 19, 17

कंदोह- (=नीलोत्पलम्)

कन-कन्या B. कने

कन-कर्ण M. कान

कनधारी-कर्णधारी.

कनपंगुरण-कर्णप्रावरण A mountain tribe

कनाह-कर्णाह M. कानहा

कनारिय D- (=कर्णयोः अङ्गुशेन प्रेरितः) आरोहं

कनारिउ गइन्दु XIV 17, 8

कनोसवह-कर्णोपसने (=कर्णमूले) 'in whispers'

कनोसवहं चवह जणु I 13, 10

कप्प-कल्प (=कर ransome) सो नात्थि जो न

महु देह कप्पु XIII 3, 8 and others

कप्पह- (दारयति) M. कापणं, G. कापहुं

कप्पह-कर्पट M. G. कापह

कप्परिय- (=शरित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G. कपूर

कण्ठुरिय-कण्ठुरित

कम-काम

कमदु-कमठः (=भिष्टभाजनं ?) Deśi II 55

Comm. कच्छपे भिष्टभाजने दैत्ये च कमठ

शब्दभव एव. किं सो कमदु कहिमि संपाइइ

XIX 4, 4 Or possibly दैत्य-an

evil spirit. 'Have you some-how

contracted the evil spirit'

कमळ-Skt.

कमल-कमलसिरि A name

कमलाएषि-कमलादेवी Same as above

कमलमहासिरि-कमलमहाश्री Same as above

कमलसिरि-कमलश्री Same as above

कंपिय-कम्पित

कंपण-कम्पन

कंपावह-कम्पयति

कंपिल्ल-काम्पिल्या Name of a city.

कंबु-Skt.

कम्म-कर्म M. काम

कम्मयर-कर्मकर M. (poetry) कामारी

कम्मयर-कर्मधर

कम्मर-कर्मकर cf. Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-क्रय

कयउल-कृतपुण्य

कयंजलि-कृतांजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाह-कदाचिद्

कयार D- (=वृणायुत्कर) Pāi कज्जवो कयवरो,

Deśi II 11 पुज्जे कयारकज्जव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करह-करोति

करण-Skt.

करणाहिवह-करणाधिपतिः

करणिय-करणीय

करंबिय-करंबित

करह-Skt.

करवाल-Skt.

करह-करभ

कराल-Skt.

करालिय-करालित

करि-करिन्

करिणि-करिणी
 करुण-Skt.
 करोडि-करोटी
 कल-कला
 कलयजल-Watery pigment for the lip.
 रसणि अण्यु अहरि कलयजल XI 9, 10
 कलयल-कलकल
 कलइ-कलयति
 कलंक-Skt.
 कलंकइ-कलंकयति
 कलत्त-कलत्र
 कलमि-कलम
 कलस-कलश M. कलशी
 कलहंस-Skt.
 कलहोष-कलघौत
 कलाव-कलाप
 कलि-Skt.
 कलिय-कलित
 कलुण-करुण
 कलेवर-Skt.
 कलइ-कल्यम् M. काल with changed sense
 G, काले, H. कल
 कल्लाण-कल्याण
 कल्लाणमाल-कल्याणमाला A name
 कल्लोल-Skt.
 कवय-कवच
 कवड-कपट
 कवण-कः पुनः Old M. कवण
 कवाड-कपाट M. कवाड
 कविस्थ-कपिस्थ
 कवोल-कपोल
 कव्व-काव्य
 कव्वड-कर्पट M. कावडी
 कस-कशा
 कसण-कृष्ण
 कसाय-कषाय
 कसार-कंसार
 कह-कथम्
 , -कथा

कहइ-कथयति
 कहाणय-कथानक M. कहाणी
 कहि-कुव Konkanī M. खे
 काओसगा-कायोत्सर्ग
 काणच्छि-काणाक्षि
 काणण-कानन
 काणीण-कानीन
 काम-Skt.
 कामधेणू-कामधेनु
 कहु-कस्मात्
 काई-कि Old M. काई
 काउं-कृत्वा
 काउरिस-कापुरष
 कामिणि-कामिनी
 काय-काक
 कायर-कातर G. कायर
 कारण-Skt.
 कारण्ड-कारण्डव
 कारिय-कारित
 कारुण-कारुण्य
 काल-Skt.
 कालागुरु-Skt.
 काहल-An instrument of the horn M.
 कहळा
 काहार-Cf. M. काहार. काहारखोर भडभंडभोइ
 XV 2, 10. Deśi II 27 काहारो परि-
 खंधे-परिखंध-menial servant
 किउअ-चिबुक किउअपमाण निउत्त V 9, 13
 किम्-Skt.
 किंकर-Skt.
 किंकिणि-किंकिणी
 किजइ-क्रियते Old M. कीजे
 कित्तण-कीर्तन
 किति-कीर्ति
 किति-कित्तिसेण A name
 कित्तिसेण-कीर्तिसेना
 किंदुअ-कंदुक
 किन्न-किन्न
 किन्नर-Skt.

कियत्थ-कृतार्थ

किम-कथम्

किमि-कृमि

किय-क्रिया

किय-कृत G. कियुं, H. किया

किर-किल Old M. कीर

किरण-Skt.

किराड-A petty Bania, (here in ridicule) See Tribes and Castes of Bombay, Vol I

किरिया-क्रिया

किल-Skt.

किलन्त-कान्त

किर्किचिय-(किलिविलारवः कृतः) Onomatopoeic for the note of the bird

लावक

किलिट्ट-किलिट्ट

किलीण,-किलिण्ण=किलिन्त

किलेस-केश

किलेसइ-किलिभाति

किवाण-कृपाण

किविण-कृपण

किस-कृश

किसलय-Skt.

किसिय-कृशित

किसोयरी-कृशोदरी

कीड-क्रीडा M. कीड, with changed meaning

कीय-कृत

कीर-a people mentioned with खस and बल्लर X 1, 11

कीरइ-क्रियते

कील-क्रीडा

कीलइ-क्रीडते

कीलण-क्रीडन

कुइय-कृपित

कुकुड-कुकुट M. कुकुड-(कुंभा)

कुबिल-कुबि

कुकुम-Skt.

कुंग-कौंगुदेश Modern Coimbatore and Salem, roughly

कुच्छिय-कुत्तित

कुचिय-कुञ्चित

कुटिम-Skt.

कुटिल-कुटिल

कुटिल-

कुडुम्ब-कुडुम्ब

कुणइ-करोति

कुण्डल-Skt.

कुतित्थ-कुतीर्थ

कुद-कुद

कुंत-Skt.

कुपु-Name of the 17th Tirthankara

कुंद-Skt.

कुपह-कुपथ

कुप्पइ-(कुप्पति) But in VIII 19, 9 and IX 20, 6 it appears to mean भाषते

कुमार-Skt.

कुमारि-कुमारी

कुभ-Skt.

कुरु-Skt. The name of a country and its people. Also कुरुव

कुरुवेत्त-कुरुक्षेत्र Indraprastha

कुरुजंगल-कुरुजांगल A country, Delhi province of to-day

कुरुड D-(वक्र or चञ्चल)

कुरुल D-(कुटिलकेश) M. कुरुळे

कुरुलइ D-(आक्रन्दति)

कुरुव=कुरु

कुरुवइ-कुरुपति

कुल-Skt.

कुलकुलइ D-(आक्रन्दति)

कुलफंस-कुलपांसन

कुलुत्तिय-कुलुब्बी उत्तिय for इत्तिय owing to the preceding उ

कुवर-कुमार M. कुवार

कुवलय-Skt.

कुविय-कृपित

कुसरीर-कुशरीर

कुसल-कुशल

कुसलत्तण-कुशलत्व

कुसासन-कुशासन

कुसम-Skt.

कुसमाज्झ-कुसमाज्झ

कुह-कुपयति decay cf. जइ उट्ठमइ तो कुहइ
अइ डज्झइ तो छार Hc. Gr. IV 365, 3

कुह-कुट M. कोहें

कूर-कूर

कूल-कूल

कूव-कूप G. कुवो

कूवार D-Plaintive wail, तं कूवार छणिवि
VIII 14, 1, एम करेवि छइरु कूवारउ

IX 15, 12 कूव+आरव or रव

केजर-केयर

केणय-क्रयणक Old M. केणें=valuable

केत्तिय D-कियत्

केत्थु-कुत्र

केम-कथम् G. केम

केय-केकी

०केर-(=संबंधिन्) A possessive suffix
like तण, तणिय

केलि-केली

केवल-Skt.

केस-केश

केसरि-केसरिन्

केह D-कीहस्

कोइल-कोकिल G. H. कोयल

को-कः

कोऊहल-कौहल

कोकइ D-(व्याहरति) M. कोकणें

कोहि-कोटि

कोइ D-आश्रय M. कोह

कोइव-कोद्व

कोमल-Skt.

कोव-कोप

कोस-कोष

कोलिय-कौशिक A name

कोह-क्रोध

क्रिय=किय

ख

खइय-खाइत=खाय Pāi विलुम्पिअवम्किअं खइअं
,,-क्षपित

खग्ग-खद्ग

खज-खाय M. खाजा (करंजा)

खजइ-खायते

खंचइ D-(कर्षति) M. खेचणें H. खिचना

खण-क्षण Vul M. खिण

खणइ-खनति M. खणणें

खंड-Skt.

खंडइ-खण्डयति

खंडण-खण्डन

खत्त-क्षत्र G. खत्री

खद्द-भुक्त G. खाधुं

खंत-क्षान्त

खंतव्व-क्षन्तव्व

खंति-क्षान्ति M. खन्त with changed
meaning

खंध-स्कन्ध M. खान्दा

खंधार-स्कन्धावार

खंधावार-Sktism

खप्पर-खर्पर M. खापर

खमइ-क्षमते Coll M. खमत्तें (घेणें)

खंपइ D-(आर्द्रा करोति)

खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ

खम्मइ-क्षाम्यति

खय-क्षय vul M. खय-(रोग)

खयर-खचर

खयाल-(खजाल?)=तरुबंध

खर-Skt.

खरिय D-(भुक्त) Pāi. खइखरिआय भुत्तम्मि
But 'rough' would suit more.

See उरुम

खल-Skt.

खलइ-खलति M. खलणें

खलभलिय D-(=भुक्त्व) M. खलइलणें

खलु-Skt.

खवव D-(*खन्व*) Desi II 67 खवओ खन्वे
 खवइ-*क्षपयति*
 खस-*खस* people
 खाय-*खादित*
 खाम-*क्षाम*
 खारिय-*धारित* cf. M. खारवट
 खिजइ-*खिपते* M. खिजणे
 खिइ-*क्रीडा*
 खित्त-*क्षिप्त*
 खिवइ-*क्षिपति*
 खीण-*क्षीण*
 खीर-*क्षीर* i. e. पयः M. खीर a dish prepared from milk
 खुट्ट D-(=*डुटित*) M. खुट्ठे He. Gr. XIV 118
 खुडइ D-(=*डुप्यति*) M. खुडणें
 खुइ-*छुट्ट*
 खुभए-*छुभ्यते*
 खुर-Skt.
 खुल्लय-*छुल्लक*
 खुइइ-*छुभ्यति*
 खेइय-*खेदित*
 खेइइइ-*खेयते*
 खेउ-*क्षेम* O. M. खेव
 खेड D-(=*खेटक*) M. खेडें
 खेडी D-(*क्रीडानीः*) खुडे
 ऐथ्य सखिले एमेव न खुच्चए खेडी XII 12, 16
 खेइ D-(=*क्रीडा*)
 खेइय D- „
 खेइइ D-(*रमते*)
 खेत-*क्षेत्र*
 खेम-*क्षेम*
 खेयर-*खेचर*
 खेर D-(=*खेद*) परिवड्डियखेरउ X 17, 5
 खेरि D- „
 खेल्लइ D=*खेइइ*
 खेवइ-*क्षेपयति*
 खेविय-*खेदित*
 खोणी-*क्षोणी*

खोर-A people कीरखोर खसवन्वर X 1, 11
 खोइ-*क्षोभ*
 खोइइ-*क्षोभयति*
 ग
 गइ-*गति*
 गइन्द-*गजेन्द्र*
 गडरव-*गौरव*
 गगिर D-(*गद्गद*)
 गंगा-Skt.
 गजिय-*गर्जित* M. गाजणें
 गंजोल्लिय D-(*रोमांचितम्*)
 गण-Skt.
 गणइ-*गणयति*
 गणण-*गणना*
 गणहर-*गणघर*
 गंठि-*ग्रन्थि* M. गांठ
 गंड-Skt.
 गत्त-*गात्र*
 गत्तिय
 गद-*गदा*
 गइइ-*गर्दभ*
 गंतूण-*गत्वा* Prktism
 गंध-*ग्रन्थ*
 गंध-Skt.
 गंधि-Skt.
 गंधोवय-*गन्धोदक*
 गन्न-*गणनं* सारासारपरिखण्णगन्नइ. II 2, 8
 गन्ध-*गर्भ* M. गामा interior
 गळ्मिय-*गर्भिन्* M. गामण
 गंभेसरि-*गंभेशरी*
 गम-*गमनं* i. e. from that island, VII 3, 6.
 गमइ-*गमयति*
 गमण-*गमन*
 गमं=अगम् Prktism जेण तुद्धाण पासं गमं तकुओ IV 13, 10
 गंपि-*गत्वा*
 गंभीर-Skt.
 गंभीरत्तण-*गंभीरत्व* Prktism

गम्भइ-गम्भ्यते

गय-गज

गयउर-गजपुर Hastinapura, Capital of
Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयचइय-गतपतिका

गयसाल-गजसाळा

गया-गत G. H. गया

गयारि-गजारि

गरिट्ट-गरिष्ठ

गरुय-गुरु G. गरवी

गल-Skt.

गलइ-गलति

गलत्थइ-(क्षिपति) Hc. Gr. IV 143 क्षिपे:

गलत्थ etc. from गल+हस्त ?=गल्हत्थ,
then गलत्थ to eject by putting
the hand on the throat

गलथलइ D-(=निःसारय) To be connected
with the above XIII 8, 21;
13, 2.

गवक्ख-गवाक्ष G. गोख

गविट्ट-गवेपित

गवेसय-गवेपक

गवेसइ-गवेपयति

गव्व-गर्व

गसेइ-असते

गह=ग्रह

गहगहइ D-(=संकुलंभवति) रहसिंद गयउर गइगहइ
III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल्ल-ग्रहिल

गहीर-गभीर

गाइय-गाइका (गीतवती)

गाद-Skt.

गाम-ग्राम M. गांव, G. गांम, H. गाम

गामिय-गामिन्

गामिणि-गामिनी

०गार-कार

गारउ-गौरवम्

०गारि-कारिन्, कारिणी

०मारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-प्रास

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिजइ-गीयते Old M. गीजे

गिज्जइ-गृह्य

गिन्हइ-गृण्हाति

गिर-गिर्

गिरि-Skt.

गिलइ-गिलति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाभ्रम

गीय-गीता

गीढ-गाढ

गुल्लर-गुर्जर M. गुजर G. गुजरात

गुज्झ-गुह्य M. गुज्ज a secret

गुड-Skt.

गुडिय D-(अलंकृत अजीकृत) cf. *Kumar-Prati* p. 449 तद् पक्खरसन्नाहगुडभूमि
पम्भुहाउइस्त्यु

गुण-Skt.

गुणअन्नम्-गुणवत्वम्

गुणमंजरि-A name

गुणमाळ-गुणमाला A name

गुणवय-गुणप्रत

गुणव्वद- " "

गुणवन्त-गुणवत्

गुप्ति-गुप्तिः (बन्धनम्) Deśi II 101

गुंदल D-(=आक्रन्दः) M. गोन्धळ Confusion

गुमगुमन्त D-(=शब्दं कुर्वन्) M. गुमणें

गुरु-Skt.

गुरुकी-गुरुका

गुरुहार-गुरुभार

गुलियड-(गुलमिश्रं) Pāi कंदुओ गुलिओ does
not suit here

गुलुगुल D-(=गुलं करोति) M. गुलुगुल (गोडी
करणे)

गुड-Skt.

गेय-Skt.

गेह-गृह

गेहिणि-गृहिणी

गोयर-गोचर

गोउर-गोपुर

गोट-गोष्ठ M. गोठा

गोड-गौड name of a country Bengal

गोतम-गौतम

गोपय-गोप

गोत-गोत्र M. गोत गोतवळा

गोयर-गोचर

घ

घय-घृत G. H. घी

घग्घरय-घर्घर

घड-घट M. H. घडा

घड्ड-घटते M. घडणे

घण-घन

घणसार-घनसार

घंटा-Skt.

घत्तिय D-(=कर्तित)

घर-गृह M. घर G. घेर

घरवड-गृहपति

घरवास-गृहवास

घरिणि-गृहिणी

घल्ल D-(=क्षिपति) Hc. Gr. IV 334,
422 etc. M. घालणे

घवघवन्त D-(=परिमलःप्रसरन्) M. घमघमाट

घाय-घात M. घाय-घाव

घाडय-घातित

घाड्जड-घात्यते

घाण-घ्राण M. घाण bad smell

घारिय D-(घृतपूर्ण) Suggested by Deśi

II 108 घारन्तो घेवरे घेभ

घिय-घत G. H. घी

वित्त D-(=क्षित)

वुठ-वुष्ट

वुम्मड-घूर्णते M. घुमणे

वुलड-घूर्णते M. घोळणं

वुलिवि-Abs. of above

वुसिण-वुसुण

वोर-Skt.

वोळड-घूर्णते

वोस-वोष

वोसण-वोषणा

च

च-Sktism

चरत्त-चैत्य

चउ-चतुर् M. चौ

चउक-चतुष्क An auspicious figure made
up of grains of wheat M.

चौक भरणे

चउक्कन्ध-चतुःस्कन्ध

चउक्कासण-चतुष्कासन

चउथ-चउत्थ

चउत्थ-चतुर्थ M. चौथ

चउपासिय-चतुष्पार्श्वक

चउप्पय-चतुष्पाद

चउरंस-चतुरश्र

चउरंग-चतुरंग M. चौरंग

चउविह-चतुर्विध

चउवीस-चतुर्विंशति M. चौवीस, चोवीस

चउव्विह-चतुर्विध

चक-चक्र M. चाक

चकल-(=वर्तुल)

चकलिय D-(=चक्रवत् भ्रान्त)

चक्रेसर-चक्रेश्वर

चकलु-चक्रु

चंग D-(=चारु) Deśi III 1 चंगं चारु.

Coll M. चांग, चांगट

चचंकिय-चचाङ्कित

चचरि-चचरी

चंचल-Skt.

चड् D-(=आरोहति or प्राप्नोति) M. चडणं
 चडकर D-चटत्कार
 चडुल-चडुल M. चाटल (?)
 चडुण D-(=मर्दन) Hc. Gr. IV 126
 चंड-Skt.
 चंद-चन्द्र
 चंदण-चन्दन
 चंदप्पह-चन्द्रप्रभे the 8th Tirthankara
 चंदरासि-चन्द्रराशि A name
 चंदलेह-चन्द्रलेख A name
 चण्ड D-(=आक्रमते) M. चापणे ?
 चमक-चमत्कृति M. चमक
 चमर-Skt.
 चंप-चम्पा A mountain city, different
 from चम्पा of upper Bihar
 चंपड=चण्ड
 चम्म-चर्मन् M. चामडी
 चयड्-च्यवते
 " -त्यजति
 चयारि-चत्वारि
 चर-Skt.
 चरड् D-चरति
 चरह D-(=चोर)
 चरण-Skt.
 चरिय-चरित M. (दिन-) चरिया
 चरित-चरित्र vul M. चरीत
 चरिम-चरम
 चरुय-चरु
 चल-Skt.
 चलड्-चलति
 चलण-चलन
 चल्ह-चलति
 चवड् D-(=रुणयति) Hc. Gr. IV 2
 „-च्यवते A technical Jain word for
 rebirth
 चवण-च्यवन
 चपल-Skt.
 चहोड D-(=पिबुन) C. M. चहाड
 चाय-त्याग

चाउरंग-चतुरंग
 चाडुय-चाडु
 चाणक-(=चाणाक)
 चामर-Skt.
 चामरगाहिणि-चामरप्राहिणी
 चामीयर-चामीकर
 चार-Skt.
 „-(=इच्छा)
 चारण-Skt.
 चारहड-चारभट
 चारित-चारित्र
 चारु-Skt.
 चालड्-चालयति
 चाव-चाप
 चाहड D-(=वाञ्छति) M. चाहणं, H. चाहना
 ° चिठ्ठी-चेष्टा
 चिणड्-चिनोति
 चित्त-चित्र
 चित्त-Skt.
 चित्तंग-चित्राङ्ग a name
 चित्तड्-चिन्तयति
 चिन्तवड्-
 चिन्ता-Skt.
 चिन्तामणि-Skt.
 चिन्ध-चिह्न See इन्ध
 चित्र-चीर्ण
 चिन्ह-Skt.
 चिर-Skt.
 चिरयाल-चिरकाल
 चिराणय-चिरातन
 चिरावड्-चिरयति
 चिठाय-किरात Hc. Gr. I 183
 चिहुर-चिहुर Hc. Gr. I 186
 चीरड् D-(नखभिन्नं करोति) M. चिरणं
 चुअ-च्युत
 चुकड् D-(=अश्नयति) M. चुकणं H. चुकना
 चुडिय D-(चुडकीकृत)
 चुणड्-चिनोति See चिणड्
 चुण्ण-चूर्ण

चुंबइ-चुम्बति
 चुम्बण-चुम्बन
 चुंबिजन्त-चुम्बयमान
 चुंबिर-चुम्बिन्
 चूड-(= वळयानि) M. चुडा bangles
 चूडामणि-Skt.
 चूरिय-चूर्णित M. चुरळें
 चूय-चूत
 चूय-"
 चेय-चेतना M. चेव
 चेहय-चेटक Kon. M. चेडा
 चेण-चेतना
 चेळिय-चेळ
 चोइय-चोइति
 चोज-चोय (=आश्रय) M. चोज Deśi III
 14 चुजमच्छरिए
 चोर-Skt.
 चोरतण-चोरत्थ
 चोरइ-चोरयति
 चोरण-Skt.
 चोळ D-(= अंगवस्त्र) M. चोळी, of women
 only
 चोडइ D-(= मुञ्चति) M. सोडणे, G. छोडवुं, H.
 छोडना

छ

छ-षप्
 छक्क-पट्क M. छक्का
 छज्जइ-(राजते) M. साजणे
 छठ-षष्ठ
 छह-षष्
 छह-छटा
 छहय D-(=सिञ्चनं) M. सडा
 छइइ D-(=मुञ्चति) Hc. Gr. IV 91 मुचेच्छइ
 etc.
 छण-क्षण M. सण
 छंडइ-छइइ G. छांडवुं, H. छांडना, M. सांडणे
 छत्त-छत्र M. छत्त
 छत्तधार-छत्रधार
 छन्द-छन्दस्

छन्दाइत्त-छन्दस्वत् (स्वछन्दाइ) वर्ती M. छंदिष्ट
 छन्न-Skt.
 छल-Skt.
 छलइ-छलयति
 छवि-छविस्
 छाइय-छादित
 छाय-
 छाह-छाया
 छिज्जइ-छिद्यते
 छित्त-क्षेत्र 15, 3 M. जेत
 छित्त D-(=स्पृष्ट) H. छीना M. शिवणें to touch
 Deśi III 27 छित्तं छिविए
 छिइ-छिद्र
 छिन्दइ-छिनत्ति H. छीनना
 छिन्न-Skt.
 छिवइ D-(=स्पृशति) M. शिवणें
 छुट्टइ D-(=मुच्यते) G. छुटवुं, H. छुटना M.
 सुटणें,
 „- D (=भक्षयति)
 छुडु D-(=यदि)
 छुडु D-(=क्षिप्त)
 छुइइ D-(=क्षिपति)
 छूट D-(=क्षिप्त)
 छेय-छेद

ज

ज=यत् Pronoun
 जइ-यति
 "-यदि Old M. जइ
 जइयहँ-यदा
 जवण-यजुना H. जवणा
 जक्ख-यक्ष M. जक्ख very old, जखीण a
 semihuman being
 जक्खकरम-यक्षकरम
 जग-जगत्
 जगहन्त D-(=पृथ्व्यन्) M. जगहणें
 जग्गइ-जागर्ति M. जागणें
 जंगम-Skt.
 जंच-जंचा

जट्ट-A country, probably, Jat-country
round about Bharatpur

जट्ट-Skt.

जण-जन

जणहू-जनयति

जणण-जनक

जणणि-जननी

जणवय-जनपद

जणेर-जनक

जत्ता-यात्रा

जत्थ-यत्र

जत्त=जम्+न

जम्-यम् H. जम

जम्पइ-जल्पति

जम्पणय-जल्पन

जम्पाण D-(वाहनविशेष)

जम्बुदीव-जम्बुद्वीप

जम्म-जम्मन्

जम्मण-

जर-जरत्

जय-जगत्

„-Skt.

जयइ-जयति

जयकारइ-(जय जयेति करोति)

जयंत-Skt.

जयनंदण-A name

जयसुंदरि-A name

जयासि=जया आसि

जरा-Skt.

जठ-Skt.

जठइ-ज्वलति M. जळणें

जळजन्त-जळयन्त्र (=नौका)

जळण-ज्वलन M. जळण

जळदेवय-जळदेवता

जळन्तरि-जळान्तरे

जळबम्म-जळवस्त्रं (=नौका)

जळवाहिणी-जळवाहिनी

जळहर-जळधर

जत्त-यत्त

जत्तहण-यशोधन A name

जत्तामेइ=जत्ताम्+एइ

जत्तोहर-यशोधर

जत्तोह-यशओघः

जद्दा-यथा

जद्दि-यत्र

जद्दिच्छिय-यथेप्सित

जा-यावत्

जाइ-जाति

„-याति

जाइय-याचित

जाईसर-जातिस्मर

जाण-जात

„-ज्ञात

„-यान

०जाणय-(ज्ञातृ)

जाणइ-जानाति

जाणु-जातु

जाम-यावत्

जामदि-यावत्

जामाय-जामातृ

जामाइय-जामातृक M. जांबाई, H. जमाई

जामाउव-

जाय-जात

जायइ-जायते

जार-Skt.

जाल-Skt.

„-ज्वाला M. जाळ

जालन्धर-Name of a tribe and country
probably in the Doab in Punjab

जालिय-ज्वलित M. जाळला

जि-(एव) M. चि, च, G. ज

जिट्ट-ज्येष्ठ

जिण-जिन

जिणइ-जयति

जिम-यथा

जिम्मइ D-(=भुज्यते) M. जेवणें, G. जमवुं

जिव-(यथा) See जिम, M. जेवि

जिय-जित

जियद्-जीवति
 जिहं-यथा
 जिहं-,,
 जीय-जीवित
 जीव-Skt.
 जीवद्-जीवति
 जीवगाह-जीवगाह
 जीवण-जीवन
 जीविय-जीवित
 जीह-जिह्वा M. जीम
 जुअराय-प्रवराज
 जुजद्-पुज्यते
 जुज्झ-पुद्घ M. झुज, झुंज
 जुज्झद्-पुद्ध्यते
 जुत्त-युक्त
 जुत्ति-युक्ति M. जुगत
 जुय-युग
 जुयल-युगल
 जुयलय-युगलक
 जुव-युत
 जुवद्-युवति
 जुवईयण-युवतिनन
 जुवल्लय-युगलक M. जुळं
 जुवाण-पुवन M. H. जवान
 जुअ-युत M. जुआ (वा)
 जुआर-युतकार M. जुगार, जुवार
 जुह-जुह M. जुही
 जुह-युथ
 जेह-ज्येष्ठ M. जेठा
 जेतिय-यावत् M. जितकें
 जेत्थद्=जेत्थुजि
 जेत्थद्-यव M. जेथें
 जेत्थु-यव
 जेम-यथा M. जेम in जेम तेम
 जेह-बाह्य
 जोअण D-(=लोचन)
 जोहवि-योजयित्वा
 जोहसर-योगेश्वर

जोग-योग M. G. H. जोग
 जोग-योग्य M. जोगा
 जोयद् D-(पश्यति) G. जोहुं
 जोयंगण-ज्योतिर्गण (through जोहंगण)
 जोयण-योजन
 जोवद्-जोयद्
 जोवण-यौवन M. H. जोवन
 जोह-योध coll M. जोचा a strong man,
 originally, a fighter
 जोहद्-युध्यते

झ

झकिय D-(=वचनीय)? Deśi III 55 वयणिजे
 झकिय
 झंखद् D-(=विलपति) He. Gr. IV 148
 विलपेझंख
 झदत्ति-झटिति M. झट quickly
 झटप्पद् D-(=अवस्कन्दयति) M. झटपणें, G. झटपहुं
 झत्ति-झटिति
 झंप D-(=अवपात) M. झाप, झेंप a leap.
 झंपिबि D-(=छादयित्वा) M. झापणें, झांकणें H.
 झंपना
 झलझलन्त D-(दीप्यमान) M. झळकणें, झळाळणें
 झलरि-वायविशेषः
 झळोझळिड D-(=झुञ्चं)
 झसिवि-ध्वंसित्वा
 झाण-ध्यान
 झायद्-ध्यायति
 झीण-झीण
 झुणि-ध्वनि झुणि आलत्त सिरिण संचालिवि XVI
 4, 10
 झुलुक् D-(=वायुलहरी) झुत्ताहलमालझुलुक्कह्दि IV
 10, 11 M. झुळ्ळु
 झुलुक्किय D-(=प्लुष्ट) विरहदवगिझुलुक्कियकायड
 III 20, 8 of M झळ लागणें to be
 scorched
 झूरद् D-स्मरति

ट

टक्क-A name for Punjab between

the Beas and the Indus. See
Cunningham, Ancient Geo-
graphy, P. 148

ढंकार-Skt.

ढिट D-(=युतस्थानं) Deśi IV 3 टेण्डा

जूअपयम्मि

ढिटोउत्त-टेण्डायुत्त

ठ

ठविय-स्थापित vul M. ठिव, ठेव

ठाइ-तिष्ठति vul M. ठाकतो

„-स्थाने Old M. ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डंकइ-(दक्षति) M. डांक

डज्झइ-दक्षते

डंभ-दम्भ M. डंभ

०डर D-दर H. डर

डसन-दशन M. डसणे

डहइ-दहति M. डाह

डाल D-(ढाला) M. डाली, डाली, Deśi IV 9

डाली साहाए

डिंभ-Skt.

डोहिअ-Deep M. डोह

ढ

ढक-ध्वाङ्ग Pāi ढंसाय कायला काया

ढकइ D-(=च्छादयति) I 10, 12 M. दांकण, दांपण

ढण्डवाल or ढंड-? V 18, 5

ढकइ-दौकते (=संगच्छति)

ढोयइ D-(=क्षिपति) cf दुक्खमहन्वि ढोइय

ण

All Apbh. ण has been deliberately
changed to न as shown in the
Notes. Some words that have
escaped are given below

ण-न

णइ-नदी

णड-न

णं-(=इव) remnant of णृणं-नृनं

णच्छिड-नासयतु करहं कज्जु को णच्छिड X 4, 7

See Notes

णज्झइ-ज्ञायते

णठु-नष्ट

णहंत D-(गोपयन्) Deśi IV 20 Comm.

णहइ गुप्पयति

णत्थि-नास्ति

णंइणु-नन्दनः

णर-नर

णरकेसरि-नरकेसरिन्

णरनाह-नरनाथ

णरवइ-नरयति

णरवर-नरवर

णरवरिन्द-नरवरेन्द्र

णराहिय-नराधिप

णरेस-नरेस

णरेसर-नरेश्वर

णव-नव

णवर D-(केवलं)

णवि-नापि (=न)

णह-नभस

णाइ-न(चित्)

णाइं D-(=इव)

णाइणि-नागिणी

णाउं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj. of भासई; polite. Ja-
cobi's आयरियइ is a misreading.

णावइ-ज्ञायते

„ D-(=इव)

णासइ-नश्यति

णाह-नाथ

णाहि (हि)=न M. नाहीं

णिइवि=णिषवि (वृष्टा)

णिउत्त-निष्पुक्त

णिगुण-निर्गुण

गिजिणह-निर्जयति
 गिज्जर-निर्जर M. निजरर्ज
 गिज्जुण-निर्ध्वनि
 गिद्धण-निर्धन
 गिद्धभ-निर्धुत
 गिण्णासयर-निर्णासक
 गिण्णासिय-निर्णासित
 गिप्पह-निष्प्रभ
 गिप्फळ-निष्फळ
 गिबज्झह-निबध्यते
 गिभर-निर्भर
 गिभिण्ण-निर्भिन्न
 गिम्मळ-निर्मळ
 गिय-निज
 गियय-निजक
 गियह D-(=पश्यति)
 गियच्छह-नियच्छति (=पश्यति)
 गियाणु-निदान
 गिरकुस-निरकुस
 गिररथ-निरर्थ
 निरंतर-निरन्तर
 गिरवज्ज-निरवय
 गिरवसेस-निरवशेष
 गिरारिड D-(=निश्चितम्)
 गिरुद्ध-निरुद्ध
 गिरुय-निरुय
 गिरुहो-निरुहो
 गिरिविह-निरिविह
 गिरिवहह-निर्वहति
 गिरिवुह-निर्वहति
 गिरिवुद्ध-निर्वुद्ध
 गिरिति-निष्ठा
 गिरिण-निष्ठान
 गिरिहि-निधि
 गीसह-निःशब्द
 गीसास-निःभास
 गेह-जेह

त

त-Demonstrative Pronoun

तहय-त्वदीय
 तहयय-तृतीय
 तहयह-तदा
 तहोय-त्रैलोक्य
 तड-तव
 तओ-ततस्
 तक्काळ-तत्काल
 तक्खण-तत्खण
 तज्जह-तर्जयति
 तड-तट M. तड (कावणें)
 तड-(almost=स्पष्ट ?)
 तडकिय-(तटकृत) M. तडफणें
 तडि-तडिस्
 ०तणय-तनक (संबन्धित) See केर
 तणु-तणु
 तणुरज्जह-तत्रकियते
 तणुग्गव-तत्रद्गव
 तणुरुह-तडुरुह
 तण्डव D-(=समूहः) M. तांडा
 तण्डवह-(=वृत्ति) Pai कासं तंडवं suits
 for तण्डविय वण्ण I 9, 1 colours
 were displayed
 तत-तत्
 ,, -तत्त्व
 तत्थ-तत्र
 तत्थहो-,,
 तदिण-तद्दिन
 तंत-तंत्र
 तन्ह-तृष्णा M. तहान, also rarely तान्ह, तान
 तन्हाविय-(तृष्णायित) M. तान्हवळेका
 तम-तमस्
 तमाळ-Skt.
 तंविर-ताम्र M. तांबेरा, तांबडा
 तंबोळ-ताम्बूल in M. ताम्बोळी
 तरह-तरति M. तरणें, G. तरे
 तरंग-Skt.
 तरण-Skt.
 तरणि-Skt.
 तरंड-Skt.

तरु-Skt.

तरुाविय-तरुलित

तरु-Skt.

तरुण-Skt. Also in M. and H.

तरुणि-तरुणी

तलि-तले

तलेर D-(=नगररक्षकः) Desi V 3 नयरारुखे

तलारो अ XV 5, 6 This was a high police officer or magistrate cf.

Nāyādharmakahā XVI अक्षेय

बहवे राईसरतलवरमाहं वियकोहुं वियइभसिठि-

सेनावतिसत्थवाहपभियओ

तव-तपस्

तवइ-तपति in M. ताव G. and H. also

तवंग D-(=मञ्चक) See Notes तमो=प्रति

तवसि-तपस्वी

तस्सेय-तद् श्रेयस्

तह-तथा

ता-तदा

ताहइ-ताहयति

ताणय-त्राण

ताम-तावद्

तामहि-

ताय-तात

तार-Skt.

तार-तारा A name

तारिय-तारित

ताल-Skt.

ताव-तावद्

तावस-तापस

तावेळ-तद्वेळा

तासिय-त्रासित

ताही-त्रास्यति

ति-त्रि

तिडणिय-त्रिगुणित

तिय-त्री

तिकाळ-त्रिकाळ

तिक्ख-तीक्ष्ण M. तिक्खा

तिळक-त्रिषट्क

तिण-वृण M. तण

तिणवन्त-वृणवत्

तित्त-वृत्त

तित्तय=तेत्तिय

तिस्थ-तीर्थ

तिस्थयर-तीर्थकर

तिस्थंकर-तीर्थकर

तिनाण-त्रिज्ञान

तिन-तीर्ण

तिभाय-त्रिभाग

तिम-तथा

तिमिर-Skt.

तिरिक्ख-तिरश्च (पक्षिन्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-Skt.

तिलय-तिलक

तिलयदीव-तिलकद्वीप

तिलयसुन्दरि-तिलकसुन्दरी Said of भवितायुरुवा

तिलोय-त्रिलोक

तिळ-तैळ

तिळायरु-तैलादरः or तैलाचारः A ceremony immediately preceding marriage, where तैळ, हरिद्रा are to be first used by the bride and then by the bridegroom

तिवग्ग-त्रिवर्ग

तिवळि-त्रिवलि

तिवार-त्रिवार M. तिवार

तिविह-त्रिविध

तिवेय or तिवेइय-A Name

तिसट्ठि-त्रिषष्टि M. ते (त्रे) सट्ठ

तिष्ठदि-त्रिष्ठुदि

तिह-तथा

तिहुं-?तिहुं संपन्न गुणंतरिण XXII 10, 10

तिहुअण-त्रिभुवन

तीर-Skt.

तीवण D-(=अशनविशेषः) तेमनें राअ तेवण

तीस-त्रिषाट् M. H. तीस, G. त्रीश

तीसम-त्रिसप्तम G. त्रीसमो, M. तिसावा
तुक्सार-(=तुप्कार) Tokharian? An attribute of horses from place of origin, like सैन्धव, वनायुज

तुंग-Skt.

तुङ्ग-तुङ्ग

तुङ्गि-तुङ्गि

तुङ्गि-तुङ्गि M. तुङ्गी, Coll M. तुङ्गी

तुङ्ग D-(=तुङ्ग) Jacobi's वासण तुङ्ग VII
1, 5 is bad

तुङ्गि-तुङ्गीम्

तुम्ह-तुम्ह

तुम्हार-तुम्हारीय H. तुम्हारा, G. तमारा

तुरय-तुरग

तुरंग-Skt.

तुरंगम-Skt.

तुरंत-स्वरमाण M. तुरुत, G. तरत ?

तुरिय-त्वरित

तुलङ्ग-तुलङ्गति

तुलङ्ग-तुलङ्ग

तुलङ्ग-त्वम्

तूर-तूर्य

तूरिय-,,

तूल-Skt.

तुलिपलङ्क-तुलपलङ्क M. G. पलङ्ग, Old M. तुळी
a bed

तूसङ्ग-तुसङ्गति

तेतीस-त्रयजिह्व M. तेतीस, G. तेत्रीश

तेसहे-तत्र

तेसिय-तावत् Old M. तेसुलें

तेस्यङ्ग-तत्र चिद्, like कत्यङ्ग. Coll M. तिथेंय

तेस्यु-तत्र M. तेथें or तिथें

तेम-तथा M. तेम, G. तेम

तेमङ्ग-तथाचिद्

तेय-तेजस्

तेरस-त्रयोदश M. in धनतेरस, G. तेरस

तेसिय-स्तेषित ? पर उम्भेव तेसिओ XIII 7, 2

तेह-तादृश

तो-ततस्

तोह-ततोऽपि H. तोह or तोबी

तोहङ्ग-तोहयति M. तोहणें, G. तोहडुं

तोणीर-तूणीर

तोय-Skt.

तोरण-Skt.

तोरि-तव ? तोरि वसिष्णु मङ्ग वासङ्ग XIII 8, 4

तोस-तोष Vul M. संतोस

तोसङ्ग-तोषयति

तोसविय-तोषित

थ

थङ्ग-तिष्ठति Old M. थाके

थङ्ग D-(सौभाग्य) M. थाट

थङ्ग D-(अभेद्या पंक्तिः) M. थट or थड, G. थट थ.

थङ्ग D-(गर्वित) Pāi. थडाय गव्विजा

थण-स्तन M. H. थान

थन्त-तिष्ठत् G. थत

थंभ-स्तम्भ

थंभङ्ग-स्तम्भते

थंभण-स्तम्भन M. थांभणें

थरहरङ्ग D-(=कम्पते) M. थरथरणें H.

थरहरिय D-(=कम्पित) Pāi. वेविअं च थरहरिअं

थळ-स्थळ M. थळ in पाणथळ, उसाचें थळ, G. थळ

थविय-स्थापित

थवळ-स्तवळ

थाङ्ग-तिष्ठति

थाण-स्थान

थाम-स्थानम् (=बलं) Pāi. थाम बलं

थाळ-स्थाळि M. थाळा G. थाळ

थावङ्ग-स्तौति

थिय-स्थित

थिर-स्थिर M. H. थीर, G. थिर

थुञ-स्तुत

थुङ्ग-स्तुति

थुणङ्ग-स्तौति

थुत्त-स्तोत्र

थुत्थुकारिय=(=थुत्थुकारित) M. थुत्थुकरणें

थुव्व-स्तव्य

थुव्वङ्ग-स्तव्यते

धूलाहल-स्थूलकल. स्थूलानि कलानि i. ०. प्रत्येकं

मौक्तिकं यस्य

धोअ-धोव-स्तोक M. थोहें G. थोहं

धोइलय-स्तोकक

धोर-स्थूल M. G. H. थोर

द

दइ-(दयाः)

दइया-दयिता

दइव-दैव

दइवायत्त-दैवायत्त

दंस-वंश

दंसण-दर्शन

दंसिय-दर्शित

दक्ख-दध

दक्खवइ-दर्शयति M. दाखवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिन्न-दाक्षिण्य

दहति D-(=तहत् इति कृत्वा) M. दहदह

दहवह-(दहदह इति खं कृत्वा) cf. M. दबादव
पहणारें दहीं. In Hc. Gr. IV 330

दहवह होइ विहाणु seems to mean

'soon' and in IV 422 मयर-

दयदहवहउ पहइ अपूरइं काळि 'a hasty
attack'

दह-दह

दंह-Skt.

दंहावइ-दण्डयति

दत्त-Skt.

दंत-Skt.

दंति-दन्तिन्

दप्प-दर्प

दप्पयंत-दर्पयत्

दप्पण-दर्पण

दमक्खिय=appears to be coined to rhyme
with चमक्खिय and may be con-
nected with दम्-*to harm, to*
overpower

दम्मइ-दम्यते

दय-दया

दयावह-दयापरः

दयावण=दीनः Deśi IV 35 दयावणो दीणे

दर-(=ईषत्)

दरमलइ D-(=कम्पते) M. डळमळणें

दरिसइ-दर्शयति

दरिसावण-दर्शक

दळ-Skt.

दळइ-दलयति

दळण-दळन

दळमळइ=इरमळइ

दळवट्टइ D-(=निर्दलयति) M. तळपट करणें (समृद्ध
नाश करणें)

दवणि-दवाग्नि

दवणय-(=दमनक) M. दौणा a kind of
fragrant shrub held sacred

दव्व-द्रव्य

दस-दश G. H. दस

दसण-दशन

दसविह-दशविध

दह-दश M. दहा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दहीं

दहीय=दहि for metre

दाइ-ददाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दादा-दंष्ट्रा M. G. H. दाद

दाण-दान

दाम-Skt.

दाय-Skt. (or आदान)

दाया-दाय

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति Coll M. दावणें, G. दावुं

दावइ-दापयति

दास-Skt.

दासि-दासी

दाह—Skt.

दाहिण—दक्षिण H. दाहिना

दिक्ख—दीक्षा

दिज्झ—दीयते Old M. दीजे

दिट्ठ—दृष्ट Coll and Old M. दीठ.

दिट्ठंत—दृष्टान्त

दिट्ठि—दृष्टि Old M. दिठी

दिठ—दृढ

दिण—दिन

दिणयर—दिनकर

दिणमणि—दिनमणि

दित्त—दीप्त

दिति—दीप्ति

दित्त—दत्त M. देता

दिन्न—दत्त

दिप्पंत—दीप्यमान M. दिपणें

दिय—दिज

दियेवर—दिगंबर

दियह—दिवस

दियावह—दापयति

दिव—दिव

दिवह—द्वर्ष

दिवस—Skt.

दिवसयर—दिवसकर

दिब्ब—दिव्य

दिस—दिशा M. दीप्त

दिसह—दिशति

दिसि—दिशा

दिहि—धृति

दीण—दीन

दीव—दीप M. दिवा, G. दिवो

„—द्वीप In M. छलदीव, मालदीव, islands in the Indian Ocean.

दीविय—दीपिका M. दिवली

दीसह—दृश्यते M. दिसे

दीह—दीर्घ

दीहर—,,

दुक्कम्म—दुष्कर्मन्

दुक्किय—दुष्कृत

दुक्कह—दुष्कृत

दुक्कंदिर—दुष्कन्दिन्

दुक्कम्म—दुष्कर्म

दुक्कर—दुष्कर

दुक्कलियारय—दुष्कलिकार

दुक्कह—दुष्कथनीय

दुक्काळ—दुष्काळ Coll M. दुकाळ

दुक्किय—दुष्कृत

दुक्कल—दुःख Coll M. दुख

दुक्कलद—दुःखद

दुक्कल्लिय—दुःखित M. दुखलेला

दुक्कलविष—दुःखापित M. दुखावणें

दुखंढ—द्विखण्ड

दुग्ग—दुर्ग

दुग्गह—दुर्गति

दुग्गम—दुर्गम

दुग्गह—दुर्गह

दुग्घर—दुर्गह

दुग्घोद्ध—दृष्टिन् Deśi V 44 दुग्घुद्धणया इत्थी

दुच्चरिय—दुश्चरित

दुच्चार—दुश्चार

दुज्जण—दुर्जन

दुज्जय—दुर्जय

दुद्ध—दुष्ट

दुद्धिय—दुष्टा

दुत्तर—दुस्तर

दुत्थ—दुःस्थ

दुत्थिय—दुःस्थित

दुद्धर—दुर्धर

दुत्तय—दुर्णय

दुत्तिरिक्ख—दुर्निरीक्ष

दुत्तिवार—दुर्निवार

दुप्पेच्छ—दुष्प्रेक्ष

दुप्पह—दुष्पति

दुप्पय—द्विपद

दुप्पयार—दुष्प्रचार

दुप्परिणाम—दुष्परिणाम

दुप्पवंस (च?)—दुष्प्रपञ्च See Notes

दुप्पवंच—,,

दुष्पवण-दुष्पवन
 दुष्पियर-दुष्पितृ
 दुष्पेच्छ-दुष्पेक्ष
 दुष्पुत्त-दुष्पुत्र
 दुम-दुम
 दुम्मह-दुर्मति
 दुम्मह-दुनोति
 दुम्मण-दुर्मनस्
 दुम्मणवन्तय=दुम्मण
 दुम्मारुय-दुमारुत
 दुम्बह-दुम्बल
 दुरक्खर-दुरक्षर
 दुरक्खस-दुराक्षस
 दुरायारिय-दुराचारिन्
 दुरालोयण-दुरालोकन
 दुरास-दुराश
 दुरिय-दुरित
 दुलंघ-दुलंघ्य
 दुलंभ-दुलंभ
 दुल्लक्खय-दुल्लक्ष
 दुल्लंघ-दुल्लंघ्य
 दुल्ललिय-दुल्ललित
 दुल्लह-दुल्लभ
 दुल्लालह-दुल्लालयति
 दुवार-द्वार
 दुवियप्प-दुर्विकल्प
 दुविरुद्ध-दुर्विरुद्ध
 दुविह-द्विविध
 दुव्व-दुर्वा
 दुव्वयण-दुर्वचन
 दुव्वयणय-दुर्वदनक
 दुव्वक-दुर्वाक्य A Name
 दुव्वसण-दुर्वसण
 दुव्वसंत-दुर्वसन्त
 दुव्वाय-दुर्वात
 दुव्व्रासण-दुर्वासना
 दुव्व्रासिर-दुर्वासिन्
 दुव्विणीय-दुर्विणीत
 दुव्विथद-दुर्विदग्ध

दुव्विसह-दुर्विषह
 दुसंकह-दुःसंकट
 दुसंकर-दुःसंकर
 दुसम-दुषमा Technical Jain term for a
 cycle of years. See Notes
 दुसह-दुःसह
 दुसील-दुःशील
 दुह-दुःख
 दुहिय-दुहितृ
 दुअ (दुय)-दूत
 दुमह-दुनयति
 दुर-Skt.
 दुरास-दुराश
 दूत-दूत
 दुसइ-दुषयति
 दुसण-दुषण
 दुसह-दुःसह
 दुहव-दुर्भग
 देह-ददाति M. देह, G. H. दे
 देक्खइ-पश्यति M. देखणें, H. देखना
 देखइ=देक्खइ
 देव-Skt. As Voc., addressed to a
 king
 देवय-देवता
 देवंग-देवाङ्ग Adj. of clothes
 देवत्तण-देवत्व
 देवर-देष्ट M. दीर, H. देवर
 देवलोय-देवलोक
 देवि-देवी
 देस-देस G. H. देस
 देसिय-देशित
 देह-Skt.
 देहुर-देवगृह M. देहारा a miniature
 wooden temple for domestic
 gods
 दोक्कर-दुष्कर
 दोखंड-द्विखण्ड
 दोखंडइ-द्विखण्डयति
 दोत्थिद-दुत्थिद-दुःस्थित

दोमिय=दुमिय
 दोस-दोष Vul M. दोस. H.
 दोस-द्वेष
 दोह-द्रोह
 दोहय-द्रोहक
 दोहग-दौभाग्य
 दोहत्तण-द्रोहत्व
 दोहलय-द्रोहलक M. दोहाळे
 दोहिय-द्रोहिन्
 दोहितय-दौहित्र

ध

धकड-धर्कट Name of a Bania family to
 which our author belongs

धगधगन्त D-(=उग्रं ज्वलन्) M. धगधगीत

धण-धन

धण-धणमित्त A name

धणमित्त-, A name

धणयत्त-धनदत्त A name

धणपदित्ति-धनदीप्ति: A name

धणयल्लिच्छि-धनलक्ष्मी: A name

धणवइ-धनपति A name

धणवाळ-धनपाल A name

धणसिरि-धनश्री: A name

धणिय-धन्या (=प्रिया) Desi V 58

धणु-धनुस्

धणुह-धनुष्य

धणुहर-धनुर्धर

धंघड D-(आग्रह) Desi V 57 धन्धा-लजा
 does not suit मं तुं करि असगार्हि
 धंघड VI 2, 8 Don't persist in
 a wrong idea.'

धन्-धन्य

धम्म-धर्म

धम्मिल्ल-Skt. has borrowed this word
 form the Pr. Pāi. कबरी धम्मिल्ल

धय-ध्वज

धयवड-ध्वजपट

धर-धरा

धरइ-धरति

धरण-Skt.

धरणि-धरणी

धरणिद-धरणीन्द्र A name

धरणीधर-Skt.

धवल-Skt.

धवलिय-धवलित

धाइ (चाइड) D-(=रुदनं) विणियत्तु लोड धाइड
 सुअंतु XXII 2, 8 and अहवहिजि
 विणिगय धाहिहि VIII 12, 8 (=धाहिहि)
 cf. M. धाय मोकलणें-to cry aloud

धाइय-धावित

धाडिय D-(=प्रेषितः) M. धाडणें to send

धाम-Skt.

धार-धारा M. G. धार

धारय-धारक

धारइ-धारयति

धावइ-धावति M. धावे

धाहाविय=धाविय-धावित The इ for metre's
 sake. कर उब्भेवि धाहाविड भणइ VII
 3, 10

धाहि=धाइ (इ for metre) which see.

धिठ्ठ-धृष्ट M. धीट

धीय-दुहितृ

धीर-Skt.

धीरायर-धैर्याकर

धीरिय-धीरित

धीरिम-धैर्य

धुअंत-धुवन्

धुक्कु D-(=मंदं स्थितं) M. धुक्कुणें said of
 life's last breath

धुणइ-धुनाति

धुत्त-धूर्त

धुय-धुत

धुर-धुरा

धुरंधर-Skt.

धुव-धुव

धुवइ-धुनाति

धूम-Skt.

धूय-दुहितृ

धृति-Skt.

ध्रुव-ध्रुप

ध्रुववर्ति-ध्रुपवर्ति

ध्रुवरिय-ध्रुवरित

धोरणि-Skt.

धोव D-(=प्रधाकयति) M. धुणें, H. धूना

न

नह-नदी Vul M. नई

नड-न

नडल-नकुल

नं-(=इव)

नखइ-नृत्यति M. नाचणें, G. नाचडुं, H. नाचना

नजइ-ज्ञायते

नहु-नष्ट G. नाठो

नस्थि-नास्ति G. नथी

नंदअ-नन्दकः

नंदइ-नन्दति

नंदण-नन्दन

नंदि-नन्दिमित्त A name

नंदिमित्त-नन्दिमित्र A name

नंदिवहुण-नन्दिवर्धन A name

नंदिवहुण-

नंदीसर-नन्दीश्वर

नंदिछय-नन्दिछत

नमंसइ-नमस्यति M. नवसणें with changed meaning

नमिय-नमित

नमु-नमः

नमोएध-नमोस्तु

नयण-नयन H. नेन

नयर-नगर M. नेर in जामनेर, पारनेर names of towns

नयवंत-नयवत्

नर-Skt.

नरय-नरक

नराहिय-नराधिप

नरिंद-नरेन्द्र

नरेस-नरेस

नरेसर-नरेश्वर

नव-Skt.

नवइ-नमति

नवकारइ-नमस्करोति

नवम-Skt.

नवर D-(=केवलम्)

नवल-(=नव) M. G. नवल

नवहलिय-नवफलित

नवि-नापि

नह-नभस्

,,-नख

नहमिलय-नभोनिकय (=देव)

नहु-नखल

नाइ D-(=इव)

नाइत-ज्ञाति(?)अहिछइमिलिय सयलनाइतं VII.

13, 1

नाडं-नाम Old M. नाड, M. नांव

नाडि-नाडी

नाण-ज्ञान

नाम-Skt.

नामगाहण-नामग्रहण

नाय-ज्ञात

नायभोय-नागभोग Same as नायसेज which see.

नायखर-नागखुद्रा

नायर-नागर

नायरि-नागरी

नायरिय-नागरिका

नायरियायण-नागरिकाजन

नायसिरि-नागश्री: A name.

नायसेज-नागशय्या

नारइय-नारक

नारसिंह-Skt. name of a tribe

नारसीह-नारसिंह

नारि-नारी

नालिपर-नालिकेर Vul M. नारिएळ, नारेळ

नावइ D-(=इव)

नास-नास Vul M. नास

,,-नासा

नासइ-नस्यति

नासाय-नासाया or नासायै ?

ययं देह नासाय पेयं पस्तथं XII 3, 7

नाह-नाथ Old M. नाहो husband

नाहि-न

नाही-नाभि

निउंजह-नियुङ्गे

निउत्त-नियुक्त

निओय-नियोषा

निकाय-Skt.

निक्कय-निष्कय

निकारण-निष्कारण

निक्खंत-निष्कान्त

निक्खेवय-निक्षेप

निक्खेदिप-निक्षेपित

निग्गंत-निर्गच्छत्

निग्गंथ-निर्गन्थ

निग्गाय-निर्गत

„- निर्गत in निग्गायाउ गयसाउउ IV 10, 4.

निग्गाह-निग्रह

निग्घिण-निर्घुण

निग्घोत्त-निर्घोष

नियोत्त- „

निच्च-नित्यम् Old M. नीच always

निच्चल-निश्चल

निच्छय-निश्चय Vul M. निच्छय

निज्जावय-निर्यामिक

निज्जिय-निर्जित

निज्जीव-निर्जीव

निज्झायह-निष्पाति (=पश्यति)

निज्झण-निर्धर्मे In M. (रुण-)झुण

निट्ठ-निर्दिष्टति

निट्ठरिय-निर्दरित M. बेडर, G. निडर

नित्त-नेत्र

नित्ति-नीति

निद-निद्रा Vul M. नीद, नीज

निदद्द-निर्दग्ध

निदलेह-निर्दलयति

निद-निदध

निद्वण-निर्धन

निद्वारिय-निर्घाटित Cf. माळवणरिद्वारिय दहीप

मज्झिमैस्सि Pai end

निनह-निनद

निनाद-Skt.

निंद-निद्रा H. नीन्द

निदह-निन्दति

निजेहय-निजेह

निष्कं किय-निष्पङ्क

निष्कंद-निष्पन्द

निष्कल-निष्कल

निबह-Skt.

निबंघ-Skt.

निबंघण-निबन्धन

निबिह-Skt.

निभर-निर्भर

निर्भिमत-? निर्भिमतं हारावलिपहं V 9, 9

निमाणिय-निर्मानित

निच-Skt.

निमित्त-Skt.

निम्मच्छह-निर्धक्षति

निम्मच्छण-निर्धक्षण

निम्मज्जह-निर्भजति

निम्मल-निर्मल

निम्मह=निम्महण

निम्महण-निर्मथन

निम्माणिय-निर्मानित

निय-निज

„-नीत

नियय-निजक

नियह D-(=पश्यति)

नियडं-नियम

नियच्छह D-पश्यति

नियउ-निकट Coll M. आह ना नीह (?)

नियत्त-निवृत्त

नियत्तह D-निवर्तयति

नियत्थ-(परिहित) Deśi IV 33 निअत्थं

परिहित It could however be traced

to नि+वृत्त+त, where व undergoes

यभुति and त्त regularly becomes

त्थ. Not a Deśi therefore.

नियम-Skt.

नियं-नितम्ब

नियर-निकर

नियल-निगह

नियवि=नियवि (हट्टा) नियवि क्तिड (कृतं) कयं-
तत्संतक V 16, 7

नियसिबि-न्युष्य (=उपोष्य) निव्वाह जो नियसिबि
भरेण XXII 10, 6

नियाण-निदान

निरंजण-निरञ्जन

निरम्मणा(ण)य D-Desi I 22 has अम्माइआ
for अद्धमार्गगामिनी and I 49 अम्मशु-
अंचिअं for अनु(मार्ग) गमनम्. अम्मण
thus seems to mean pursuit.
निरम्मणाउ therefore should mean
of which no one is in pursuit,
or which no body seeks. This
sense suits the context very
well. हुउ काळि जइवि निरम्मणाउ XVI
8, 10

निरळंकार-Skt.

निरवराह-निरपराध

निरवसंक-निरपशङ्क

निरवसेस-निरवशेष

निरवेक्ख-निरपेक्ष

निराउह-निराशुध

निरारिउ D-(निश्चितम्) See निरु

निरावराह=निरवराह

निरावसण-निरवसण (=विषण्ण) निरु has inten-
sive sense here.

निरिक्खइ-निरिक्षते

निरिक्खण-निरिक्षण

निरु-निश्चितम्

निरुज्जम-निरुज्जम

निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्तं

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुत्तयमाण-निरुत्तयमान

निरुम्भण D-(=निरोधन)

निरुवम-निरुपम

निरुवसम्मा-निरुपसर्ग

निरोह-निरोध

निरोवम-निरुपम

निलय-Skt.

निलीण-निलीन

निव-नृप

निवहिं D-(=निष्पत्य) cf. Hc. Gr. IV 444

वळयावळिनिवडणभएण धण उद्धुअ जाइ.

चम्मट्टिसरीउ निवहिं जाइ मसाणि खउ XX

9, 9. The anusvāra, however,
makes it difficult. Possibly it is
a mistake.

निवहइ-निष्पतति

निवसइ-निवसति

निवह-Skt.

निवाण (=निव्वाण)-निर्वाण, in the sense of
निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV
419 has निवाणु for निव्वाणुं-‘अहवा तं
जि निवाणुं’. वरभवणहो पिकखंतु निवाणइं
V 7, 7. M. निवाणं

निवारइ-निवारयति

निवारण-Skt.

निवास-Skt.

निविट्ट-निविष्ट

निविति-निवृत्ति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वण-निष्पन्ना (=जाता) भविसत्तहो गेहिणि निव्वणी
XX 14, 2

निव्ववसाय-निव्ववसाय Old M. देवसाव

निव्वहइ-निर्वहति

निव्वाहइ-निर्वाहयति

निव्विउइ (=निव्वहइ)-निष्पत्यते. निव्विउउ कउउ
किं वित्थरेण IV 5, 12

निव्वुइ-निर्वृत्ति

निव्वय-निर्वेद

निसण-निषण्ण

निसायर-निशाचर
 निसि-निशा
 निसियर-निशाचर
 निष्ठदिय D-(=मरानत) Pāi निष्ठदियमकन्तभरोणयं
 निष्ठणइ-निष्ठणोति
 निहदइ-निघट्टयति
 निहण-निघन
 निहणइ-निहन्ति
 निहम्मइ-निहन्यते
 निहसन्ति-नियसन्ति See Emendations
 निहाय-निघात
 निहाण-निघान
 निहाळइ-निभाळयति M. निहाळणें निहाळवुं
 निहि-निधि
 निहित-निक्षिप्त
 निहीण-निहीना
 निहुय-निधुत (=निधुवनं छरतं)
 निहेळण D-(=गृह) Desi IV 51 निहेळणमगार-
 जघणेछ
 निहोडइ D-(पातयति)
 नीर-Skt.
 नीसइ-निःशब्द M. नीसाइ
 नीसंदेह-निःसंदेह
 नीसरइ-निःसरति
 नीसल-निःसरय
 नीसार-निःस्सार 'passage', if in कवडि
 जिणभवणहो नीसारइ V 7, 2 नी० is
 a noun
 नीसारइ-निःसारयति
 नीसारय-निःसारक
 नीसास-निःशास
 नीसाहार-निःसन्धार or निःसंवार acc. to Hc.
 Gr. IV 82. बलु भजइ नीसाहार साउ
 XIV 16, 6 unmitigated defeat
 नीसेस-निःशेष
 ढ-किन्नु
 ण्णं-नलम् Prktism
 नेइ-नयति M. नेई
 नेउर-नपुर M. नेवरें

नेत-नेत्र
 नेमित-नैमित्त
 नेमितिय-नैमित्तिक
 नेराइय-नीराजन
 नेवत्थ-नेपत्थ
 नेसण-निवसन, as reference to छरत shows
 विहदियनेसणाई मिहुणाण व छरयारंभइ IV
 8, 10 M. नेसणें

नेह-जेह
 नोकसाय-नोकषाय
 न्हाइ-ज्जाति
 न्हवण-जपन
 न्हविय-जपित
 न्हाण-जान M. न्हाणे, न्हाणें
 न्हावइ-जापयति

प

पइ-पति
 पइज-प्रतिज्ञा M. पैज
 पइठ-प्रविष्ठ old M. पैठा
 पइत्त-पयत्त which see.
 पइन्न-प्रकीर्ण
 पइव्वय-पतिव्रता
 पइसइ-प्रविशति old M. पैसणें.
 पइसरइ-प्रतिसरति (=प्रविशति)
 पइसार-प्रतिसार (प्रवेश or मार्ग) old M.
 पैसार
 पइसारइ=प्रवेशयति
 पइहर-पतिगृह
 पइसइ=पइसइ
 पउजइ-प्रयुक्ते
 पउत्त-प्रयुक्त
 पउत्थ-प्रोषित
 पउर-पौर
 „-प्रचुर in M. (भर-)पूर, also Vul. M.
 पचूर
 पउरिस-पौरुष
 पएस-प्रदेश
 पओळि-प्रतोळी
 पओसि-प्रदोषे

पओहण-प्रवहण
 पओहर-पयोहर
 पक-पक M. पका and also पाका G., H.
 पकल-पक M. पाखा (wing of a house)
 पकलय=पक side
 पकलत-प्रक्षिप्त? (=प्रक्षुब्ध) रणरसपकलति घण-
 वइतुति XIV 7, 12
 पकलरिय D-(=संनद्ध) Deśi VI 10 पकलरा-
 तुरयकवचे. See गुहिय
 पकलवाय-पक्षपात
 पकलाह-प्रक्षालयति
 पक्खि-पक्खिन् M. पांखरूं, H. पंली
 पक्खिय-पाक्षिक meaning 'partial'
 पक्खित्त-प्रक्षिप्त
 पगळिय-प्रगळित
 पगाळ-प्रकामम्
 पगुण-प्रगुण
 पघोस-प्रघोष
 पघोसिय-प्रघोषित
 पंक-Skt.
 पंकय-पंकज
 पंकयसिरि-पङ्कजश्री: (=कमलश्रीः)
 पंकिय-पंकिल
 पंगण-प्रांगण
 पंगुर D-(=प्रावृणोति) M. पांवरणें
 पंगुरण D-(=प्रावरण) M. पांवरुण
 पणय-प्रत्यय
 पणकल-प्रत्यय
 पणकलह-प्रत्याख्याति
 पणकलाण-प्रत्याख्यात
 पणोर D-(=उपालभते) Hc. Gr. IV 156
 उपालभतेलपकार
 पणासन-प्रत्यासन
 पणुत्तर-प्रत्युत्तर
 पणुत्त-प्रत्युत्त
 पणेलि D-(=प्रत्युत्त) पणेलि आयहो पिउ बुचइ
 VI 22, 5 Hc. Gr. IV 420 gives
 पणेलि for प्रत्युत्त
 पणह-पथाह G. पाळे, H. पीळे

पणह-To rhyme with नियच्छण
 पणल-प्रणल
 पणहाय-प्रच्छादित
 पणिम-पश्चिम Vul M. पणम
 पणिल-,, G. पाळल
 पणुत्ताविय-पथात्तापित cf. Vul M. पणिताप
 पजळत-प्रज्वलत्
 पजलत-पर्याप्त
 पजळिय-प्रज्वलित
 पजालह-प्रज्वालयति M. पाजळणें
 पज्जुत्त-पर्युत्त
 पंच-Skt.
 पंचत-पंचत्व
 पंचम-Skt.
 पंचमि-पञ्चमी
 पंचविह-पञ्चविष
 पंचाल-Skt. Name of country and
 people in the Doab, contiguous
 to कुरुजंगल
 पंचासय-पञ्चाशद्
 पंचुबर-पञ्चोदुम्बराणि Possibly five vari-
 eties of fruits of the Ficus
 Religiosa kind were prohibited
 महु मज्झु मच्चं पंचुबराहं खजंति न XVI 8,
 1 See also XX 3, 3
 पंचेडिय D (=विनाशित) appears to have
 similar sense with फेडिय wh.
 occurs in the same line जेण लोयस्स
 लोहत्तणं फेडियं दुट्ठकंदप्पइप्पं च पंचेडियं
 IV 13, 8. Deśi VI 15 has पंचेइ...
 झसले, so that our word means
 झसलितं=झसलेन हतं-totally crushed.
 पंजर-Skt.
 पट्ट-Skt.
 पट्टण-पत्तन पाटण as latter part of names
 of many cities.
 पट्टासन-पट्टासन (=सिंहासन)
 पट्टवह-प्रस्थापयति M. पाठवणें
 पट्ट-पतति M. पट्टणें

पडह-पडह
 पडाय-पताका
 पडिकूल-प्रतिकूल
 पडिकूल-प्रतिस्खलति
 पडिगाह-प्रतिगृह्णाति
 पडिगाह-प्रतिग्रह
 पडिच्छ-प्रतीच्छति
 पडिच्छ-प्रतीच्छन (=स्वीकारः)
 पडिजं-प्रतिजल्पति
 पडिपट्ट-प्रतिपट्ट
 पडिपरिह-प्रतिपरिभव
 पडिपहर-प्रतिप्रहर
 पडिपिह-प्रतिपिहति
 पडिबन्ध-प्रतिबन्ध
 पडिबिन्ध-प्रतिबिन्ध
 पडिबिन्ध-प्रतिबिन्धयति
 पडिभ-प्रतिभट
 पडिभमिय-परिभ्रांत
 पडिम-प्रतिमा
 पडिमल-प्रतिमल
 पडियक-प्रतिपक्ष जालगावक-पक्षपडियक-ह
 IX 4, 5 contrast to पक्ष (not
 एक as in Jacobi) a wing of a
 door or some such thing
 पडियंकिय-प्रत्यङ्कित
 पडियच्छ-परियच्छ which see
 पडिरक्खिय-प्रतिरक्षित
 पडिरव-प्रतिरव
 पडिवयण-प्रतिवचन
 पडिवहर-प्रतिवैर
 पडिवक-(-प्रतिवाक्यं करोति)
 पडिवक-प्रतिपक्ष
 पडिवज-प्रतिपथते
 पडिवन-प्रतिपन्न
 पडिवनिय-,,
 पडिवाय-प्रतिवाच (=प्रतिवाक्यं)
 पडिवाय-प्रतिपादित
 पडिवाक-प्रतिपाकयति
 पडिसक-परिसक which see

पडिसर-प्रतिषन्द M. पडसाद
 पडिसर-(-प्रतिकूल) Probably from प्रतिस्वर
 Deśi VI 18 पडिसरो वेभ पडिकूले
 पडिहार-प्रतिहार
 पडीव-प्रतीप
 पडु-पडु
 पडुतर-प्रत्युतर
 पडुतिय-प्रत्युक्ति cf. उत्तपडुतियाई XXI 8, 1
 पडह-पडति M. पडणे, पाडे, H. पडना
 पडम-प्रथम
 पडक-प्रदौकित Probably a Prākṛitism
 in Sanskrit
 पणय-प्रणत
 ,, -प्रणय
 पणहणि-प्रणयिनी
 पणक्षिय-प्रणर्तित
 पणट-प्रनट
 पणमिय-प्रणमित
 पणव-प्रणमति
 पणवाय-प्रणिपात
 पणाम-प्रणाम
 पणासण-प्रणाशन
 पणासिय-प्रणाशित
 पणीह-(-प्रणिधि) पुण पुण विहमित्तिह कयपणीह
 XIII 12, 5 Loss of find ३ for
 rhyme. Pāi चरो पणिही suits here.
 पंडरिय-पाण्डुरित
 पंडव-पाण्डव
 पंडिय-पण्डित
 पत्ते-पत्र M. पत्ता in a diff. sense, H. पत्ता
 पत्त-प्राप्त
 पत्तल-पत्रल M. पातळ ?
 पत्ताण-प्रत्याययति, सो तुम्हं विवाड पत्ताण
 XVII 7, 2
 पत्ति-पत्नी In XX 3, 2 our text rightly
 reads परत्ति and not पत्ति.
 पत्तिय-प्रत्याययति
 पत्थण-प्रार्थना
 पत्थण-प्रस्थान

परिधिव-पर्यिव
 पदरिसिय-प्रदर्शित
 पदेकस्त्र-प्रपश्यति
 पद्याय-प्रधावित
 पंति-पंक्ति Old M. पांति
 पंथ-पथिन्
 पंथिय-पथिक
 पनय-पनग

पनया-पर्णकानि Betel leaves छुणीं तहा
 पनया जेहि दिना XII 3, 21

पन्नारस-पञ्चदश
 पन्हु-प्रक्षव M. पान्हा
 पप्पहा-पर्पट M. G. पापट
 पप्पुल्लिय-प्रकुल्ल
 पम्भट्ट-प्रभट्ट M. बाट
 पम्भार-प्राग्भार
 पभणइ-प्रमणति
 पभोय-प्रभोग
 पमत्त-प्रमत्त
 पमाण-प्रमाण
 पमाय-प्रमाद
 पमायइ-प्रमायते
 पमुक्क-प्रमुक्त
 पमुह-प्रमुख
 पमुहोइ-प्रमुखः चित्
 पम्मुह-प्राङ्मुख
 पय-पद Vul M. पय

„-पयस्
 „-प्रजा
 पयइ-प्रकृति
 पयंग-पतङ्ग
 पयहइ-प्रवर्तते
 पयट-प्रकट
 पयडइ-प्रकटयति
 पयडावइ- „
 पयडावण-प्रकटीकरणं
 पयडि-प्रकृति
 पयंह-प्रचण्ड
 पयत्त-प्रयत्न

„-प्रष्टत
 पयस्थ-पदार्थ
 पयंथिय-प्रगन्थित
 पयन=पहन (प्रकीर्ण, सिञ्चित)
 पयंपइ-प्रजल्पति
 पयस्क्ख-पादरक्ष
 पयल्लय=पय-पद plus an Apbh. diminutive
 termination of M. पाउल्ले

पयहिणम्-प्रदक्षिणम्
 पयाणय-प्रयाणक
 पयार-प्रकार
 पयाव-प्रताप
 पयास-प्रकाश
 „-प्रयास
 पयासइ-प्रकाशयति
 पयासय-प्रकाशक
 पयासिर-प्रकाशिन्
 पयाहिण-प्रदक्षिण
 पयाहिणइ-प्रदक्षिणं करोति
 पर-परम्

परएस-परदेश
 परम-Skt.
 परमस्थ-परमार्थ
 परमप्पय-परमात्मन्
 परमेट्टि-परमेष्ठिन्
 परमेसर-परमेश्वर
 परम्पर-परम्परा
 परम्मुह-पराङ्मुख
 परव्वस-परवश
 परस-स्पर्श
 पराइय-परायात
 पराणए-परायणति
 परामरिसइ-परामृशति
 परायय-परागत
 पराहव-पराभव(=आपइ) जंमज्झ पराहवि...इहु
 अणुहविउ पइ XII 10, 12

परि-परि
 परिउंभइ-परिचुंबति
 परिउंभण-परिचुंबन

परिभोस-परितोष

„-परिद्वेष

परिभोसइ-परितोषयति

परिक्ल-परीक्षा

परिक्लइ-परीक्षते

परिक्लण-परीक्षण

परिखिवइ-परिक्षिपति

परिखुदिय-परिखुभित

परिगलिय-परिगलित

परिग्गइ-परिग्रह

परिचत्त-परित्यक्त

परिचाय-परित्याग

परिचित for परचित I 9, 6

परिद्विय-प्रतिष्ठित

परिद्विविय-प्रतिष्ठापित

परिणयणय-परिणयनय. परिणय and नय are
synonymous XIV 3, 1.

परिणइ-परिणयति

परिणाम-Skt.

परित्त-परीत

परिपुंगल-(=श्रेष्ठ) जंपइ भविमयत्तु परिपुंगल IX
8, 6 See पुंगल

परिप्पमाण-परिप्रमाण

परिप्फुड-परिस्फुट

परिप्फुरिय-परिस्फुरित

परिभावइ-परिभावयति

परिभूय-परिभूत

परिमल-Skt.

परिमलिय-परिमृदित M. मळणें

परिमाइ=परिमाति i. e. परिमाण. Or perhaps
to read like Jacobi छगइपरिमा इव
V 8, 5

परिमिय-परिमित

परिमुक्क-परिमुक्त

परिमुत्तइ-परिमृशति

परिमोक्कल-परिमुक्त

परियच्छइ-(=पश्यति) Old M. परियेसणे

परिवंछइ=परि+अंछइ which see

परियइइ-परिवर्तयति

परियण-परिजन

परियत्त-परिवृत्त

परियत्तइ-परिवर्तते

परियत्तिय-परिवर्तित

परियर-परिकर

परियरिय-परिचरित

परियल-(परितल ?) a small dish. M. परेळ,
परळ

परियाण-परिदान

परिरक्खइ-परिरक्षति

परिवज्जइ=परिवज्जइ-परिवर्तयति

परिवत्तर-परिपक्वनिम. निम्मज्जिउ परिवत्तरतोएँ
XVI 2, 5

परिवत्थ-परिवक्त्र

परिवाहि-परिपाटी

परिवाय-प्रतिवात XXII 1, 11

परिवार-Skt.

परिवास-परिवक्त्र छणियस्थइं मि ज्झीणपरिवासइं V
9, 2

परिवीढ-परिपीठ

परिवेयइ-परिवेदयते कायरवरिणि कावि परिवेयइ
XIV 11, 7

परिस्सइ-परिष्वक्ते (परिक्रमते)

परिहइ-परिदधाति

परिहण-परिधान H. पहिरण

परिहत्थ D=(दक्षः) Pāi परिहत्थो दच्छो. मइं मि
छिउ परिहत्थु वहतउ VIII 2, 4

परिहव-परिभव

परिहाइ-परिधापयति

परिहाविय-परिधापित

परिहास-Skt.

परिहुय-परिभूत

परिहोइ-परिभवति

परिसम-परिश्रम

परोप्पर-परस्परम्

पलय-प्रलय

पलंभ-प्रकम्ब

पलंबिय-प्रकम्बित

पकाव-५. ५

पकाविय-प्रकापित

पकाविय-प्रकापित

पकित-प्रदीप्त M. पकित a torch

पकित-प्रदीप्त

पकोहर-प्रकोकिन्

पकोहर-प्रकोकते

पकोवन-प्रकोकन

पकोवह-प्रकोयह

पलंग-पर्यङ्ग M. पलंग

पलङ्ग D-पर्यस्त्यति

पलङ्ग-Skt.

पलङ्ग-A country, whose capital is given as कपिल XVII 2, 2

पलङ्ग-प्रपथते

पलङ्ग-प्रपथ

पलङ्गिय-प्रवर्धित

पलङ्ग-प्रवर्ध

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्ध

पलङ्ग-प्रवर्ध

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति, (=प्रवर्धयति in अज्जुपवित्ति गित्तिभो-

यस्य परिहरितं मं XX 3, 12

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-Name of a country between the Ravi and the Sutlej

पलङ्ग-King of the above

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति Deśi VI 4 पलङ्ग-प्रवर्धयति: or

प्रवर्धयति would suit पलङ्ग-प्रवर्धयति both in

V 14, 2 and in V 15, 4

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति Old M. पलङ्ग

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति A name

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति M. पलङ्ग

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पलङ्ग-प्रवर्धयति

पहिङ्-प्रवृट् in पहिङो तर्हि दुभिरिक्खे खयाले IV
3, 1

पहिङ्ग-प्रवृट्

पहिर- (from परिह by Metathesis) परि-
दधाति M. पेहेरणे, H. पेहेरना, पेहेराव

पहिलय-प्रथम M. पहिलें

पहु-प्रभु

पहुच- (प्रभवति) Hc. Gr. IV 390 M.
पोहचणे, H. पहुचना

पहुत्त D- (प्रभु) सगगहो को न पहुत्तव XII 3,
30

पाइक-पदाति Old M. पाईक, H. पाई (दल)

पाइवि-पाविनि see पावइ

पाउत्त-प्राट्प् M. पाऊत्त, H. also

पाडिय-पादित

पाण-प्राण

पाणि-प्राणि

पाणिगहण-पाणिग्रहण

गगहण- "

पाणिय-पानीय

पाणियहारि-पानीयहारिणी

पामर-Skt.

पाय-पाद M. पाय. चंदप्पहपाय छित्त XII 14, 4
=पादौ स्पृष्टौ.

पायड-प्रकट

पायडइ-प्रकटयति

पायत्त-Skt.

पायार-प्राकार

पार-Skt.

पारक-परकीय M. पारखा

पारणय-पारणक M. पारणे

पारद्ध-प्रारब्ध

पारंपर-परम्परा (=पुराण) पारंपरकव्वहं लहिवि भेड
XIV 20, 17 परंपरा suits well.

पारंभिय-प्रारब्ध पारियच्छि

पाल-Skt.

पालइ-पालयति

पालण-पालन

पाव-पाप

पावइ-प्राप्नोति

पावज-प्रवजया

पाविङ्-पाविड

पास-पार्थ. जेण तुम्हाण पासं गमं त्थुओ IV 13, 10

M. पास, पार्थी, G. पासे, H. पास

"-पास

पासिदं-पाथे, पार्थात्. अण्णहिं पासिड अण्णहिं

लिज्जइ II 1, 7

पासंडिय-पाण्डिक

पासाय-प्रासाद

पासेइय-प्रस्वेदित H. पसीना ? G. परसेवो

पाहण-पाषाण

पाहरिय-प्राहरिक

पाहाण-पाषाण

पाहुड-प्राभृत (=उपायनं)

पि-अपि Prktism

पिड-पीतं

पिडहर-पितृगृह

पिक-पक्क M. पीक, पिकलेळे

पिकखइ-प्रेक्षते

पिच्छइ-प्रेक्षते H. पीसना ?

पिज्जइ-पीयते

पिजर-Skt.

पिट्ठिवि-(मारयित्वा) M. पिट्ठे

पिड-Skt.

पिडवास-पिण्डवधय ? (=छद्मजन)

पिपीलि-पिपीलिका

पिम्म-प्रेमन्

पिय-पितृ

"-प्रिय G. H. पियुं, पिया

पियइ-पिबति

पियइत्त-प्रीणयितृ

पियडल्लिय-प्रिया

पियम्म-प्रेमन्

पिययम-प्रियतम

पियर-पितृ

पियल्लय-प्रिय

पियछंदरि-A name

पियार-प्रियतर H. पियार, प्यार G. also

पियास-पिपासा

पिह D-(प्रेरयति, क्षिपति)

पिहण-पिहण

पिहिय-पिहित

पिहिमिपाक-पृथिवीपाल

पिहु-पृथु

पिहुमइ-पृथुमति A name

पीढ-पीढा

पीडिजंति-पीड्यमाना

पीण-पीन

पीणिय D-(=धारित) H. पेना

पीढ-पीढा

पीडिय-पीडित

पीवर-Skt.

पुंगल D-(=प्रेष्ट?) तुहु वणिवरकुमारि कुलि पुंगले
V 14, 7 See परिपुंगल.

पुंगव-Skt.

पुच्छइ-पृच्छति G. पूछवं, H. पूछना

पुच्छण-पृच्छा M. पुसणे

पुच्छिय-प्रोच्छित(=प्रसृष्ट) लिहिवि नं पुच्छिड X 7,
22 M. पुसणे

पुज-पूजा

पुजइ-पूजयति

पुजइ-पूर्यते

पुज-Skt.

पुंजइ-पुंजयति

पुंजविय-पुंजित

पुट्ट-पृष्ठ M. पुट्टा

पुणव-पुनर्

पुण-पुनर्

पुंड-पुण्ड

पुत्त-पुत्र

पुत्ति-पुत्री

„-उत्ति in पुत्तिचोण्डु an interjection
often occurring in IV 7

पुत्र-पुण्य

पुत्तिमा-पूर्णिमा Vul M. पुनिवा

पुत्त-पुण्य

पुत्त-Skt.

पुत्तो-पुत्तः

पुत्तव-पुत्तव

पुत्तव-Skt.

पुत्तु-?

पुत्त-गोत्त ? in IX 4, 4; gardenhouse?
in VIII 10, 5

पुत्तव-पुत्तव

पुत्तव-पुत्तव

पुत्तवाल-पुत्तवाल

पुत्तव- (पुत्तव)

पुत्तव-Skt.

पुत्ति-पुत्ति

पुत्तित-पुत्तित

पुत्तितयार-पुत्तितयार

पुत्त-पुत्त occurs much less frequently
than पुत्तित

पुत्त-पुत्त

पुत्त-पुत्त

पुत्तव-पुत्तव

पुत्ति- A name of a wild tribe men-
tioned with वन्दरसवर XIX 11, 2

पुत्त-पुत्त

पुत्तव-पुत्तव

पुत्तव-पुत्तव

पुत्तविदेह-पुत्तविदेह a country

पुत्त-पुत्त

पुत्त-पुत्त

पुत्त-पुत्त

पुत्त-Skt.

पुत्त-पुत्तयति

पुत्त-पुत्त

पुत्त-पुत्त

पुत्त-Skt. occurs in XII 3, which is
mainly in Māhārāṣṭrī

पुत्त-पुत्तयति

पुत्त-पुत्तयति

पुत्त-पुत्त (कार्य)

पुत्त-पुत्त

पुत्त-पुत्त

पुत्त-पुत्त

पोषणहर-पोतनपुर identified with तक्षशिला
पोड-प्रौढ

पोत-पोष (=वृष) M. पोत

पोषय-पुस्तक M. पोषी

पोष्कल-पूगकल M. पोफळ

पोमलच्छि-पयलक्ष्मी=कमलश्री: Paraphrase of
of proper names is our author's
habit

पोमाइव-for पामोइव overjoyed. तव सोहगें
अथ पोमाइव VIII 19, 5 Jacobi's
genial suggestion

पोसइ-प्रुष्यति

पोसह-पौषव

फ

फंस-स्पर्श M. फांस

फंसइ-स्पृशति

फंसण-पांसन

फगुण-काल्गुन Mārṇādi कागण, काग

फइइ D-(स्कटति)=दारयति

फंदइ-स्पन्दते

फरछ-परशु M. फरस

फरहरंत-onomatopœtic

फल-Skt.

फलय-फलक

फलइ-,,

फलिइ-स्फटिक

फलेइ-फलति

फार-स्फार M. फार

फाडिय D-(स्फाटित) M. फाडलें

फाडय-(स्पर्शक) स्पर्शयोग्य

फिइइ D-(भश्यति) M. फिटणें

ऊइइ-स्कटति M. ऊटणें, H. ऊटना

ऊइ-स्कट

ऊडिय-(=इत said of अघर) स्कटित M. ऊटलेला

ऊइइ-स्फुरति

ऊइ-Skt.

ऊसइ D-स्पृशति (=माष्टि) Hc. Gr 1V 105

फेइइ D-(स्फेटयति?) M. फेइणें. Causal of
फिइइ? see पंचेडिय of. थाड वि फेइइ ताडु

फइ D-(=मण्डली) in ज्अप्फडि. M. फइ

व

वइइ-see वइसइ Past Part M. वैठ, वैठक,
H. वैठ

वइसइ-उपविशति Col M. वइस, वैसणें

वइसणय-उपवेशनक (=सिंहासन) In all the
passages where it occurs it is
closely associated with रज्जु. एह
संपय इव वइसणवं रज्जु XXI 6, 9;
8, 7 and 9, 7

वइसारइ-उपवेशयति Causal of वइसइ

वईसइ=वइसइ

वज्जइ-वज्यते

वइ-Skt.

वधुयत-बन्धुयत Loss of anuswāra for
metre

वंदिगाइ-वंदिगाइ

वंदिण-वंदिन् Bard

बंध-बन्ध

बंधइ-बध्नाति

बंधण-बन्धन

बंधव-बान्धव Coll M. बंधव

बंधु-Skt.

बंधुयत-बन्धुयत A name

बाप D-(=पितृ) M. H. बाप, G. बापु, बापुजी

बंधयारि-ब्रह्मचारिन्

बंधचेर-ब्रह्मचर्य

बंधतण-ब्रह्मत्व (=ब्राह्मणत्व)

बाय-बाक

बल-Skt.

बलवंत-बलवत्

बलि-बलिन्

बलिकिय-बलिक्रिया

बलिवण्ड D-(=बलात्कार) करइ बलिवंडव च बकड
मंडल अहिइइ Sar. Kanth p. 130
M. बण्ड?

बण्वर-बर्वर a tribe, coupled always with
the Khasās

बहल-Skt.

बहव-बहु
 बहिणि-भगिनी M. बहीण, G. बेण, H. भेण
 बहिरिय-बधिरित M. बहिरा
 बहु-Skt.
 बहुभ-बहु
 बहुत- " M. बहुत, बहुतेक, H. बहोत
 बहुविह-बहुविच
 बहुह-बहुवा
 बाण-Skt.
 बार-द्वार G. बारण्
 बारस-द्वादस Coll M. G. H. बारस, mean-
 ing the 12th day of the month.
 बारह- " M. बारा
 बाळ-Skt.
 बाळहारि-बाळचारी भविसहो बाळहारि XII 6, 8.
 बासण-वण Coll M. बासन a rich garment
 बाह-बाण्य
 ,, -बाहु
 बाहिर-बाहिस् M. बाहेर, H. बाहार
 बाहु-Skt.
 बाहुबळि-Skt. Son of the Tirthankara
 Rābha
 बि०-द्वि०
 बिणि-द्वौ
 बिनि- "
 बिच-Skt.
 बीय-द्वितीय
 बुझ्झ-बुध्यते Old M. बुझ्जे, बुझ्जाविणे
 बुद्ध-Skt.
 बे-द्वि M. G. H. बे
 बोह D-(=भाषण)
 बोह D-(=कथयति) Hc. Gr. IV 2
 कथेर्वज्जर etc.
 बोहवह-Causal of above
 बोहि-बोधि
 बोहिय-बोधित In कालायुल्लङ्घइ बोहियाइ I 9,
 3 caused to burn like incense.

भ

भडहा-(=भूः)

भक्ख-भक्ष्य
 भक्खइ-भक्षयति
 भक्का-भंग
 भंग-Skt.
 भंगि-Skt.
 भंगुर-Skt.
 भज्जइ-भज्यते
 भंजइ-भनक्ति
 भंजण-भंजन
 भट्ट-भट्ट
 भट्ट-भट्ट
 भट्टइ=भण्डइ-भाण्डानि ships III 22, 12
 भट्टारय-भट्टारक
 भट्टारिय-भट्टारिका
 भणइ-भणति
 भंड-भाण्ड
 भंडण D-(कलह) Desi VI 101 कलहे भंडण
 M. भांडण
 भंडारिय-भाण्डारिक
 भंडुल्ल-भाण्ड M. भांडवल with a slight
 change in meaning
 भण्णइ-भण्यते
 भत्त-भक्त
 भत्तार-भर्तृ
 भत्ति-भक्ति
 भत्तिवत्-भक्तियुक्त
 भंति-भान्ति H. भांति
 भमइ-भमति
 भमर-भमर
 भमाडइ-भमति This ड is common in M.
 G. तावाडणे, उनाडणे, देखाडणुं, भमाडणुं
 भमिर-भमिन्
 भय-Skt.
 भयंकर-Skt.
 भयभीसइ-(=भयेन भीतो भवति)
 भयावण-भयानक M. भयाण
 भर-Skt.
 भरइ-भरति
 " -स्मरति

भरहन्निव D- (=विस्फारित) भरहन्निवकोयश्च

भरह-भरत

भरह-भरह

भरि= F. for Skt भर a spear.

भव-Skt.

भवत्त-भवत्त a name.

भवण-भवन

"-ब्रमण M. भोंवणे with slight change in sense

भवत्त-भवत्त

भविष-भविष्य

भविष्यण-भविष्यज्ज

भविष्यत्त=भवत्त

भविति-read पविति=प्रवृत्ति see Emendation to VII 6, 7

भवित=भवितयत्त

"-भविष्य

भवितद्वरुव=भविताशुर्व

भवितत्त=भवितयत्त

भवितयत्त-भविष्यत्त A name

भविताशुमह=भविताशुर्व

भविताशुर्व-भविष्याद्वरुपा A name

भवीत्त-भविष्य

भवे-भवेत्त

भव-भव्य

भसल D- (भर)

भा-भास

भाशु-भाशु

भामह-भामति

भामरि- (= ब्रमण, i. e. प्रवृत्ति)

भाय-भाग

"-बाह Vul M. भाया brother-in-law, G. H. भाई

भावण-भाजन

भायर-भाह

भार-Skt.

भारिय-भारिक M. भारी very much, G. भारी Heavy

भाळ-Skt.

भाळवळ-भाळतळ

भाव-Skt.

भावह-भाववति

भावण-भावना

भावयत्त=भविताशुर्व in XI 8, 3

भास-भाषा

,,-भा:

भासह-भाषते

भासंतरेण-भाषांतरेण IV 13, 7 Prktsm.

भासिय-भाषिणी

भासिणि-"

भाहुर-Skt.

भिहहि-भुहुटि

भिगार-भृंगार Old M. भांगार

भिह-भृत्स्य

भिजंत-भियमान

भिह D- (= आक्रमते) M. भिहणे, H. भिहना

भिति-Skt.

भित-Skt.

भित-भृत्स्य

भुअ-भृत Sktsm. अणिटं कणिटं भुअं सप्पह्मं III 26, 9

"-भुज

भीम-Name of the King of सिंहलद्वीप

"-Skt.

भीह-Skt.

भुअंग-भुजंगप्रयातम्

भुजह-भुजे

भुहिणी D (वराही) Deśi VI 106 कोकम्मि

भुहभुहीरा

भुत्त-भुक्त

भुव-भुज

भुवण-भुवन

भृय-भृत Sktsm.

भृमि-Skt.

भृलया-भृलता Prktsm

भृवाल-भृवाल A name

भृलिय-भृलित

भेय-भेह

भेरि-Skt.

भेसिबि-भीषदित्वा

भोहय-भोसिक

भोग-Skt.

भोग-भोग्य

भोज-भोज्य

भोय-भोग

भोयण-भोजन

भोवाल=भूवाल

म

म-मा

मइ-मति

मइंद-सुगेंद्र

,,=सीहकन्धर A name

मइंदकंधर-सुगेन्द्रकन्धर A name

मइल-मलिन H. मैल

मइलइ-मलिनयति

मइवंत-मतिमत्

मइअ-सुदु M. मऊ

मउह-सुकुट

मउण-मौन

मउलइ-सुकुलयति

मउलि-मौलि

मऊर-मपूर

मऊह-मयूख

मंभीसइ-(=मा भैषीः इति वदति)

मं-मा

मंस-मांस

मग-मार्ग M. मार्ग

मगइ-मार्गयति M. मार्गणं, H. मार्गना

मंकुण-मत्कुण

मंगल-Skt.

मंगल-मांगलय

मचकुंद-सुचुकुन्द

मच-मर्य

मचइ-(=सुद्राति)

मच्छ-मत्स्य Vul M. माछडी

,,=मत्स्य A country

मच्छर-मत्सर (=इंसमच्छकादि) इंसमसयमच्छर

संगहि XIX 10, 10. M. मच्छर

मच्छरिय-मत्सरित

मज-मय

मजइ-मज्जति

मज्जण-मज्जन

मजा=मजाय. पिष्टिवि मज्जारहि निमाणि XVII

10, 9 He was beaten and dishonoured beyond limit

मजाय-मर्यादा

मजार-माजोर M. मांजर

मज्झ-मध्य

मज्झस्थ-मध्यस्थ

मंजुइ-मंजु

मंजरि-Skt.

महक D-(=चट) M. महकं

महकइ=महक्कर which see

महक्कर D-(=गर्व) Pāi मरट्टो महक्करो गव्धो

महंन D-(=पल्ली)

मद-मठ

मण-मनस्

मणजोई-मनोजवेन

मणप्पिय-मनःप्रिय

मणवेय-A name

मणहर-मनोहर

मणाइ-मनाक्

मणि-Skt.

मणिठु=मण+इठु

मणिवलय-Skt.

मणुअ-मनुज

मणुज-मनोज

मणोज- "

मणोरह-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for. मणाहिराम

मंड-मंद

मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ
रणभरपुरहो संधु XIII 8, 14 or मंडयति

मंडण-मण्डन

मंडल-Skt.

मंडलग-मण्डलग (असिः) Pāi करवाळं मंड-

लगं क

मंडलिय-माण्डलिक
 मंडव-मण्डप M. माण्डव
 मंडाय- D(=मोदकादि खाद्यम्)
 मत्त-Skt.
 „-मर्त्य
 मत्तवारण-Skt.
 मत्थय-मस्तक
 मत्थासुख-मस्तकसुख
 मद्गण-मर्दन
 मंत-मन्त्र
 मंतद्-मंत्रयति
 मंतणव-मंत्रणं
 मंति-मंत्रिन्
 मंतिण- „
 मंथर-Skt.
 मंद-Skt.
 मंदिर-Skt.
 मन्त्र-मान्य
 मन्त्र-मन्यते
 मन्त्र-?मन्त्रबहु कमलई समउ आहया XII 5, 7.
 मम्म-मर्म
 मम्मण-मन्मथनः
 मय-मत
 „-मद
 „-मुग
 „-मुत
 मयगळ-मङ्कळ
 मयंक-मुगांक
 मयण-मदन
 मयणवेय-A name
 मयणाय-मैनाक name of an island
 country
 मयरद् D(=वारवनिताः) णं गयजोव्वणाउ मयर-
 इउ IV 9, 4. Is it to be connected
 with Sk. मवरक ?
 मयरद्धय-मकरध्वज
 मयरंद-मकरन्द
 मयरहर-मकरगृह (=मदन)
 मयराय-मुगाराज

मरद्-म्रियते
 मरद् D-(=मर्ग) Pāi. मरद्दो मरद्दफरो इप्पो
 मरण-Skt.
 मरणत्त-मरणत्वम् जाइजराभरणत्तविणासणि XX
 11, 8
 मराल-Skt.
 मरु-Skt. Name of a country
 मरुङ्ग-Name of a flower of the
 Jasmine variety
 मरुवेय-मरुद्वेग A name
 मरु-Skt.
 मलय-Skt.
 मलद्-मृदनाति
 मलिण-मलिन
 मलित्त-मलित्व
 मल्ल-Skt.
 मल्लर-? मल्लरगणाह III 23, 1
 मल्हत्त D-(लीलायमान) Deśi VI 119 मल्हणं
 लीला
 मसय-मसक
 मसरक्क D-(Snap one's fingers)
 मसाण-इमशान M. म(श्च)सण
 मसि-मषी
 मह-महा
 महएवि-महादेवि
 महएव-महार्घ
 महएचिम- „
 महण-मथन
 महत्तण-महत्त्व
 महत्तर-Skt.
 महत्थिम-महार्थत्व
 महत्त-महत्
 महत्तय- „
 महत्तर-महत्तर
 महमहद् D-(=प्रसरति) Hc. Gr. IV 78
 महमहो गन्धे
 महल्ल-वृद्ध
 महवा-मघवा
 महव्वय-महावज

महा०-Skt.

महाइय D-(=महात्मन्)

महायण-महाजन

महाकल-Wrong for महाकलेण XV 7, 7

महि-मही

महिम-महिमन्

महिय-मथित

महिवल-महीतल

महित-महिला

महिष-महीपति

महिवाड-महीपाड A name

महित-महिष

महीयल-महीतल

महीहर-महीधर

महु-मधु

महुत-मुहूर्त

महुमास-मधुमास

महुपर-मधुकर

महुर-मधुर

महेस-महेष्

महोयर-महोदर A name

माह-माति

माइय-माट

माएसर-मायेसर A name

माण-मान

माणइ-मानयति

माणण-मानन

माणयारी-मानकारिणी

माणिणि मामिनी

माणिभइ-माणिभद्र A name

माशुस-माशुष

माणेसर=माणिभइ

माम-मातुल

मामइ=माम

माय-माट M. माय, H. माई

मायंग-मातंग

मायरि-माट

मायहिय-मागधी

मारइ-मारयति

मारभ-name of a people and country

मारव-मारत

मार-माका

मारइ-मालती

माली-Skt.

मारर D-(=भीकड)

मास-मांस

„-Skt.

माइप्प-माहात्म्य

माहुळिग-मातुळिग M. माहाङ्ग

मि-मपि

मिग-मृग

मिच्छ-म्लेच्छ a barbarous people and their country

मिच्छइ D-(=इच्छति) मिच्छइ न दण्ड XIII 13, 5

मिच्छत-मिच्छार

मिच्छा-मिध्या

मिणइ-मिमीते

मित-मात्र

„-मित्र

मिरिय D-(=इद्रः) ? VII 2, 9

मिळइ-मिळति

मिळइ-मुंचति

मिसल-मिश्र M. मिसळ

मिसलइ-मिभयति M. मिसळणे

मिटुण-मिधुन M. मेटुण

मीसिय-मिश्रित

मुअ-मृत H. मुवा

मुअइ-मुंचति

मुक-मुक्त

मुक्क-मुक्त

मुग-मुद्र M. मुग, H. मुंग G, मग

मुबइ-मुच्यते, मुनयति

मुच्छ-मुर्छा

मुक्कइ-मुक्कति

मुद्रि-मुद्रि

मुणइ-(=जानाति) from मा

मुणति-(=गणयन्ति)

शुनाल-शुनाल

शुनि-शुनि

शुनइ-शुनइयति

शुताइक-शुताकल

शुत-शुत

शुरिय-शुरित

शुदथ-शुदथ

„-शुदथम्

शुवइ-शुवइ

शुसइ-शुसति

शुह-शुह

शुहलोहमल-शुहयलोहमल

शुहपति-(=शुहपत्रावति) कयशुहपति पसाहियतिक-
यहिं XI 9, 3 ?

शुहपिय-शुहप्रिय

शुहक-शुहकर

शुहवत-शुहवत्

शुहाछदि-शुहाछदि

शुहिय-शुहली

शुहियइ-शुहिकायाम् (=शुहा)

शुहुत्त-शुहुत्त

शुहुल्लय-शुहुल्ल

शुह-Skt.

मेहयि-मेहिनी

मेत्त-मात्र

मेरय-मामक

मेह-Skt.

मेहइ-मेहयति

मेलावय-मेलापक

मेलावइ-मेहइ which see

मेहइ=मिलइ

मेत्त-मेव

मेह-मेव

मेहुण-मैथुन

मेहसर-मेवेयर A name

मोहय-मोचित

मोकलइ-(=मोचयति) M. मोकलें (करणें) मोकलणें
with change in sense.

मोकल-मोक

मोगर-मोगर M. मोगर

मोहइ-मोहयति

मोत्तिय-मौक्तिक M. G. मोर्ती

मोय-मोर

मोह-मूल्य M. मोह

मोर-मूर M. मोर G. H.

मोह-Skt.

मोहइ-मोहयति

मोहण-मोहन

मोहिणि-मोहिनी

य

This has entirely disappeared from the Prākṛits, with the exception of the Māgadhī. It has been changed to ज. But a secondary य has appeared in some Prākṛits, especially the Aṃg. and through it the Apbh. This however, only in the body of the word and not initially. Therefore there are no words beginning even with this secondary य. A few cases like यणइ are sporadic. The words that have been given below, are all second members of compounds etc., or such as have an affix or preposition before them.

०यण-जन

०यणिय-जनित

„-तनित

यवला-यवत्रा (preparation of यव)

०यल-तल

०यलइ-चलति

याणइ-जानाति

याणिणं-ज्ञातुम्

र

रइ-रति

रइय-रचित

रउर-रौद्र

रउरव-रौरव रउरवकाळ means the time a foetus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्ख-रक्खत्

रक्खइ-रक्खति

रक्खण-रक्खण

रक्खस-राक्खस

रक्खति-राक्खती

रंगावलि-Skt.

रखंत-रखयमान

रज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रहइ-रहति M. रहणें

रण-Skt.

रणप्रणंत-(नार्द कुर्वन्) Onomatopoeitic.

रणरणय-रणरणक

रणरणंत-(=कणत्) Onomatopoeitic

रत्त-रत्त

रति-रानी Vul M. रात

रंष-रंष

रत्त-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंम-रम्मा

रम्म-रम्म

रम्मइ-रम्मते

रय-रजस्

,, -रत्त

रयण-रत्त

रयणचूल-रत्तचूल A name

रयणायर-रत्ताकर

रयणि-रजनी

रव-Skt.

रवइ-in इहवइरवइ पइंति इहिं XVI 4, 4
Onomatopoeitic.

रवण-रमण

रवण-रम्य .

रवि-Skt.

रविइ-अरविन्द

रविप्पइ-रविप्रभ A name

रत्त-Skt

रत्तणा-रत्तना

रत्तंत-रत्तत्

रत्तायण-रत्तायन

रत्तोइ-रत्तवती (=पाकः) Old M. रत्तोय, H.

रत्तोइ, रत्तइ

रह-रथ Old M. रहंवर

रहत्त-रभत्त

रहिय-रहित

राइ-रात्री

राइ-राजी or राजिका

राउळ-राजकुळ (=प्रासाद) Old M. राजळ

राणइ-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

,, -राजन् M. राय

रासि-राशि M. रास

रिड-क्रतु mensis रिडतोणियजळ थंभइ III 4, 4.

,, -रिपु

रिक्ख-क्रक्ष (=नक्षत्र)

रिज्झइ-क्रध्यति

रिछ-क्रक्ष

रिछोळि-वंक्ति

रिह-क्रह

रिहि-क्रहि

रिहंत D-(=कोममान) कलहोयकंति रिहंतड
XVI 3, 8

रिसइ-क्रभ

रिसि-क्रषि

रुअ-रुज्

,, -रुत

कभइ-रोदिति H. रोना. रोदति in Jacobi is incorrect Skt.

ककल-टल M. महारुल

ककइ-रोचते

ककसंतउ-ककयमानः in X 10, 5, is more natural than Jacobi's ओकसंतउ

कट-कट

कणकण D-(=कणकणितं)

कणकणइ D-(=कणकण रोदिति)

कद-Skt.

कंद D-(=विपुल)M. कंद

कटुयुक्तं D-निःशसन् or गप्रदकण्ड in II 9, 9; VII 7, 8; VIII 12, 7 etc.

कवइ-रोदिति

कहकहइ-(=मन्दं वहति) वामंनि क्षति कहकहइ वाउ IV 5, 4

कहुकहुइ D-(=उत्कण्डा) In III 20, 11 etc.

Not in II 5, 8, where our text reads हुंउ हुंउ

कव D-रूप

कसइ-कप्यति M. कसणं

रे-Skt.

रेणु-Skt.

रेर-? भमिय रेर XV 5, 6

रेह-रेखा M. रेध

रेहइ-(=राजते) राजति in Jacobi is a mistake

रोमंच-रोमाञ्च

रोमंचिय-रोमाञ्चित

रोवइ-रोदिति

रोस-रोष

रोसिय-रोषित

रोह-रोहक

रोहिणि-रोहिणी

ल

लइ-ल Imperative of

लइ-Interjection. H. ले

लइय-(=पृहीत, स्वीकृत) from ल

लइजइ-see लेइ Passive

लउवि-लगुह

लएवि, ०विथु-see लेइ. Absolutives

लकल-लक

लकलइ-लकयति

लकलण-लकण

लगग-लग

लगगइ-लगति

लंघइ-लङ्घयति

लच्छि-लक्ष्मीः

,, -mother of Kamala

लज-लजा

लजइ-लजते

लजणय-लजाकर

लजावणिज-लजनीय

लजिर-सलज

लंछण-लंछन

लहइ D-(=सुकुमार or सुन्दर)

लहिय-Fond behaviour of fondled children. M. लाह

लहुअ-लहुक M. लाह

लह-लह M. लाघणं

लहभइ-लह्यते M. लाभणं

लंपह-लंपट

लंबकन-लंबकर्ण See कनपंगुरण

लय-लता

,, -see लेइ. Past Participle

ललंत-ललत्

ललिय-ललित

लव-Skt.

लहइ-लभते

लहु-लघु

लहुआरी-लघुतरा, आ for अ metri causa or लघुकारिणी, an epithet of blame.

लाह-लाट Name of Gujarat without Kathiawar. M. लाह in लाहवाणी, a sub-caste of Banias

लायइ-लगयति M. लावणं

लाडिय-लाडित

कावय-कावक a bird M. कावी
 काविय-see केह Causal Past. Part. M.
 काविका
 कावक-कावक्य
 काह-काभ Old M. काहो
 काहव-कावव
 किग-Skt.
 किजह D-(=भादीयते) from का Passive
 कित-कित
 कीक-कीका
 किह-किजति M. किहिणें
 कीह-रेखा
 कुचह-कुञ्जति
 कुह-कुण्व
 कुडिय-कुडित
 कुम्भह-कुम्भ्यते
 कुह D-(=मार्ष्टि)
 केह-(=काति)
 केस-केस्य
 कोण-कवण in M. कोणचें a kind of pickle
 कोय-कोक
 „-कोच (i. e. केचलुञ्चनं) in XXI 11, 7
 कोयण-कोचन
 कोल-Skt.
 काह-कोम
 „-Skt.
 कोहजंघ-Name of a minister. See Introduction
 लिहह D-(=निहीयते) Hc. Gr. IV 5, 5
 निहीने निहीज लिहका: M. लिहणें to hide

व

व-इव
 „-वा. होह न होह व जेह I 4, 8
 ववह-वति
 वजह-see वयह=वति Passive साहम्मिय-
 वल्लु वजह XX 11, 2
 वहर-वेर
 वहराय-वैराज
 वहरि-वैरिन्

वहरिय- „
 वहसवण-वैभवण
 वहाह-वैशाख
 वंस-वंश
 वंसयाल-वंशजाल
 वक-वाक्य
 वकर-वक्र
 वक्खाणह-व्याख्यानयति M. वाखाणणें
 वल्लिय-वल्लक
 वग्ग-वर्ग
 वग्गह-वग्गति
 वग्ग-व्याघ्र M. वाघ

वंक-वक्र M. वॉक. विवंक of Jacobi is due to bad splitting up of text मज्झिमसुत्तराणं न कयाह्वि वंक्वि वंक्कु बुच्छए XII 5, 17-In the midst of great people, even a crooked man does not say crooked things.'

वंकुह=वंक M. वॉकहा
 वंक्ह-वक्कयति
 वचह-व्रजति Hc. Gr. IV 225 व्रजवृत्तमदां च Kon. वचतां, G. वचवुं
 वचरा-(=Sk. वचा a herb that is supposed) when eaten, to clear the throat. e. g. ब्राह्मी सुण्डी वचा छंदी पिप्पली मधुसंमिता । पञ्चरात्रप्रसङ्गेन कोकिलाः स्वर उच्यते ॥ XII 3, 23

वच्छयल-वक्षःस्थल
 वच्छरथल-Sktism
 वच्छल-वत्सल
 वच्छल्ल-वात्सल्य
 वज-वज्र
 वजह-वर्जयति M. वजा (करणे)
 वजरह D-(=कथयति) Hc. Gr. IV 2 कथे-
 वंजर etc.
 वजावह-वादयति M. वाजवणे
 वजोयर-वज्रोदर A name

वंचह=वचह In the text XV 17, 2 चंचिवि
wrong for वंचिवि

„-वञ्चयति

वञ्चण-वञ्चन

वञ्चह-वाञ्चछति

वञ्च-वञ्च

वञ्चह-वर्तते

वञ्चवाणल-वञ्चवानल

वञ्च D-(=महत्) Desi VII 29, वञ्चो महान् O.

M. वाह in वाहें कोहें. Jacobi's वुह
in XII 6, 3 is not happy

वञ्चर=वञ्चर Comparative

वञ्चमाण-वर्धमान

वञ्चह-वर्धते M. वाढणें

वञ्चरह-see वञ्च Causal XII 4, 8

वण-वन in M. वणवा ?

„-वण M. वण

वणय-वनज

वणि-वणिज् M. वाणी, G. वाणिओ, H. वनिया

वणिज्-वणिज्

वणिज्-वाणिज् Coll M. वणजेंला जाणें

वत्त-वक्त्र

„-वार्ता M. H. वात, Guj. वात

वत्तह-वर्तते or वर्तयति

वत्तयार-वार्ताकर & messenger

वत्तिय-वर्तित

वत्थ-वत्थ

वद्धारिय-वधापित G. वधारे, वधारवुं

वद्धारवण-वधापन Vul M. वरधावा

वद्धारिय-वधापित

वद्धिय-वर्धित

वद्धह-वन्दते

वद्धण-वन्दन

वद्धणहति-वन्दनभक्ति

वद्ध-वर्ण

वद्धह-वर्णयति M. वानणें

वमल D-(=कलकलः) Pāi कलयको वमालो

य-or (उज्ज) Hc. Gr. IV 102

उज्जैरालोवमालौ

वम्मह-वम्मथ

वम्महंती-वम्मथायमाना Denominative.

वय-वयस्

„-वत

„-वाप्

वयह-वदति तं वयु विलसंतवयंतहमि III 7, 13

वयंस-वयस्य

वयंसिया-वयस्या

वयण-वचन

„-वदन

वयणिज्-वचनीय

वर-Skt. (=वेष्ट)

„- „ (=वरयिष्ट)

„- „ (=प्रसादः)

वरह-वरयति

वरहत्त-वरयिता

वरंग-वराङ्ग

वरंगण-वराङ्गना

वरयर-वरतर

वराहय-वराही

वराहिय-वराहिका

वराय-वराक

वराह-Skt.

वरि-वरम् M. वरे, G. वारं

वरिय-वृत्त

वरिह-विरिह

वरित्त-वर्ष Coll M. वरील, G. वरल

„- (=मेघजलं)

वरिसह-वर्षति H. वरसे, वरसात

वरेह-वरयति

वलह-वलयति M. वळणें

वलग्गह D-(=भारोहति) Pāi. वलग्गमाहूदं, Hc.

Gr. IV 206 आहूदश्च वलग्गौ. M. वळणें

वलण-वलन

वलत्थ D-(=पर्यस्त)

वलथ-Skt.

वलि-Skt. (=विलि)

वल्ल-In कुरुवल्लहं पोयणवल्लहं XIV 13, 14 is

a.suffix meaning 'belonging to.'

M. G. H. वल्लवाला, विल्लीवाला

वसह-वसन् O. M. वाहं, G. वाहा

वसग-वसग

वसगाय-वसगाय O. M. वेवसाव

वस-वस

वसह-वसति

वसंग-वसंग Sktism.

वसंत-Skt.

वसह-वस M. G. वसो

वस-Skt.

वसन्त-वसन्त a sword.

वसन्त-वसन्त

वसन्त- ,, ,, A name

वसन्त-वसन्त

वसन्त-वसन्त

वह-(!) इति इति वहक्यं ओराकि XV 14, 7

वह-वहति

वहण-वहन

,, -वसन VII 1, 7 व० अंदारहि संजवियइ

वह-वह G. वह, H. वह, B. वर, also in M.

वोहर-वधुवर

वह- ,,

वाह-वाहति

,, -वादिन्

वाहणी-वाहिनी

वाह-वाहति

वाणि-वाणि M. वाणी, G. वाणिya XIV 8, 5

वाणिय- ,,

वाणिज-वाणिज्य

वाणिज्य-वाणिज्य

वाणी-Skt.

वाम-Skt.

वामीस्य-व्यामिश्रित

वामोह-व्यामोह

वामोहन-व्यामोहन

वाय-वाय in अंशवाय

वाय-वाय

,, -वात

,, -वाह

,, -वात

वाय-वायति

वायरण-व्याकरण

वायस-Skt.

वार-वार (=वेला)

वार-वारति

वारण-Skt.

वारवार-वारंवारम्

वाल-वाल e. g. भूवाल

वाल-वालति

वावर-व्याप्रियते M. वावरणं

वावरण-व्यापरण M. वावर and वापर

वावर-व्यापर

वावि-वापी H. G. वावडी

वात-Skt. (=वसति:)

,, -Skt. (=गन्ध)

,, -वास

वात-वातति

,, -वातति

वातन-वातना

,, -वा (from वच्)

वात-Skt.

वातव-वातवत् A name

वातवत्- ,,

वातहर-वातहर

वाह-वाह in केवलवाहो an Adj. of

चन्द्रपद्माह

वाह-व्याप

वाह-वाहति

वाहन-वाहन

वि-अपि

विअणकसे-(विअण=वेदना Pāi and अणक=अधि,

with a pained eye. Or. वि and

अणक which see. XII 5, 19

विउज्जह-विउज्जते

विउजार-विउजार

विउह-विउह

विउल-विउल

विउलरि-विउलगिरि One of the five hills

surrounding Rājgir in Bihar

विउल-विउल

विप्लव-विप्लव
 विओय-विओय
 विओह-विओह
 विंसय-विंसय
 विकृच्छिप-विकृच्छिप
 विक्रम-विक्रम
 विक्रय-विक्रय
 विक्रिय-विक्रीत M. विक्रि-ठे
 विक्रयाय-विक्रयाय
 विक्रयाह-विक्रयायति
 विक्रयेव-विक्रयेव
 विगाह-विकृति
 विगस्थय-विकृत्तक
 विगय-विगत
 विगह-विगह
 विगुत D-(=व्याकुलीकृत) Desi VII 64,
 विगोवो आउलया
 विगुप्पह-विगोप्यते
 विगोव-विगोप
 विगध-विगध
 विचल्लिप-विचल्लित
 विचित-विचित
 विष-वत्सर्न
 विषह D-(=समीपमायाति) जह एहउ विषह मम
 सरीरि XIX 6, 3
 विच्छाय-Skt.
 विच्छेय-विच्छेदक
 विच्छोय D-(=विरह)
 विच्छोहय D-(=विरहित)
 विजय-वैयक
 विजा-विजा
 विजावध-वैयाहय
 विजाहर-विजाधर
 विजिजह-वीज्यते
 विज्जुजळ-विज्जुजळ
 विज्जुप्पह-विज्जुप्पह A name
 विज्जुल-विज्जुल
 विजे D-(=भार्येण or अर्थे) कयविजे in III
 9, 4 etc.

विहंभ-Skt.
 विहंभह-विहंभयति
 विहंभण-विहंभण
 विहत्त D-See विहवह Past Part
 विहप्पह D-See विहवह Pass.
 विहवह D-(=भर्जयति) He. Gr. IV 108
 अर्जविहव etc.
 विणह-विणह
 विणय-विणय
 „-विणय
 विणास-विनास
 विणासह-विनश्यति
 विणासण-विनाशन
 विणिय-विनीत
 विणिउत्त-विनिपुक्त
 विणिओय-विनियोग
 विणिओयह-विनियोजयति
 विणिगय-विनिगत
 विणिम्मिय-विनिर्मित
 विणियत्त-विनिहत्त
 विणिरोह-विनिरोध
 विणिवारह-विनिवारयति
 विणीय-विनीत
 विण्-विना
 विणोय-विनोद
 वित-Skt.
 „-वृत्त M. वितणें, Gr. वीर्यं
 वित्त-वृत्तान्त
 वित्तविय-वर्तित
 वित्ति-वृत्ति
 विस्थय-विस्तृत
 विस्थर-विस्तर
 विस्थरिय-विस्तरित
 विस्मार-विस्मार
 विस्मारह-विस्तारयति
 विस्थि-विस्तीर्ण
 विदित-विदिता A name of a city
 विदित-विद्रावित (=नाशित)
 विदाण-विद्राण

विदारणि-विदारणी

विदाविच-विद्रावित

विद्रुम-विद्रुम

विद्रैसिय-विद्वैषित

विद्व-Skt.

„-वृद्ध

विद्वंसइ-विद्वंसते

विनदइ-विनदति

विन्द-वृन्द

विधण-वेधन

विनस-विनस

विनप्पइ-विनप्पयते

विनवइ-विनपयति M. विनवणे

विजाण-विज्ञान

विनास-विन्यास

विप्प-विप्र

विप्पिय-विप्रिय

विप्फुरइ-विस्फुरति

विष्मम-विषम

विष्मवँ- „ „

विष्माडिय D-(=नाशित) Deśi VII 70

विष्फाडिय. M. वाभाडे काढणे to tear
into shreds

विभीसावण-विभीषण

विमण-विमनस्

विमइण-विमर्दन

विमल-Skt.

विमल-Skt. Name of a person

विमल=विमलबुद्धि

विमलबुद्धि-Skt. A name

विमाण-विमान

विमीसिय-विमिश्रित

विमुक्क-विमुक्त

विमुह-विमुत्त

विभय-विस्मय

विभल-विहल

विभिय-विस्मित

वियक्खण-विच्छक्षण

वियद-विकट

वियदु-विदग्ध

वियण-विजन

वियणिय-वितनित

वियप्प-विकल्प

वियप्पइ-विकल्पते

वियंभइ-विजृम्भते

वियंभण-विजृम्भण

वियरइ-वितरति

वियल्लइ-विचलति

वियसइ-विकसति

वियाणइ-विजानाति

वियार-विकार

„-विचार

वियारण-विचारण

वियारिय-विदारित

वियाळ-विकाल

वियाळिड-विगाळितं ? सा अमिण वियाळिड मग्गइ

VIII 19, 4 She wants strained
amṛta.' The reading पियाळिड
noticed in foot notes would
mean dearer, better. 'She wants
something better than amṛta.'

वियास-विकास

वियुज्झइ-विजुषयति

विरइय-विरचित

विरइमाण-विरज्यमान

विरत्त-विरक्त

विरल्लिय D-(=कृषीभूत) M. विरल्ल होणे

विरस-Skt.

विरह-Skt.

विरुआर-विरूपतर VI 10, 8

विरुद्ध-Skt.

विरुअ-विरूप

विरुअ-विरूप (=अयुक्त) विरुअस कियड जज समा-
णित VIII 15, 7

विरोल्लिय-विलोडित

विरोइ-विरोध

विरोइय-विरोधक

विलय D-(=वनिता)

XVIII 5, 3 and of करोडि in XX

12, 5

विहव-विभव

विहवत्तण-विधवात्त्व

विहसइ-विहसति

विहाण-विधि

„-विमान (=प्रभात)

विहाय-विघात (?) परमेसर तहो काइं बिहायउ

XVIII 4, 2. It appears however to mean 'happened' and thus should be connected with Skt. विधा

विहार-Skt.

विहावइ-विभावयति

विहास-Skt.

विहि-विधि

विहिय-विहित

विहिन-विभिन

विहणइ-विधुनोति

विहुर-विधुर

विहुल्ली-(विहुली ?) IX 22, 2 नियकजविहुल्ली
heartily delighted in her work,
enthusiastic over it.

विहइ-विभूति

विहसिय-विभूषित

विहोय-विषेय

विहोय-विभव

वीढ-पीठ

वीणाठावणि-वीणालापनं cf. M. ठावणी a kind
of popular song, sung to the
accompaniment of a stringed
instrument.

वीयराय-वीतराग

वीर-Skt.

वीस-विशति

वीसइ-विसण्य

वीसमइ-विश्रामयति

वीसरइ-विस्मरति M. विसरे

वीसवइ-विश्रामयति M. विसावे

वीसास-विशास

वुचइ-उच्यते

वुट्टि-ट्टि

वुट्टिय-व्युत्थित

वुत्त-उक्त

वुत्त D-(=विषण्ण)

वेग-वेग

वेदइ-वेदयति M. वेदणें

वेय-वेग

„-वेद

वेयंग-A Country-मरु वेयंग कुंग वेराइ वि
X 1, 12

वेयडिय D-(=प्रत्युत्त) Deśi VII 77 वेअडिअं
पच्चुत्ते

वेयडु-वैतादय

वेयण-वेदना

वेयारइ D-(=प्रतारयति) विकारयति? Deśi
VII 95 वेआरिअमवि पयारियकचंछ.

वेराइ-वैराट Name of country. The मत्स्य?
The present Alwar and round
about it.

वेराय-विराग

वेला-Skt.

वेलाउळ-वेलाकुळ

वेलइळ D-(=कोमळ) Deśi VII 96 वेलइळो
मडअविलासीछ M. वेल्हाळ

वेस-वेष

„-वेदया Coll M. वेस्वा

„-वेष

वेसत्तण-वैश्यत्व

वेहव-वैभव

वोइय-व्यपेत

वोळ D-(कळकळ) Deśi VI 90 तुमुले बमाल
M. वोळ बोला

वोळइ D-(=गच्छति) O. M. वोळणें

वोहिइय D-(=प्रवहण)

वोहिइयिह D- „

स

सइ-शची

सह-सती

सह-स्वयम्

सह D-(=इदित) Deśi VIII 5 सयत् इदित
Possibly from सचित ?

सहस्य-स्वत्व (अभिमानः) ? मङ्गलियं न ह्येति
कुल्लु सहस्य चारुहि XV 8, 10

सह-शत

„-समम् (=सह)

सह-„

सहण-शकुन

सहज-सपुण्य

सहरित-छपुरुष

सहृ-सम्बुलम्

सहस-स्वदेश

संवच्छर-संवस्सर

संवहण-संवर्धण

संवर-संष्टणोति

संवरण-Skt.

संवलय-संवलित

संवार-Skt.

संवारह-संवरह

संवासिय-(=समाश्रितः) ? ति वयणि धणवह सं-
वासि III 8, 9

संवाह-संवाहयति

संविहाण-संविधान

संसह-शंसति

संसय-संसय

संसार-Skt.

संसिय-शंसित

सकलंकह-कलङ्कयति

सक-शक्र

सकह-शक्रोति

सकसामंत-स्वकसामन्त Doubling of क
sporadic or metri causa

सकार-सत्कार

सकेय-साकेत ? शाकेय see Introduction
p. 7

सकल-साक्य

सकिल-साकिन

सग-स्वर्ग

सगह-? Deśi VIII 4 quotes सगह=शक
as the view of some. If we read
सगह adj. of शारह, the sense
would be clear. 'He then
goes to open doors' i. e. to
courtezans, as the next line
in the Kadvaka shows. सो सगह
शारह परिसकह XVI 9, 8

सघण-सघन

संक-शंका

संकिय-शंकित

संकुल-Skt.

संकेय-संकेत

संल-शंख

„-संख्या

संखुत्त-संखुट्टि

संखेव-संक्षेप

संखोह-संक्षोभ

संखोहह-संक्षोभयति

संग-Skt.

संगह-संगति

संगय-Skt.

संगय-संगत

संगर-Skt.

संगह-संगह

संगहह-संगृहाति

संगाम-संगाम

संगिच्छण-संगृच्छण ? तो बहुमंगलसंगिच्छणहं चंदण-

चउकनिम्मच्छणहं VIII 5, 9

संघ-Skt.

संघट्टह-संघट्टे

संघडह-संघट्टे

संघडण-संघट्टन

संघाय-संघात

संघारिय-संघारित (=मारित) H. संघार

सघविय D-(=अभिप्रेत) Deśi VIII 17

सघविअं तह अहिप्पेए

सच्छ-साधाव

संचलद-स्वच्छन्द

सच्छाय-Skt.

सजल-Skt.

सज्ज-Skt.

सज्जण-सज्जन

सज्जिय-सज्जीकृत

सज्जस-साध्वस

संच=संचय ? मल्लजुज्झभावगणसंचद (=परिचय)

II 2, 7

संचद-सञ्चिनोति

संचय-Skt.

संचर-Skt.

संचरद-सञ्चारति

संचरण-Skt.

संचलद-सञ्चलति

संचलद- „

संचार-Skt.

संचारद-सञ्चारयति

संचालद-सञ्चालयति

संचुण्णिय-सञ्चूर्णित

सच्छवाय-for सत्यवाय

संजय-संयत

संजम-संयम

संजष्टिय-संज्वलित

संजवद-संयच्छति

संजाय-संजात

संजुय-संयुत

संजुत्त-संयुक्त

संजोय-संयोग

संजोयद-संयोजयति

संजोय D-(दृष्ट) See जोयद

संजोतिवि-संयोज्य

संज्ञ-संख्या M. सांज

सदृ=(सत्य meaning स्वस्थ) ? पीयूष्णयसदृदं...

यणवदृदं II 1, 4

सट्ठि-षट्ठि

सण-सण M. सणकादी

सणकुमार-सनत्कुमार

सणाद-सनाय

सणिद-सनिद्र

सणेह-स्नेह

संठवद-संस्थापयति

संडिय-संस्थित

संठेवय-संदेवक (आरट्ट) or सीमा (?) Deśi

VIII 7 संदेवो सीमा. गामदं कुकुदसंठेव-

यादं I 5, 6.

सततं-स्वतन्त्र

सत्त-सप्त

„ सत्त्व

सत्तक्खर-सप्ताक्षर

सत्तम-सप्तम

सत्ति-शक्ति

सत्तु-शत्रु

सत्थ-सार्थ

„-शास्त्र

सत्थरथ-शास्त्रार्थ

सत्थवाय-सार्थवाह

सत्थवाहिक- „

सत्थिष्ठय-सार्थ

सद-शब्द

सदहण-श्रद्धानं

सदहाण-श्रद्धानं

सदूल-शार्दूल

सदूलवयण-शार्दूलवदन a people

सद्धिम-सार्थम्

संत-शान्त

„-सत्त्व

संतत्त-सन्तप्त

संतप्पद-सन्तप्यते

संताण-सन्तान

संतावय-सन्तापक

संतावद-सन्तापयति

संति-शान्ति

सत्तिहर-शान्तिगृह

संतोस-सन्तोष

संथुय-संस्तुत

संथुणद-संस्तौति

संदिद-संदिष्ट

संदीविय-संदीपित

संदेसय-संदेह

संदेह-Skt.

संधाण-संधान

संधि-संधि The Apbh. word is feminine

संधुकण-संधुकण O. M. सांदुकणें

संन-संज्ञा

संनज्झइ-संनज्झति

संनद्ध-Skt.

संनहइ-संनहति

संनाह-Skt.

संनिय-संज्ञित

सन्निड-शनैः

सत्पइ-सर्पति

सत्परिवार-सपरिवार

सत्पुरित-सत्पुरुष

सबर-शबर

सवभाव-सद्भाव

संबज्झइ-संबध्यते

सम-Skt.

समउ-समम्

समक्ख-समक्ष

समग्ग-समग्र

समग्गल-समग्रल

समच्छरिय-समत्सर

समंजस-Skt.

समडक्क D-(सगवं to be connected with
महप्फर) II 5, 9 and III 8, 2

समत-समाप्त

समरथ-समर्थ

समंति-समन्त्रि

समन्नि-समन्वित

समप्पइ-समर्पयति

„-समाप्यते

समप्पण-समर्पण

समप्पइ-समप्रभ

समय-Skt. समइ in XXII 7, 10 is also
a Sktism

समर-Skt.

समलद्ध-समालब्ध

समवय-समवयस्

समवसरण-Skt.

समवाय-Skt.

समसमइ-onomatopoeic दुहसायरि समसमंतु
अच्छइ VIII 20, 5

समहर-समभर (समहर करेवि=संभूय) उट्ठिय सय-
लवि समहर करेवि XIV 15, 16

समाउल-समाकुल

समाएसण-समादेशन

समाओसिओ-समातोषितः

समागम-Skt.

समागमण-समागमन

समागय-समागत

समाण-समान

समाणइ D-(भुंके) He. Gr. IV 110 भुजे-
भुंज...समाण

„D-(समाप्यते) He. Gr. IV 142 समापेः
समाणः

समाणु-समानम्

समायय-समागत

समायरण-समाचरण

समारइ-समारचयति He. Gr. IV 95 समार-
चेरुवहत्थ...समार

समारुइ-समारोहति

समालविय-समाकपित

समालहइ-समालभते

समाकिंणित-Skt.

समालीढ-Skt.

समावडइ-समापतति

समावत्त-समावृत्त

समास-Skt.

समासइ-समास्ते

समासेइ- „ „

समाहय-समाहृत

समाहरइ-समाहरति

समाहि-समाधि

„=समाधिगुप्त

समाहिगुप्त-समाधिगुप्त

समील-(सम ?) दुष् रयणि बहुलकजलसमील
IV 4, 9

समुष्फालिय-समुत्-स्फालित
समुष्मद-समुद्भट

समुष्वह-समुद्रहति
समूह-सम्मुख

समोत्तरङ्ग-समवसरति
संपर्क- सम्पद्

संपत्त-संप्राप्त
संपय-सम्पद्

संपालद्-संपालयति
संपावद्-संप्राप्नोति

॥-संभम
संभवइ-संभवति

संभासइ-संभाषते
संभासण-संभाषण

सम्मज्जिय सम्मार्जित
सम्मत्त-सम्यक्त्व

सम्माइज्जइ-सम्मीयते
सम्माइट्ठि-सम्यग्दुष्टि

सम्मिलहू-सम्मिलति
सय-शत

सयण-शयन
११-स्वजन

सयवत्त-शतपत्र

सयसङ्कर-शतशर्कर

सया-सदा

सयाइ-सदाधिद

सर-स्वर

„-सरस

सरइ-सरति M. सरे

„-स्मरति

सरण-शरण

सरय-शरद्

सरळ-Skt.

सरस-Skt.

सरसइ-सरस्वती

सराय-सराग

सरित-सहय Old M. सरिते, Coll M. सरिते

सरीर-शरीर

सरीरदय- „ with ड added

सरुव-सरुपा A name

„-सरुप

„-स्वरुप

सळकळ-सळक्य

सळहइ-श्लोषते

सळाय-शलाका

सळिल-Skt.

सळ-शलय

सळिय-शलियत

सळेहण-संलेखना

सवकळ-स्वपक्ष

सव=सज्ज which see

सवडम्भइ D-(=अभिमुख) Desi VIII 21

सवडम्भइ अहिमुदे

सवण-भ्रमण

„-भ्रवण

सवति-सपत्नी

सवंति-for समंति which see.

सवियप्पइ-विकल्पते

सव्व-सर्व

सव्वगण=सवगण (doubling of व metri-
causa)-सवल्गन(?) तार्हिमि करिबि हियय

सव्वगण XV 16, 8

सव्वट्टइ-सर्वतः ? Pai सवत्तो सर्वतः. सज्जंतदि
भिगारइ सव्वट्टइ चरिबि XII 12, 7

सव्वाय-सवात

सव्वुइ-सव्वु+इ. पर सव्वुइ छजइ XII 6, 12

ससि-शशिन्

•ससियत्ते-•शशिवृत्तेन भाळयलेण अदससियत्ते V
9, 16

ससिप्पइ-शशिप्रभ A name.

ससिरोहिणि-शशिरोहिणी A name.

ससर-शशुर M. सासरा, H. ससरा

सह-सभा

सहइ-सहते

सहपस-स्वदेश

सहय-स्वहस्त Perhaps to read सयत्थु-
स्वार्थ. ववगयपयाव नासइ सहत्थु XIII
7, 14

सहसकळ-सहस्राक्ष

सहसति-सहसा

सहसाSkt.

सहाय-Skt.

सहाव-स्वभाव

सहारंब- ? Does it mean a particular-
region celebrated for mangoes
सहारंबसंजायया भव्वअंबा XII 3, 17. Or
सहकाराच्च ?

सहास-सहस्र

सहासिय-सहास

सहि-सखी

सहियरि-सहचरी

सहिदु-सधुः भूवाळकजि सच्चइ सहिदु XIV 12, 9

सहिय-सहित

सहु-सह

साकेय-साकेत See सकेय

साड D-सडइ (=भवसाइ)

साण-शन्

साम-इयाम

सामग्गि-सामग्री

सामंत-Skt.

सामन-सामान्य

सामक-इषाक

सामाहय-सामायिक

सामि-स्वामिन्

सामिणि-स्वामिनी

सामिय-स्वामिन्

सामिसाक-,,

साङ्गदिय-साङ्गदिक

साय-साद

सायइ-आसादयति

सायर-सागर

सार-Skt.

सारवइ D-(समारचयति) Hc. Gr. IV 95

समारचेरुवइत्यसारव etc.

सारिसज्ज-(twice) and सारिसिज्ज (once)

शरसैन्यं, or शरसज्ज. सार=शर lengthen

ed metri causa, as in Pāi. Piṅg.

सिज्ज-सैन्य The usual Pr. for सैन्य

is no doubt सित्र; but सिज्ज is not

impossible; or सज्ज=सज्ज which is

less objectionable. In two

places (1) निज्जीव जाय करिसारिसज्ज

XIV 4, 11 and (2) सज्ज करिवि

करिसारिसज्ज XIV 16, 13, it is

preceded by करि and means

'elephants and archers.' In (3)

कया सारिसिज्जा गया जीळगंढा XV 15,

7 it is also coupled with गया,

although not compounded.

The इ in सारि is due to the

influence of करि in (1) and (2)

and thus continued in (3) where

also the influence of सिज्ज is

seen.

साळ-शाळा

साळणय-सारणकं a kind of dish like curry

VI 23, 3

साळय-शाळक G. साळो, H. साळा

साळि-शाळि M. साळ

साव-साप

सावक-सापल्य

सावक-सामान्य

सावय-भावक

सास-वास

सासण-शासन

सासय-शाशत

साह-दवभू M. साह, G. H. सास

साहइ D-(कथयति) Hc. Gr. IV. 2

साहण-साधन

साहम्मिय-साधर्मिक

साहस-Skt.

साहारइ D-संचारयति Hc. Gr. IV 82 संटो:

साहारसाहट्टो does not suit any of

our passages, where मय साहारिड,

मय तय साहारमि occur. See II 5,

6; 9, 2; 12, 2; VIII 20, 6 etc.

साहारण-साधारण

साहिट्टिय D-(सह अर्जितं) ? Pāi साहट्टिअ

साहरिअं

साहिय-साधित

साहु-साधु

साहुकार-साधुकार

सि=आसि which see.

सिडं-समम् In अट्ठणु सिडं, सिडं पुत्तेण etc.

सिहडर-सिहडुर-a town and country on

the north side of the Salt-range

in the Punjab. It bounded on the

Indus in the West. M 6 h. says

it was conquered by Arjuna.

Geographical Dictionary of Dey.

सिहडदीव-सिहडद्वीप

सिहासण-सिहासन

सिहार-सीत्कार

सिक्ख-सिक्खा

सिक्खवइ-सिक्खयति

सिक्खावय-सिक्खापद or वत

सिगार-शृङ्गार

सिगारइ-शृङ्गारयति

सिज्ज-सज्जया

सिञ्जावति-सञ्जावतिः

सिञ्जद्-सिञ्जति

सिञ्जद्-सिञ्जति

सिङ्ग-सिङ्ग See सीसद्

सिद्धि-सिद्धि

सिद्धि-सिद्धि

सिद्धि-सिद्धि

सिद्धि-सिद्धि

सिद्धि-Skt.

सिद्धि-सिद्धि (नमो अहिंताणं)

सिद्धि-Skt.

सिद्धि-सिद्धि

सिद्धि-Name of a country, on the banks of the Indus, after all the tributaries have joined it.

सिद्धि-सिद्धि

सिद्धि D-(शुक्ति) Coll M. सीप, H. सीप

सिद्धि-सिद्धि

सिद्धि-सिद्धि

सिद्धि-सी

„-सिद्धि

सिद्धि-सी

सिद्धि-सी or सिद्धि. But the latter won't do, as there is सिद्धि before सिद्धि already. An attribute of चन्द्रप्रभनाथ. अहिंसां चलिष्यति सिद्धिवाहो चन्द्रप्रभणाहो IV 12, 9

सिद्धि-सी H. सी

सिद्धि-सी

सिद्धि-सी obj. of गण XI 1, 10

सिद्धि-सी A name.

सिद्धि-सी See Notes, on XI 6, 12

सिद्धि-सी A name.

सिद्धि-सी

सिद्धि-सी

सिद्धि-सी

सिद्धि-सी

सिद्धि-सी (=निर्वाण) गय सिद्धि-सी XXII 9, 3

सिद्धि-सी

सिद्धि-सी

सिद्धि-सी

सिद्धि-सी

सिद्धि-सी

सिद्धि-सी

सी-सी

सी-सी

सी-सी

सी D-(कथयति) Ho. Gr. IV 2 कथेवं-जरपजर...सीससाहाः

सी-सी

सी-सी A name of महंकर

सी-सी=सी

सी-Skt.

सी-सी

„-सी

सी=सी (सी-पति)

„-सी

सी (सी)-सी

सी-Skt.

सी (सी)-सी

सी-सी

सी=सी+सी

सी-सी

सी-सी

सी-सी

सी-सी

सी-Skt.

सी-सी A name.

सी-सी „ „

सी-सी

„-सी

सी-सी

सी-सी

सी-सी

सी-सी

सी-सी

सी-सी

सी-सी

सुतार-सुतारा A name.

सुतारिव- „ „

सुत-ओत

„-सुत

„-सुत

„-ओतसु

सुदक-सुदक

सुद-सुद

सुदि-सुदि

सुंदर-Skt.

सुन-सुन्य

सुन्द-सुन्दा M. सुन

सुपायनवा- ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.

सुप्पसन्न-सुप्पसन्न

सुप्पह-सुप्पह A name.

सुप्पद्वय-सुप्पद्वय

सुमर-सुमरति

सुमित-सुमित्रा A name.

सुम्मह-सुम्मह

सु-सुत

सुय-सुय

सुदि-सुदि

सुदाव-सुदाव

सुदाव-Skt.

सुदि-सुदि

सुदेसर-सुदेसर

सुव-सुव

सुव-सुवति

„-सुवति

सुवक-सुवक A name.

सुवपंचमि=सुवपञ्चमी The fifth day of the bright half of कार्तिक (rarely of काल्पुन and आपाद also see VI 3, 4)

सुवक-सुवक

सुवर-सुवरति

सुवहंवर-A name.

सुविज-सुविज

सुवय-सुवय A name.

सुवह-सुवह

सुवह-सुवहति

सुवम-सुवम

सुवसार-सुवसार

सुव-सुव

„-सुव

सुवकम्मिय-सुवकम्मिक

सुवचार-सुवचार

सुवचिद्दी-सुवचिद्दी

सुवह-सुवह

सुवह-सुवह (दानवीक)

सुवह-सुवह

सुवहिय-सुवहिय

सुवहिय-सुवहिय

सुवह-सुवह A name.

सुवह-सुवह

सुहासेव-सुहासेव

सुहाह-सुहाह

सुहावह-सुहावह

सुहावणय=सुहावण (? गोभनक)

सुहावय-सुहावय

सुहावह-सुहावह

सुहासिय-सुहासिय

सुदि-सुदि

सुदिय- „

„-सुदित

सुहुम-सुहुम

सु-सु

„-सुय

सुवह-सुवह A name.

सेह-सेह G. परसेवो

सेह-सेह

सेज-सेज M. सेज

सेटि-सेटि M. G. सेठ

सेणाव-सेणावति M. सेणव

सेणिय-सेणिक King Bimbisāra of मगध, who figures prominently in legends.

सेव-सेत

सेवस-सेवास The eleventh Tirthankara

"=सिय (सिता) in XII 3, 11

सेरह-सैरम

सेव-सेवा

सेवह-सेवते

सेवय-सेविका

सेस-सेष

सोभह-सोचति

सोळण-See छभह (४२णोति)

सोळख-सौख्य

सोणिय-सोणित

सोण्डीर-सौण्डीर

सोमप्पह-सोमप्रम A name.

सोमाल-सुकुमाल M. सोमळ tepid

सोय-शोक

सोरंभ-सौरभ्य

सोळसविह-बोडसविध

सोळह-बोडसन् M. सोळा

सोळहम-बोडस (ordinal)

सोवह-स्वपिति

सोवण=सोवन्न

सोवन्न-सौवर्ण

सोवरण-सोपकरण

सोवाण-सोपान

सोवासिणि-सुवासिनी Coll M. सवासिणी

सोसह-सोचयति M. सोस

सोह-शोभा

सोहह-शोभते

सोहण-सौभाग्य

सोहम्म-सौधर्म one of the Svargas

सोहळय-(=शोभनक ?) M. सोहळा

सोहिणि-शोभिनी

सोहिळय-शोभिन्

ह

हं-अहम्

हंस-Skt.

हकारह D-(=आकारयति, अम्हापयति)

हह D-(=आपण) M. हाह in बाकारहाह

हणह-हन्ति M. हण्णे

हति-भक्ति in वन्दणहति

हत्थ-हस्त G. हाथ

हत्थापहत्थ-हस्तापहस्त

हत्थावार D-(साहाय्यं) Deśi VIII 60

हत्थारं साहजे

हत्थि-हस्तिन् Old M. हाथिहं, G. हाथी

हत्थियार D-(=हथ) M. हत्थार, H. हत्थियार

हत्थिनायपुर-हस्तिनापुर

हम्मह-हन्यते

हय-हत

"-Skt.

"-हत

हयगीव-हयग्रीव A name

हयास-हतास

०हर-हृह See जिणहर, पइहर, सयहर

हरह-हरति

हरण-Skt.

हरि-Skt.

हरिणि-हरिणी

हरिबळ-A name.

हरियत्त-हरिदत्त A name.

हरियंदण-हरिचंदन

हरिवाहण-हरिवाहन

हरिस-हर्ष

हरिसिय-हर्षित

०हळ-फल in छत्ताहळ, थूळाहळ

हळि-हला

हळिय D-(=चलित) Deśi VIII 62 हळिभं

चळितं M. हाळणें, हाळचाल

हळुत्ताळ-हळ+उत्ताळ 'agitated'

हळोहळिय D-(=व्याकुलित) See हळिय

हळोहळिहव-(=व्याकुलीभूत)

हसह-हसति

हा-Skt.

हाणि-हानि

०हार-भार in गुरहार etc.

हार-Skt.

हारि-हारिन्

हारि-हारित

हाव-Skt.

हाहाकार-Skt.

हाहारव-Skt.

हिङ्ग-हीयते

हिङ्ग-नायरजोऽयं पयङ्ग परहिङ्ग XVIII 9, 11

Deśi VIII 67 आङ्ग does not
suit. अवस्तात्?

हिङ्गाङ्ग-हेङ्गाङ्ग

हिङ्ग-हिङ्गति

हिम-Skt.

हिमगिरि-Skt.

हिय-हित

हिय-हृदय Old M. हिये, G. हिउं, H. हिया

हियदय-हृदयक This is popular in G.

हियइं, मनइं

हियवय-हृदयक

हिलिहिलि-onomatopoeic

हीण-हीन

हु-खलु

हुअ-भूत H. हुवा

हुअ(य)-भूत

हुअवह-हुतवह

हुंकार-Skt.

हुत-अभिमुख Deśi 70 हुतोऽभिमुखे

हुयास-हुतास

हुत-हुत

हुवय-भूत

हुवास-हुतास

हु-Skt.

हुह-हुह

हेङ्गाङ्ग-अधोमुख Coll M. हेङ्ग inferior, G.

हेउळ

हेमंगय-हेमाङ्गद A name.

हेसिय-हेषित

होह-भवति M. होई, H. हो

Addendum

अम्हतउ-अस्मत्तः or अस्माकं? किं अवसाणि

अम्हतउ होस I 14, 3

वंचइ-wrong for वंचइ which see.

पडजोविय-प्रोयोतित

पत्ताण-प्रत्याययन

पुच्छाइय-to be connected with पुच्छइ-

प्रोच्छति? पुच्छाइयउ करेविन डुइ VI 22, 5

he should not be left after
making him dejected (lit.
'wiped off').

बंदि-बन्दिन्

बंदिय-

बावीस-द्वाविंशति

डुइ D-(=निमज्जति) M. डुइ

भंगुरावत्त-भंगुरावर्त (=रायनं-rout XIV

4, 9.)

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मुद्रितग्रन्थाः

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१३ प्राचीनगूर्जरकाव्यसङ्ग्रहः (प्रथमो भागः) ...	२-४-०
१४ सोमप्रभाचार्यकृतकुमारपालप्रति- बोधः ...	७-८-०
१५ भासवैष्णवकृतगणकारिका सटीका (कारवणमाहात्म्योपेता) ...	१-४-०

१६ नारदकृतसङ्गीतमकरन्दः ...	२-०-०
१७ कवीन्द्राचार्यसूचीपत्रम् ...	०-१२-०
१८ वाराहसूत्रम् ...	०-१०-०
१९ लेखपद्धतिः ...	(सम्पूर्णप्राया)
२० धनपालकृतपञ्चमीकहा (अपभ्रं- शभाषायाम्)	
२१ जेसलमेरुभाण्डागारीयग्रन्थानां सूची (सम्पूर्ण- प्राया) ...	२-८-०
२२ परशुरामकल्पसूत्रं सव्याख्यम् (सम्पूर्णप्रायम्)	
२३ परशुरामकल्पसूत्रोपरि उमानन्दपद्धतिः (सम्पूर्ण- प्राया)	
२४ रामानुजाचार्यकृतं तन्त्ररहस्यम् (सम्पूर्ण प्रायम्)	

मुख्यमाणग्रन्थाः

- १ भोजकृतसमराङ्गणम्
- २ शान्तरक्षितकृततत्त्वसङ्ग्रहः
कमलशीलकृतपञ्जिकायुतः
- ३ दिङ्नागकृतन्यायप्रवेशः हरिभद्रसूरिकृतवृत्तिप-
र्शदेवकृततत्त्वज्ञिकाम्यां विभूषितः

